Arabian Nights

Belongs

Amaresh

Kaula

THE
ARABIAN NIGHTS'
ENTERTAINMENTS.

THE chronicles of the Sussanians, the ancient kings of Persia, who extended their empire into the Indies, over all the islands thereunto belonging, a great way beyond the Ganges, and as far as China, acquaint us, that there was formerly a king of that potent family, the most excellent prince of his time; he was as much beloved by his subjects for his wisdom and prudence, as he was dreaded by his neighbours because of his valour, and his warlike and well-disciplined troops. He had two sons; the eldest, Schahriar, the worthy heir of his father, and endowed with all his virtues. The youngest, Schah-zenan, was likewise a prince of incomparable merit.

After a long and glorious reign, this king died, and Schahriar mounted his throne. Schahzenan, being excluded from all share of the government by the laws of the empire, and obliged to live a private life, was so far from envying the happiness of his brother, that he made it his whole business to please him, and effected it without much difficulty. Schahriar, who had naturally a great affection for that prince, was so charmed with his complaisance, that out of an excess of friendship, he would need divide his dominions with him, and gave him the kingdom of Great Tartary. Schahzenan went immediately, and took possession of it, and fixed the seat of his government at Samarcande, the metropolis of the country.

After they had been separated ten years, Schahriar, having a passionate desire to see his brother, resolved to send an ambassador to invite him to his court. He made choice of his prime vizier for the embassy, sent him to Tartary with a retinue answerable to his digni-

ty, and he made all possible haste to Samarcande. When he came near the city, Schahzenan had notice of it, and went to meet him with the principal lords of his court, who, to put the more honour on the sultan's minister, appeared in magnificent apparel. The king of Tartary received the ambassador with the greatest demonstrations of joy; and immediately asked him concerning the welfare of the sultan, his brother. The vizier having acquainted him that he was in health, gave him an account of his embassy. Schahzenan was so much affected with it, that he answered thus:—"Sage vizier, the sultan, my brother does me too much honour: he could propose nothing in the world so acceptable; I long as passionately to see him, as he does to see me. Time has been no more able to diminish my friendship than his. My kingdom is in peace, and I desire no more than ten days to get myself ready to go with you; so that there is no necessity of your entering the city for so short a time: I pray you to pitch your tents here, and I will order provisions in abundance for yourself and your company."

The vizier did accordingly, and as soon as the king returned, he sent him a prodigious quantity of provisions of all sorts, with presents of great value.

In the meanwhile, Schahzenan made ready for his journey, took orders about his most important affairs, appointed a council to govern in his absence, and named a minister, of whose wisdom he had sufficient experience, and in whom he had an entire confidence, to be their president. At the end of ten days, his equipage being ready, he took his leave of the queen, his wife, and went out of town in the evening with his retinue, pitched his royal pavilion near the vizier's tent, and discoursed with that ambassador till midnight. But willing once more to embrace the queen, whom he loved entirely, he returned alone to his palace, and went straight to her majesty's apartment, who, not expecting his return, had taken one of the meanest officer of her household to her bed, where they lay both fast asleep, having been in bed a considerable while.

The king entered without any noise, and pleased himself to think how he should surprise his wife, who, he thought, loved him as entirely as he did her; but how strange was his surprise, when by the light of the flambeaux, which burnt all night in the apartments of those eastern princes, he saw a man in her arms! He stood immovable for a time, not knowing how to believe his own eyes; but, finding that it was not to be doubted, "How!" says he to himself, "I am scarce out of my palace, and but just under the walls of Samarcande, and dare they put such an outrage upon me? Ah! perfidious wretches; your crime shall not go unpunished. As king, I am to punish wickedness commited in my dominions; and as an enraged husband, I must sacrifice you to my just resentment." In a word, this unfortunate prince, giving way to his rage, drew his scimitar, and, approaching the bed, killed them both with one blow, turning their sleep into death; and afterwards taking them up, threw them out of a window, into the ditch that surrounded the palace.

Having avenged himself thus, he went out of town privately, as he came into it; and returning to his pavilion, without saying one word of what had happened, he ordered the tents to be struck, and to make ready for his journey. This was speedily done: and before day he began his march, with kettledrums and other instruments of music, that filled every one with joy, except the king, who was so much troubled at the disloyalty of his wife, that he was seized with extreme melancholy, which preyed upon him during his whole journey.

When he drew near the capital of the Indies, the sultan Schahriar and all his court came out to meet him: the princes were overjoyed to see one another, and alighting, after mutual embraces, and other marks of affection and respect, they mounted again, and entered the city, with acclamations of vast multitudes of people. The sultan conducted his brother to the palace he had provided for him, which had a communication with his own by means of a garden; and was so much the more magnificent, that it was set

apart as a banqueting-house for public entertainments, and other diversions of the court, and the splendour of it had been lately augmented by new furniture.

Schahriar immediately left the king of Tartary, that he might give him time to bathe himself, and to change his apparel; and as soon as he had done he came to him again, and they sat down together upon a sofa or alcove. The courtiers kept at a distance, out of respect, and those two princes entertained one another suitably to their friendship, their nearness of blood, and the long separation that had passed betwixt them. The time of supper being come, they ate together, after which they renewed their conversation, which continued till Schahriar, perceiving that it was very late, left his brother to rest.

The unfortunate Schahzenan went to bed; and though the conversation of his brother had suspended his grief for some time, it returned upon him with more violence; so that, instead of taking his necessary rest, he tormented himself with cruel reflections. All the circumstances of his wife's disloyalty presented themselves afresh to his imagination, in so lively a manner, that he was like one beside himself. In a word, not being able to sleep, he get up, and giving himself over to afflicting thoughts, they made such an impression upon his countenance, that the sultan could not but take notice of it; and said thus to himself:— "What can be the matter with the king of Tartary, that he is so melancholy? Has he any cause to complain of his reception? No, surely; I have received him as a brother whom I love, so that I can charge myself with no omission in that respect. Perhaps it grieves him to be at such a distance from his dominions, or from the queen, his wife. Alas! if that be the matter, I must forthwith give him the presents I designed for him, that he may return to Samarcande when he pleases" Accordingly next day Schahriar sent him part of the presents, being the greatest rarities and the richest things that the Indies could afford. t the same time he endeavourd to divert his brother ery day, by new objects of pleasure, and the finest

treats; which, instead of giving the king of Tartary any ease, did only increase his sorrow.

One day, Schahriar, having appointed a great hunting match, about two days' journey from his capital, in a place that abounded with deer, Schahzenan prayed him to excuse him, for his health would not allow him to bear him company. The sultan, unwilling to put any constraint upon him, left him at his liberty, and went a hunting with his nobles. The king of Tartary, being thus left alone, shut himself up in his apartment, and sat down at a window that looked into the garden. That delicious place, and the sweet harmony of an infinite number of birds, which chose it for a place of retreat, must certainly have diverted him, had he been capable of taking pleasure in anything; but being perpetually tormented with the fatal remembrance of his queen's infamous conduct, his eyes were not so often fixed upon the garden, as lifted up to heaven to bewail his misfortunes.

Whilst he was thus swallowed up with grief, an object presented itself to his view which quickly turned all his thoughts another way. A secret gate of the sultan's palace opened all of a sudden, and there came out of it twenty women, in the midst of whom walked the sultaness, who was easily distinguished from the rest by her majestic air. This princess, thinking that the king of Tartary was gone ahunting with his brother the sultan, came up with her retinue near the windows of his apartment; for the prince had placed himself so that he could see all that passed in the garden without being perceived himself. He observed that the persons who accompanied the sultaness threw off their veils and long robes, that they might be at more freedom; but was wonderfully surprised when he saw ten of them to be blacks, and that each of them took his mistress. The sultaness, on her part, was not long without her gallant. She clapped her hands, and called, "Masoud!" and immediately a black came down from a tree, and ran to her in all haste.

Modesty will not allow, nor is it necessary, to relate what passed between the blacks and the ladies. It is sufficient to say, that Schahzenan saw enough to

convince him that his brother was as much to be pitied as himself. This amorous company continued together till midnight; and having bathed all together in a great piece of water, which was one of the chief ornaments of the garden, they dressed themselves, and re-entered the palace by the secret door, all except Masoud, who climbed up his tree, and got over the garden wall the same way as he came in.

All this having passed in the king of Tartary's sight, occasioned him to make a multitude of reflections. "How little reason had I," says he, "to think that no one was so *unfortunate* as myself. It is certainly the unavoidable fate of all husbands, since the sultan my brother, who is sovereign of so many dominions, and the greatest prince of the earth, could not escape it. The case being so, what a fool am I to kill myself with grief! I am resolved that the remembrance of a misfortune so common shall never more disturb my quiet."

From that moment he forebore afflicting himself. Being unwilling to sup till he saw the whole scene that was acted under his window, he called then for his supper, ate with a better appetite than he had done at any time since his coming from Samarcande, and listened with some degree of pleasure to the agreeable concert of vocal and instrumental music that was appointed to entertain him while at table.

He continued after this in very good humour; and when he knew that the sultan was returning, he went to meet him, and paid him his compliments with great gaiety. Schahriar at first took no notice of this alteration, but politely expostulated with him why he would not bear him company at hunting the stag; and without giving him time to reply, entertained him with a great number of deer and other game they had killed, and what pleasure he had had in the sport. Schahzenan heard him with attention, gave answer to everything, and being free from that melancholy which formerly overclouded his wit, he said a thousand agreeable and pleasant things to the sultan.

Schahriar, who expected to have found him in the same state as he left him, was overjoyed to see him so

cheerful, and spoke to him thus: "Dear brother, I return thanks to Heaven for the happy change it has made in you during my absence; I am extremely rejoiced at it; but I have a request to make to you, and conjure you not to deny me." "I can refuse you nothing," replies the king of Tartary; "you may command Schahzenan as you please: speak, I am impatient till I know what you desire of me." "Ever since you came to my court," replied Schahriar, "I found you swallowed up by a deep melancholy, and I in vain attempted to remove it by all sorts of diversion. I imagined it might be occasioned by reason of your distance from your dominions, or that love might have a great share in it; and that the queen of Samarcande, who, no doubt, is an accomplished beauty, might be the cause of it. I do not know if I be mistaken; but I must own that it was for this very reason I would not importune you upon the subject, for fear of making you uneasy. But without my having contributed any thing towards it, I find now, upon my return, that you are in the best humour that can be, and that your mind is entirely delivered from that black vapour which disturbed it. Pray, do me the favour to tell me why you were so melancholy, and why you are no longer so."

Upon this the king of Tartary continued for some time as if he had been meditating, and contriving what he should answer; but at last replies as follows: "You are my sultan and master; but excuse me, I beseech you, from answering your question." "No, dear brother," said the sultan, "you must answer me; I will take no denial." Schahzenan, not being able to withstand these pressing instances, answered, "Well, then, brother, I will satisfy you, since you command me;" and having told him the story of the queen of Samarcande's treachery, "This," says he, "was the cause of my grief; judge whether I had not reason enough to give myself up to it."

"Oh! my brother," says the sultan, (in a tone which shewed what an interest he took in the king of Tartary's story,) "what a horrible story do you tell me! How impatient was I till I heard it out! I com-

mend you for punishing the traitors who offered you such an outrage. Nobody can blame you for that action: it was just; and, for my part, had the case been mine, I should scarce have been so moderate as you. I would not have satisfied myself with the life of one woman; I verily think I should have sacrificed a thousand to my fury. I cease now to wonder at your melancholy. The cause of it was too sensible and too mortifying not to make you yield to it. O heaven! what a strange adventure! Nor do I believe the like ever befell any man but yourself. But, in short, I must bless God, who has comforted you; and since I doubt not but your consolation is well grounded, be so good as to let me know what it is, and conceal nothing from me." Schahzenan was not so easily prevailed upon in this point as he had been in the other, because of his brother's concern in it; but being obliged to yield to his pressing instances, answered, "I must obey you, then, since your command is absolute: yet I am afraid that my odedience will occasion your trouble to be greater than ever mine was. But you must blame yourself for it since you force me to reveal a thing which I should otherwise have buried in eternal oblivion." "What you say," answered Schahriar, "serves only to increase my curiosity. Make haste to discover the secret, whatever it be." The king of Tartary being no longer able to refuse, gave him the particulars of all that he had seen of the blacks in disguise, of the ungoverned passion of the sultaness and her ladies; and he did not forget Masoud. "After having been witness to those infamous actions," said he, "I believed all women to be naturally inclined thereto; and that they could not resist their inclination. Being of this opinion, it seemed to me to be an unaccountable weakness in men to place any confidence in their fidelity. This reflection brought on many others; and in short, I thought the best thing I could do was to make myself easy. It costed me some pains, indeed, but at last I effected it; and if you will take my advice, you will follow my example."

Though the advice was good, the sultan could not relish it, but fell into a rage. "What!" says he, "is

the sultaness of the Indies capable of prostituting herself in so base a manner? No, brother, I cannot believe what you say, except I saw it with my own eyes; yours must needs have deceived you: the matter is so important that I must be satisfied of it myself." "Dear brother," answers Schahzenan, "that you may without much difficulty. Appoint another hunting-match; and when we are out of town with your court and mine, we will stop under our tents, and at night let you and I return alone to my apartments; I am certain the next day you will see what I saw. The sultan, approving the stratagem, immediately appointed a new hunting-match; and that same day the tents were set up at the place appointed."

Next day the two princes set out with all their retinue; they arrived at the place of encampment, and stayed there till night. Then Schahriar called his grand vizier, and without acquainting him with his design, commanded him to stay in his place during his absence, and suffer no person to go out of the camp upon any account whatever. As soon as he had given this order, the king of Grand Tartary and he took horse, passed through the camp *incognito*, returned to the city, and went to Schahzenan's apartment. They had scarce placed themselves in the same window where the king of Tartary had beheld the scene of the disguised blacks, but the secret gate opened, the sultaness and her ladies entered the garden with the blacks, and she, having called upon Masoud, the sultan saw more than enough to convince him fully of his dishonour and misfortune.

"O heavens!" cried he, "what an indignity! what horror! Can the wife of a sovereign such as I am be capable of such an infamous action? After this, let no prince boast of his being perfectly happy. Alas! my brother," continues he, (embracing the king of Tartary,) "let us both renounce the world; honour is banished out of it; if it flatters us one day, it betrays us the next! Let us abandon our dominions and grandeur; Let us go into foreign countries, where we may lead an obscure life, and conceal our misfortunes." Schahzenan did not at all approve of this resolution,

but did not think fit to contradict Schahriar in the heat of compassion. "Dear brother," says he, "your will shall be mine; I am ready to follow you whether you please: but promise me that you will return, if we can meet with any one that is more unhappy than ourselves." "I agree to it," says the sultan, "but doubt much whether we shall." "I am not of your mind in this," replies the king of Tartary; "I fancy our journey will be but short." Having said thus, they went secretly out of the palace by a different way from that by which they came. They travelled as long as it was day, and lay the first night under trees; and getting up about break of day, they went on till they came to a fine meadow upon the bank of the sea that was besprinkled with great trees. They sat down under one of those trees to rest and refresh themselves, and the chief subject of their conversation was the infidelity of thier wives.

They had not sat long, before they heard a frightful noise from the sea, and a terrible cry which filled them with fear; then the sea opening, there arose up something like a great black column, which reached almost to the clouds. This redoubled their fear, made them rise speeidly, and climb up into a tree to hide themselves. They had scarce got up till, looking to the place from whence the noise came, and where the sea opened, they observed that the black column advanced, winding about towards the shore, cleaving the water before it. They could not at first think what it should be; but in a little time they found that it was one of those malignant genies that are mortal enemies to mankind, and are always doing them mischief. He was black, frightful, had the shape of a giant, of a prodigions stature, and carried on his head a great glass box, shut with four locks of fine steel. He entered the meadow with his burden, which he laid down just at the foot of the tree where the two princes, were, who looked upon themselves to be dead men. Meanwhile the genie sat down by his box, and opening it with four keys that he had at his girdle, there came out a lady magnificently apparelled, of a majestic stature, and a complete beauty. The monster made her

sit down by him and eyeing her with an amorous look; "Lady," says he, "nay, most accomplished of all ladies who are admired for their beauty, my charming mistress, whom I carried off on your wedding-day, and have loved so constantly ever since, let me sleep a few moments by you; for I found myself so very sleepy, that I came to this place to take a little rest." Having spoke thus, he laid down his huge head upon the lady's knees, and stretching out his legs, which reached as far as the sea, he fell asleep presently, and snored so that he made the banks echo again.

The lady happening at the same time to look up to the tree, saw the two princes and made a sign to them with her hand to come down without making any noise. Their fear was extreme when they found themselves discovered, and they prayed the lady, by other signs, to excuse them; but she, after having laid the monster's head softly down on the ground, rose up and spoke to them, with a low, but eager voice, to come down to her; she would take no denial. They made signs to her that they were afraid of the genie, and would fain have been excused. Upon which she ordered them to come down, and if they did not make haste, threatened to awake the genie, and bid him kill them.

These words did so much intimidate the princes that they began to come down with all possible precaution, lest they should awake the genie. When they came down, the lady took them by the hand, and going a little further with them under the trees, made a very urgent proposal to them. At first they rejected it, but she obliged them to accept it by her threats. Having obtained what she desired, she perceived that each of them had a ring on his finger, which she demanded of them As soon as she received them, she went and took a box out of the bundle, where her toilet was, pulled out a string of other rings of all sorts, which she shewed them and asked them if they knew what those jewels meant. "No," said they, "we hope you will be pleased to tell us." "These are," replied she, "the rings of all men to whom I have granted my favours. There are full fourscore

and eighteen of them, which I keep as tokens to remember them ; and asked yours for the same reason to make up the hundred. So that," continued she "I have a hundred gallants already, notwithstanding the vigilance of this wicked genie. who never leaves me He may lock me up in this glass box, and hide me in the bottom of the sea : I find a way to cheat his care. You may see by this. that when a woman has formed a project, there is no husband or lover that can hinder her putting it into execution. Men had better not put their wives under such restraint, as it only serves to teach them cunning." Having spoken thus to them, she put their rings upon the same string with the rest, and sitting down by the monster, as before, laid his head again upon her lap, and made a sign for the princes to be gone.

They returned immediately by the same way they came, and when they were out of sight of the lady and genie, Schahriar says to Schahzenan, "Well, brother, what do you think of this adventure ? Has not the genie a very faithful mistress ? And do not you agree that there is no wickedness equal to that of woman ?" "Yes, brother," answers the king of Great Tartary ; "and you must also agree that the monster is more unfortunate and more to be pitied than we. Therefore, since we have found what we sought for, let us return to our dominions, and let not this hinder us from marrying. For my part, I know a method by which to keep inviolable the fidelity that my wife owes me. I will say no more of it at present, but you will hear of it in a little time, and I am sure you will follow my example." The sultan agreed with his brother ; and continuing their journey, they arrived in the camp the third night after they left it.

The news of the sultan's return being spread, the courtiers came betimes in the morning before his pavilion, to wait on him. He ordered them to enter, received them with a more pleasant air than formerly, and gave each of them a present : after which he told them he would go no farther, ordered them to take horse, and returned speedily to his palace.

As soon as he arrived he ran to the sultaness's apartment, commanded her to be bounded before him, and delivered her to his grand vizier, with an order to strangle her, which was accordingly executed by that minister without enquiring into her crime. The enraged prince did not stop here, but cut off the heads of all the sultaness's ladies with his own hand. After this rigorous punishment, being persuaded that no women was chaste, he resolved, in order to prevent the disloyalty of such as he should afterwards marry, to wed one every night, and have her strangled next morning. Having imposed this cruel law upon himself, he swore that he would observe it immediately after the departure of the king of Tartary, who speedily took leave of him, and being laden with magnificent presents set forward on his journey.

Schahzenan being gone, Schahriar ordered his grand vizier to bring him the daughter of one of his general. The vizier obeyed ; the sultan lay with her, and putting her next morning into his hands again, in order to be strangled, commanded him to get him another next night. Whatever reluctance the vizier had to put such orders in execution, as he owed blind obedience to the sultan his master, he was forced to submit. He brought him, then, the daughter of a subaltern, whom he also cut off next night. After her he brought a citizen's daughter; and, in a word, there was every day a maid married, and a wife murdered.

The rumour of this unparalleled barbarity occasioned a general consternation in the city, where there was nothing but crying and lamentation. Here, a father in tears, and inconsolable for the loss of his daughter ; and there, tender mothers, dreading lest their daughters should have the same fate, making the air to resound beforehand with their groan : so that, instead of the commendations and blessings which the sultan had hitherto received from his subjects, their mouths were now filled with imprecations against him.

The grand vizier, who, as has been already said, was the executioner of this horrid injustice against his will, had two daughters,—the eldest called Scheherazade, and the youngest Dinarzade. The latter was a

lady of very great merit ; but the elder had courage, wit, and penetration infinitely above her sex. She read much, and had such a prodigious memory, that she never forgot anything she had read. She had successfully applied herself to philosophy, physic, history, and the liberal arts ; and for verse exceeded the best poets of her time. Besides this she was a perfect beauty, and all her fine qualifications were crowned by solid virtue.

The vizier passionately loved a daughter so worthy of his tender affection ; and one day, as they were discoursing together, she says to him, "Father, I have one favour to beg of you, and most humbly pray you to grant it me." "I will not refuse it," answers he, "provided it be just and reasonable." "For the justice of it," says she, "there can be no question, and you may judge of it by the motive which obliges me to demand it of you. I wish to stop the course of that barbarity which the sultan exercises upon the families of this city. I would dispel those unjust fears which so many mothers have of losing their daughters in such a fatal manner." "Your design, daughter," replies the vizier, "is very commendable ; but the evil you would remedy to me seems incurable ; how do you pretend to effect it ?" Father," says Scheherazade, "since by your means the sultan makes every day a new marriage, I conjure you by the tender affection you bear to me to procure me the honour of his bed." The vizier could not hear this without horror. "O heaven !" replied he, in a passion, "have you lost your senses, daughter, that you make such a dangerous request to me ? You know the sultan has sworn by his soul that he will never lie above one night with the same woman, and to order her to be killed the next morning ; and would you have me propose you to him ? Consider well to what your indiscreet zeal will expose you." "Yes, dear father," replies the virtuous daughter, "I know the risk I run ; but that does not frighten me. If I perish, my death will be glorious ; and if I succeed, I shall do my country an important piece of service." "No, no," says the vizier, "whatever you can represent to engage me to let you

throw yourself into that horrible danger, do not think that ever I will agree to it. When the sultan shall order me to strike my poniard into your heart, alas! I must obey him; and what an employment is that for a father! Ah! if you do not fear death, yet at least be afraid of occasioning me the mortal grief of seeing my hand stained with your blood." "Once more, father," says Scheherazade, "grant me the favour I beg." "Your stubbornness," replies the vizier, "will make me angry; why will you run headlong to your ruin? They that do not foresee the end of a dangerous enterprise can never bring it to a happy issue. I am afraid the same thing will happen to you that happened to the ass, which was well, and could not keep himself so." What misfortune befell the ass?" replies Scheherazade. "I will tell you," says the vizier, "if you will hear me."

FABLE OF THE ASS, THE OX, AND THE LABOURER.

A very rich Merchant had several country houses, where he had abundance of cattle of all sorts. He went with his wife and family to one of those estates, in order to improve it himself. He had the gift of understanding the languages of beasts, but with this condition, that he should interpret it to nobody on pain of death; and this hindered him from communicating to others what he learned by means of this gift.

He had in the same stall an ox and an ass; and one day, as he sat near them, and diverted himself to see his children play about him, he heard the ox say to the ass, "Sprightly, oh, how happy do I think you, when I consider the ease you enjoy, and the little labour that is required of you! You are carefully rubbed down and washed,—you have well-dressed corn, and fresh clean water. Your greatest business is to carry the merchant our master when he has a little journey to make; and were it not for that, you would be perfectly idle. I am treated in a quite different manner, and my condition is as unfortunate as yours is pleasant. It is scarce daylight when I am fastened to a plough, and there they make me work till night, to till

the ground; which fatigues me so, that sometimes my strength fails me. Besides, the labourer who is always behind me beats me continually. By drawing the plough, my tail is all flayed; and, in short, after having laboured from morning till night, when I am brought in, they give me nothing to eat but sorry dry beans, not so much as cleansed from dirt, or other food equally bad; and to heighten my misery, when I have filled my belly with such ordinary stuff, I am forced to lie all night in my own dung: so that you see I have reason to envy your lot."

The ass did not interrupt the ox; but when he had made an end, answered, "They that call you a foolish beast, do not lie; you are too simple, you let them carry you whither they please, and shew no manner of resolution. In the meantime, what advantage do you reap by all the indignities you suffer? You kill yourself for the ease, pleasure, and profit of those who give you no thanks for so doing. But they would not treat you so if you had as much courage as strength. When they come to fasten you to the stall, why do not you make resistance? Why do not you strike them with your horns, and shew that you are angry, by striking your foot against the ground? and in short, why do you not frighten them by bellowing aloud? Nature has furnished you with means to procure you respect, but do not make use of them. They bring you sorry beans and bad straw: eat none of them; only smell to them, and leave them. If you follow the advise I give you, you will quickly find a change for which you will thank me."

The ox took the ass's advice in very good part, and owned he was much obliged to him for it. "Dear Sprightly," adds, he, "I will not fail to do all that you have said, and you shall see how I will acquit myself" They held their peace after this discourse, of which the merchant lost not a word.

Next morning betimes the labourer comes to take the ox. He fastened him to the plough, and carried him to his usual work. The ox, who had not forgot the ass's counsel, was very troublesome and untowardly all that day; and in the evening, when the labourer

rought him back to the stall, and began to fasten him to it, the malicious beast, instead of presenting his horns willingly, as he used to do, was restive, and went backward, bellowing; and then made at the labourer, as if he would have pushed him with his horns. In a word, he did all that the ass advised him to do. Next day, the labourer came, as usual, to take the ox to his labour; but, finding the stall full of beans, the straw that he put the night before not touched, and the ox lying on the ground with his legs stretched out, and panting in a strange manner, he believed him to be sick, pitied him, and thinking that it was not proper to carry him to work, went imme-diately and acquainted the merchant with it who per-ceiving that the ox had followed all the mischievous advice of the ass, whom he thoght fit to punish for it, he ordered the labourer to go and put the ass in the ox's place, and to be sure to work him hard. The labourer did so; the ass was forced to draw the plough all that day, which fatigued him so much the more, as he was not accustomed to that sort of labour; besides, he had been so soundly beaten, that he could scarce stand when he came back.

Meanwhile the ox was mightily pleased. He ate up all that was in his stall, and rested himself the whole day. He was glad at heart that he had followed the ass's advice, blessed him a thousand times for it, and did not fail to compliment him upon it when he saw him come back. The ass answered not one word, so vexed was he to be so ill treated; but says within himself, "It is by my own imprudence I have brought this misfortune upon myself: I lived happily every-thing smiled upon me, I had all that I could wish; it is my own fault that I am brought to this miserable condition; and if I cannot contrive some way to get out of it, I am certainly undone;" and, as he spoke thus, his strength was so much exhausted, that he fell down in his stall as if he had been half dead.

Here the grand vizier addressed himself to Schehe razade, and said, "Daughter, you do just like the ass; you will expose yourself to destruction by your false prudence. Take my advice, be easy, and do not take

such measures as will hasten your deah." "Father," replies Scheherazade, "the example you bring me is not capable of making me change my resolution ; I will never cease importuning you until you present me to the sultan to be his bride." The vizier, perceiving that she persisted in her demand, replied, "Alas! then, since you will continue obstinate, I shall be obliged to treat you in the same manner as the merchant I named just now treated his wife in a little time after."

The merchant, understanding that the ass was in a lamentable condition, was curious to know what passed between him and the ox ; therefore, after supper, he went out by moonlight, and sat down by them, his wife bearing him company. When he arrived, he heard the ass say to the ox, "Comrade, tell me, I pray you, what you intend to do to-morrow, when the labourer brings you meat?" "What will I do!" says the ox; "I will continue to do as you taught me. I will go off from him, and threaten him with my horns, as I did yesterday : I will feign myself to be sick and just ready to die." "Beware of that," replies the ass, "it will ruin you ; for, as I came home this evening, I heard the merchant our master say something that makes me tremble for you" "Alas! what did you hear?" says the ox : "as you love me, hide nothing from me my dear Sprightly." "Our master," replied the ass, "had these sad expressions to the labourer 'Since the ox does not eat, and is not able to work, I would have him killed to-morrow, and we will give his flesh as an alms to the poor, for God's sake ; as for the skin, that will be of use to us, and I would have you give it to the currier to dress : therefore,, do not fail, but send for the butcher.' This is what I had to tell you," says the ass. "The concern I have for your preservation, and my friendship for you, obliged me to let you know it; and to give you new advice. As soon as they bring you your bran and straw, rise up, and eat heartily. Our master will by this think that you are cured, and, no doubt, will recall his orders for killing you ; whereas, if you do otherwise, you are certainly gone."

This discourse had the effect which the ass designed. The ox was strangely troubled at it, and belllowed out for fear. The merchant, who heard the discourse very attentively, fell into such a fit of laughter, that his wife was surprised at it, and said, "Pray, husband, tell me what you laugh at so heartily, that I may laugh with you." "Wife," says he, "you must content yourself with hearing me laugh." "No," replied she, "I will know the reason." "I cannot give you that satisfaction," answers he, "but only that I laugh at what our ass just now said to our ox. The rest is a secret which I am not allowed to reveal." "And what hinders you from revealing the secret?" says she. "If I tell it you," answers he, "it will cost me my life." "You only jeer me," cried his wife; "what you tell me now cannot be true. if you do not satisfy me presently what you laugh at and tell me what the ox and the ass said to one another, I swear by heaven that you and I shall never bed together again."

Having spoke thus, she went into the house in a great fret, and, sitting herself in the corner, cried there all night. Her husband lay alone, and finding next morning that she continued in the same humour, told her she was a very foolish woman to afflict herself in that manner, the thing was not worth so much, and that it concerned her as little to know the matter as it concerned him much to keep it secret; therefore," said he, "I conjure you to think no more of it." "I shall still think so much of it," said she, "as never to forbear weeping till you have satisfied my curiosity." "But I tell you very seriously." replied he, "that it will cost me my life if I yield to your indiscretion." "Let what will happen," says she, "I do insist upon it." 'I percieve," says the merchant, "that it is impossible to bring you to reason: and since I forese that you will occasion your own death by your obstinacy, I will call in your children, that they may see you before you die." Accordingly he called for them, and sent for her father and mother, and other relations. When they were come, and heard the reason of their being called for, they did all they could to convince her that she was in the wrong but to no purpose; she told them she

would rather die than yield that point to her husband. Her father and mother spoke to her by herself, and told her that what she desired to know was of no importance to her;but they could gain nothing upon her, either by their authorities or entreaties. When her children saw that nothing would prevail to bring her out of that sullen temper, they wept bitterly. The merchant himself was like a man out of his senses, and was almost ready to risk his own life to save that of his wife, whom he loved dearly.

Now, my daughter, (says the vizier to Scheherazade,) this merchant had fifty hens and a cock, with a dog, that gave good heed to all that passed ; and while the merchant was set down, as I said, and considering what he had best to do, he sees his dog run towards the cock as he was treading a hen, and heard him speak to him thus : " Cock," says he, "I am sure heaven will not let you live long : are you not ashamed to do that thing to-day ? " The cock, standing up on tiptoe, answers the dog fiercely, "And why," says he, " should I not do it to-day as well as other days ? " "If you do not know," replies the dog, "then I will tell you, that this day our master is in great perplexity : his wife would have him reveal a secret which is of such a nature that it will cost him his life if he do it. Things are come to that pass that it is to be feared he will scarcely have resolution enough to resist his wife's obstinacy ; for he loves her, and is affected with the tears that she continually sheds, and perhaps it may cost him his life : we are all alarmed at it ; and you ouly insult our melancholy, and have the imprudence to divert yourself with your hens."

The cock answered the dog's reproof thus : " What, has our master so little sense ? He has but one wife, and cannot govern her! and though I have fifty, I make them all do what I please. Let him make use of his reason ; he will speedily find a way to rid himself of his trouble." "How ? " says the dog ; " what would you have him do ? " "Let him go into the room where his wife is ," says the cock, " lock the door, and take a good stick and thrash her well ;and, I will answer for it, that will bring her to her right wits, and make her for-

bear to ask him any more what he ought not to tell her."
The merchant had no sooner heard what the cock said, but he took up a good stick, went to his wife, whom he found still crying, and shutting the door, belaboured her so soundly, that she cried out, "It is enough, husband, it is enough: let me alone, and I will never ask the question more." Upon this, perceiving that she repented of her impertinent curiosity, he forbore drubbing her; and opening the door, her friends came in, were glad to find her cured of her obstinacy, and complimented her husband upon this happy expedient to bring his wife to reason.

"Daughter," adds the grand vizier, "you deserve to be treated as the merchant treated his wife."

"Father," replied Scheherazade, "I beg you would not take it ill that I persist in my opinion. I am nothing moved by the story of that woman. I can tell you abundance of others, to persuade you that you ought not to oppose my design. Besides, pardon me for declaring to you that your opposing me would be in vain: for if your paternal affections should hinder you from granting my request, I would go and offer myself to the sultan." In short, the father, being overcome by the resolution of his daughter, yielded to her importunity; and though he was very much grieved that he could not divert her from such a fatal resolution, he went that minute to acquaint the sultan that next night he would bring him Scheherazade.

The sultan was much surprised at the sacrifice which the grand vizier made to him. "How could you resolve upon it," says he, "to bring me your own daughter?" "Sir," answers the vizier, "it is her own offer. The sad destiny that attends it could not frighten her; she prefers the honour of being your majesty's wife one night to her life." "But do not mistake yourself, vizier," says the sultan: "to-morrow, when I put Scheherazade into your hands, I expect you will take away her life; and if you fail, I swear that yourself shall die." "Sir," rejoins the vizier, "my heart, without doubt, will be full of grief to execute your commands; but it is to no purpose for nature to murmur: though I be her father, I will answer for the

fidelity of my hand to obey your order." Schahriar accepted his minister's offer, and told him he might bring his daughter when he pleased.

The grand vizier went with the news to Scheherazade, who received it with as much joy as if it had been the most agreeable thing in the world. She thanked her father for having obliged her in so sensible a manner; and, perceiving that he was overwhelmed with grief, she told him, in order to his consolation, that she hoped he would never repent his having married her to the sultan, but that, on the contrary, he should have reason to rejoice in it all his days.

All her business was to put herself in a condition to appear before the sultan; but, before she went, she took her sister Dinarzade apart, and says to her, "My dear sister, I have need of your help in a matter of very great importance, and must pray you not to deny it me. My father is going to carry me to the sultan, to be his wife; do not let this frighten you, but hear me with patience. As soon as I come to the sultan, I will pray him to allow you to lie in the bride-chamber, that I may enjoy your company this one night more. If I obtain that favour, as I hope to do, remember to awake me to-morrow an hour before day, and to address me in these or some such words: 'My sister, if you be not, asleep, I pray you that, till day-break, which will be very speedily, you will tell me one of the fine stories of which you have read so many.' Immediately I will tell you one; and I hope, by this means, to deliver the city from the consternation they are under at present." Dinarzade answered that she would obey with pleasure what she required of her.

The time of going to bed being come, the grand vizier conducted Scheherazade to the palace, and retired, after having introduced her to the sultan's apartment. As soon as the sultan was left alone with her, he ordered her to uncover her face, and found it so beautiful, that he was perfectly charmed with her; and perceiving her to be in tears, asked her the reason. "Sir," answered Scheherazade, "I have a sister who loves me tenderly, as I do her; and I could wish that she might be allowed to be all night in this chamber, that I might

see her, and bid her once more adieu. Will you be pleased to allow me the comfort of giving her this last testimony of my friendship?" Schahriar having consented to it, Dinarzade was sent for, who came with all possible diligence. The sultan went to bed with Scheherazade upon an alcove raised very high, according to the custom of the monarchs of the East; and Dinarzade lay in a bed that was prepared for her, near the foot of the alcove.

An hour before day, Dinarzade, being awake, failed not to do as her sister ordered her. "My dear sister," cries she, "if you be not asleep, I pray, untill day-break which will be in a very little time, that you will tell me one of those pleasant stories you have read; also! this may perhaps, be the last time that ever I shall have that satisfaction"

Scheherazade, instead of answering her sister, addressed herself to the sultan thus: "Sir, will your majesty be pleased to allow me to give my sister this satisfaction?" "With all my heart," answers the sultan. Then Scheherazade bade her sister listen, and afterwards, addressing herself to Schahriar, began thus:—

THE FIRST NIGHT.

THE MERCHANT AND THE GENIE.

SIR, there was formerly a merchant, who had a great estate in lands goods, and money. He had abundance of deputies, factors, and slaves. He was obliged from time to time to take journeys, and talk with his correspondents: and one day, being under a necessity of going a long journey about an affair of importance, he took horse, and put a portmanteau behind him, with some biscuits and dates, because he had a great desert to pass over, where he could have no manner of provisions. He arrived, without any accident, at the end of his journey; and having despatched his affairs, took horse again, in order to return home.

The fourth day of his journey he was so much incommoded by the heat of the sun, and the reflection of that heat from the earth, that he turned out of the road, to refresh himself under some trees that he saw in the country. There he found, at the foot of a great walnut- trees, a fountain of very clear running water and, alighting, tied the horse to a branch of a tree, and, sitting down by the fountain, took some biscuits and dates out of his portmanteau ; and as he ate his dates, threw the shells about on both sides of him. When he had done eating, being a good Mussulman, he washed his hands, his face, and his feet, and said his prayers. He had not made an end, but was still on his knees, when he saw a genie appear, all white with age ; and of a monstrous bulk ; who, advancing towards him with a scimitar in his hand, spoke to him in a terrible voice thus : "Rise up, that I may kill thee with this scimitar, as you have killed my son ;" and accompanied these words with a frightful cry. The merchant, being as much frightened at the hideous shape of the monster as at those threatening words, answered him, trembling, "Alas ! my good lord, of what crime can I be guilty towards you, that you should take away my life ?" "I will ," replies the genie, "kill thee, as thou hast killed my son." "O heaven ! " says the merchant, "how should I kill your son ? I did not know, him nor ever saw him." "Did not you sit down when you came hither ?" replies the genie. "Did not you take dates out of your portmanteau, and, as you ate them, did not you throw the shells about on both sides ?" "I did all that you say," answers the merchant, "I cannot deny it." "If it be so," replied the genie, "I tell thee that thou hast killed my son ; and the way was thus : when you threw the nut shells about, my son was passing by, and you threw one of them into his eye, which killed him ; therefore I must kill thee." "Ah ! my lord, pardon me," cried the merchant. "No pardon," answers the genie. "no mercy : is it not just to kill him that has killed another ? "I agree to it," says the merchant ; "but certainly I never killed your son : and if I have, it was unknown to me, and I did it innocently ; therefore I

beg you to pardon me, and to suffer me to live." "No, no," says the genie, persisting in his resolution; "I must kill thee, since thou hast killed my son." And then, taking the merchant by the arm, threw him with his face upon the ground, and lifted up his scimitar to cut off his head.

The merchant, all in tears, protested he was innocent, bewailed his wife and children, and spoke, to the genie in the most moving expressions that could be uttered. The genie, with his scimitar still lifted up, had so much patience as to hear the wretch make an end of his lamentations, but would not relent. "All this whining," says the monster, "is to no purpose; though you should shed tears of blood, that shall not hinder me from killing thee, as thou hast killed my son." "Why," replied the merchant, "can nothing prevail with you? Will you absolutely take away the life of a poor innocent?" "Yes," replied the genie, "I am resolved upon it."

As she had spoken these words, perceiving it was day, and knowing that the sultan rose betimes in the morning to say his prayers and hold his council, Scheherazade held her peace. Lo! sister, says Dinarzade, what a wonderful story is this!—The remainder of it, says Scheherazade, is more surprising; and you will be of my mind, if the sultan will let me live this day, and permit me to tell it you the next night! Schahriar, who had listened to Scheherazade with pleasure, says to himself, I will stay till to-morrow, for I can at any time put her to death, when she has made an end of her story. So, having resolved not to take away Scheherazade's life that day, he rose, and went to his prayers, and then called his council.

All this while the grand vizier was terribly uneasy. Instead of sleeping, he spent the night in sighs and groans, bewailing the loss of his daughter, of whom he believed that he himself should be the executioner. And as, in this melancholy prospect, he was afraid of seeing the sultan, he was agreeably surprised when he saw the prince enter the council-chamber without giving him the fatal orders he expected.

The sultan, according to his custom, spent the day in regulating his affairs; and when night came, he went to bed with Scheherazade. Next morning, before day, Dinarzade failed not to address herself to her sister thus: "My dear sister, if you be not asleep, I pray you, till day-break, which must be in a very little time, to go on with the story you began last night." The sultan, without staying till Scheherazade asked him leave, bade her make an end of the story of the genie and the merchant, for he longed to hear the issue of it. Upon which Scheherazade spoke and continued the story as follows:—

THE SECOND NIGHT.

When the merchant saw that the genie was going to cut off his head, he cried out aloud, and said to him, "For heaven's sake, hold your hand! Allow me one word: be so good as to grant me some respite; allow me but time to bid my wife and children adieu, and to divide my estate among them by will, that they may not go to law with one another after my death; and when I have done so, I will come back to the same place, and submit to whatever you shall please to order concerning me." "But," says the genie, "if I grant you the time you demand, I doubt you will never return." "If you will believe my oath," answers the merchant, "I swear by all that is sacred that I will come and meet you hear without fail." "What time do you demand then?" replies the genie. "I ask a year," says the merchant; "I cannot have less to order my affairs, and to prepare myself to die without regret. But I promise you, that this day twelvemonth I will return under those trees, to put myself into your hands." "Do you take heaven to be witness to this promise?" says the genie. "I do," answers the merchant, "and repeat it, and you may rely upon my oath." Upon this, the genie left him near the fountain, and disappeared.

The merchant, being recovered from his fright, mounted his horse, and set forward on his journey. As he was glad, on the one hand, that he had escaped so great a danger, so he was mortally sorry, on the other, when he thought on his fatal oath.

When he came home, his wife and children received him with all the demonstrations of perfect joy; but he, instead of making them suitable returns, fell to weeping bitterly; from whence they readily conjectured that something extraordinary had befallen him. His wife asked the reason of his excessive grief and tears. "We are all overjoyed," says she, "at your return, but you frighten us to see you in this condition; pray tell us the cause of your sorrow" "Alas!" replies the husband, "the cause of it is, that I have but a year to live;" and then he told what had passed between him and the genie, and that he had given him his oath to return at the end of the year, to receive death from his hands.

When they had heard this sad news, they all began to lament heartily. His wife made a pitiful outcry, beat her face, and tore her hair. The children, all in tears, made the house resound with their groans: and the father, not being able to overcome nature, mingled his tears with theirs; so that, in a word, it was the most affecting spectacle that any man could behold.

Next morning the merchant applied himself to put his affairs in order, and, first of all, to pay his debts. He made presents to his friends; gave great alms to the poor; set his slaves of both sexes at liberty; divided his estate among his children; appointed guardians for such of them as were not come of age; and, restoring to his wife all that was due to her by contract of marriage, he gave her, over and above, all that he could do by law.

At last the year expired, and go he must. He put his burial cloths in his portmanteau; but never was there such grief seen as when he came to bid his wife and children adieu. They could not think of parting, but resolved to go and die with him; but finding that he must be forced to part with those dear objects, he spoke to them thus: "My dear wife and children," says he, "I obey the order of Heaven in quitting you; follow my example, submit courageously to this necessity, and consider that it is the destiny of man to die." Having said these words, he went out of the hearing of the cries of his family; and taking his journey, arrived

at the place where he promised to meet the genie on the day appointed. He alighted, and setting himself down by the fountain, waited the coming of the genie with all the sorrow imaginable. Whilst he languished in this cruel expectation, a good old man, leading a hind, appeared, and drew near him. They saulted one another; after which the old man says to him, " Brother, may I ask you why you are come into this desert place, where there is nothing but evil spirits, and by consequence you cannot be safe? To look upon these fine trees, indeed, one would think the place inhabited; but it is a true wilderness, where it is not safe to stay long."

The merchant satisfied his curiosity, and told him the adventure which obliged him to be there. The old man listened to him with astonishment, and when he had done, cried out, "This is the most surprising thing in the world; and you are bound with the most inviolable oath: however, I will be witness of your interview with the genie." And sitting down by the merchant, they talked together.— But I see day, says Scheherazade, and must leave off; yet the best of the story is to come. The sultan, resolving to hear the end of it, suffered her to live that day also.

THE THIRD NIGHT.

NEXT morning, Dinarzade made the same request to her sister as formerly: "My dear sister," says she, "if you be not asleep, tell me one of those pleasant stories that you have read." But the sultan, willing to understand what followed between the merchant and the genie, bid her go on with that, which she did, as follows:—

Sir, while the merchant, and the old man who led the hind were talking, they saw another old man coming to them, followed by two black dogs. After they had saluted one another, he asked them what they did in that place. The old man with the hind told him the adventure of the merchant and genie, with all that had passed between them, particularly the merchant's oath. He added, that it was the day agreed on, and that he was resolved to stay and see the issue.

The second old man, thinking it also worth his

curiosity, resolved to do the like ; he likewise sat down by them ; and they had scarce begun to talk together but there came a third old man, who, addressing himself to the two former, asked why the merchant that sat with them looked so melancholy. They told him the reason of it, which appeared so extraordinary to him, that he also resolved to be witness to the result ; and for that end sat down with them.

In a little time, they perceived in the field a thick vapour, like a cloud of dust raised by a whirlwind, advancing towards them, which vanished all of a sudden, and then the genie appeared ; who, without saluting them, came up to the merchant with a drawn scimitar, and taking him by the arm, says, "Get thee up, that I may kill thee, as thou didst my son." The merchant and the three old men being frightened, began to lament, and to fill the air with their cries.— Here Scheherazade, perceiving day, left off her story, which did so much whet the sultan's curiosity, that he was absolutely resolved to hear the end of it, and put off the sultaness's execution till the next day.

Nobody can express the grand vizier's joy when he perceived that the sultan did not order him to kill Scheherazade : his family, the court, and all the people in general, were astonished at it.

THE FOURTH NIGHT.

Towards the end of the following night, Dinarzade failed not to awaken the sultaness. "My dear sister," says she, "if you be not asleep, pray tell me one of your fine stories" Then Scheherazade, with the sultan's permission, spoke as follows :—

Sir, when the old man who led the hind saw the genie lay hold of the merchant, and about to kill him without mercy, he threw himself at the feet of the monster and, kissing them, says to him, "Prince of genii, I most humbly request you to suspend you anger, and do me the favour to hear me. I will tell you the history of my life, and of the hind you see and if you think it more wonderful and surprising than the adventure of the merchant you are going to kill, I hope you will pardon the poor unfortunate man the third of his crime." The genie took some time to consult

upon it, but answered at last, "Well, then, I agree to it."

THE HISTORY OF THE FIRST OLDMAN AND THE HIND.

I shall begin, then, says the old man; listen to me I pray you. with attention. This hind you see is my cousin; nay, what is more, my wife: she was only twelve years of age when I married her, so that I may justly say, she ought as much to regard me as her father, as her kinsman and husband.

We lived together twenty years, without any children; yet her barrenness did not hinder my having a great deal of complaisance and friendship for her. The desire of having children only made me buy a slave by whom I had a son, who was extremely promising. My wife being jealous, conceived a hatred for both mother and child, but concealed it so well, that I did not know it till it was too late.

Mean time my son grew up, and was ten years old, when I was obliged to undertake a journey. Before I went, I recommended to my wife, of whom I had no mistrust, the slave and her son, and prayed her to take care of them during my absence, which was for a whole year. She made use of that time to satisfy her hatred; she applied herself to magic, and when she knew enough of that diabolical art to execute her horrible contrivance, the wretch carried my son to a desolate place, where, by her enchantments, she changed my son into a calf, and gave him to my farmer to fatten, pretending she had bought him. Her fury did not stop at this abominable action, but she likewise changed the slave into a cow, and gave her also to my farmer.

At my return, I asked for the mother and child. "Your slave," says she, "is dead; and as for your son, I know not what has become of him. I have not seen him these two months." I was troubled at the death of the slave, but my son having only disappeared, as she told me, I was in hopes he would return in a little time. However, eight months passed, and I heard nothing of him. When the festival of the great Bairam happened, to celebrate the same I sent to my farmer for one of the fattest cows to sacrifice, and he sent me one accordingly. The cow which he brought me was my slave, the unfortunate mother of my son. I tied her, but as I was

going to sacrifice her, she bellowed pitifully, and I could perceive streams of tears run from her eyes This seemed to me very extraordinary; and finding myself, in spite of all I could do, inspired with pity, I could not find in my heart to give her a blow, but ordered my farmer to get me another.

My wife, who was present, was enraged at my compassion, and, opposing herself to an order which disappointed her malice, she cried out, "What are you doing, husband? Sacrifice that cow. your farmer has not a finer, nor one fitter for that use" Out of complaisance to my wife I came again to the cow, and combating my compassion, which suspended the sacrifice, was going to give her the fatal below, when the victim. redoubling her tears and bellowing, disarmed me a second time. Then I put the mallet into the farmer's hands, and bade him take and sacrifice her himself, for her tears and bellowing pierced my heart

The farmer, less compassionate than I, sacrificed her; and when he flayed her, found her to be nothing but bones, though to us she seemed very fat. "Take her to yourself," Says I to the farmer, "I quit her to you; give her in alms. or which way you will; and if you have a very fat calf, bring it me in her stead." I did not inform myself what he did with the cow; but, soon after he took her away, he came with a very fat calf. Though I knew not the calf was my son, yet I could not forbear being moved at the sight of him. On his part, as soon as he saw me, he made so great an effort to come to me. that he broke his cord, threw himself at my feet, with his head against the ground, as if he meant to excite my compassion, conjuring me not to be so cruel as to take his life; and did as much as was possible for him to do to signify that he was my son.

I was more surprised and affected with this action than with the tears of the cow; I felt a tender pity, which made me interest myself for him, or, rather, nature did its duty. "Go," says I to the farmer, "carry home that calf, take great care of him, and bring me another in his place immediately."

As soon as my wife heard me say so, she immediately cried out, "What do you do, husband? Take my

advice, sacrifice no other calf but that." "Wife," says I, "I will not sacrifice him; I wiil spare him, and pray do not you oppose it." The wicked woman had no regard to my desire; she hated my son too much to consent that I should save him. I tied the poor creature, and taking up the fatal knife —— Here Scheherazade stopped, because she perceived daylight.

Then Dinarzade said, "Sister, I am enchanted with this story, which so agreeably calls for my attention."— "If the sultan will suffer me to live to-day," answers Scheherazade, "what I have to tell to-morrow will divert you abundantly more." Schahriar, curious to know what would become of the old man's son that led the hind, told the sultaness he would be very glad to hear the end of that story next night.

THE FIFTH NIGHT.

When day began to draw near, Dinarzade put her sister's orders in execution very exactly, who, being awaked, prayed the sultan to allow her to give Dinarzade that satisfaction; which the prince, who took so much pleasure in the story himself, willingly agreed to.

"Sir," then says Scheherazade, "the first old man who led the hind, continuing his story to the genie, to the other two old men, and the merchant, proceeded thus:"—I took the knife, said he, and was going to strike into my son's throat; when turning his eyes, bathed with tears, in a languishing manner towards me, he affected me so that I had no strength to sacrifice him, but let the knife fall, and told my wife positively that I would have another calf to sacrifice, and not that. She used all endeavours to make me change my resolution; but I continued firm, and pacified her a little, by promising that I would sacrifice him against the Bairam next year.

Next morning my farmer desired to speak with me alone, and told me, "I come," says he, "to tell you a piece of news, for which I hope you will return me thanks. I have a daughter that has some skill in magic. Yesterday, as I carried back the calf which you would not sacrifice, I perceived she laughed when she saw him, and in a moment after fell a-weeping. I asked her why she acted two such contrary parts at

one and the same time. 'Father,' replies she, 'the calf you bring back is our landlord's son: I laughed for joy to see him still alive, and I wept at the remembrance of the sacrifice that was made the other day of his mother, who was changed into a cow. These two metamorphoses were made by the enchantments of our master's wife, who hated both the mother and son.' This is what my daughter told me," said the farmer, "and I come to acquaint you with it."

At these words, the old man adds, I leave you to think, my lord genie, how much I was surprised: I went immediately to my farmer, to speak with his daughter myself. As soon as I came, I went forthwith to the stall where my son was: he could not answer my embraces, but received them in such a manner as fully satisfied me he was my son.

The farmer's daughter came. "my good maid," says I, "can you restore my son to his former shape?" "Yes," says she, "I can." "Ah!" says I, "if you can, I will make you mistresss of all my fortune." She replied to me, smiling, "You are our master, and I know very well what I owe to you; but I cannot restore your son to his former shape but on two conditions: the first is, that you give him me for my husband; and the second is, that you allow me to punish the person who changed him into a calf." "For the first," says I, "I agree to it with all my heart; nay, I promise you more—a considerable estate for yourself, independent of what I design for my son: in a word, you shall see how I will reward the great service I expect from you. As to what relates to my wife, I also agree to it; a person who has been capable of committing such a criminal action deserves very well to be punished; I leave her to you, only I must pray you not to take her life." "I am just going, then," answers she, "to treat her as she has treated your son." "I agree to it," says I, "provided you restore my son to me beforehand."

Then the damsel took a vessel full of water, pronounced over it words that I did not understand, and, addressing herself to the calf, "O calf," says she, "if thou wast created by the Almighty and sovereign

Master of the world such as you appear at this time, continue in that form ; but if thou be a man, and art changed into a calf by enchantment, return to thy natural shape, by the permission of the sovereign Creator." As she spoke these words, she threw water upon him, and in an instant he recovered his first shape.

"My son, my dear son," cried I, immediately embracing him, with such a transport of joy that I knew not what I was doing: "it is Heaven that has sent us this young maid, to take off the horrible charm by which you were enchanted, and to avenge the injury done to you and your mother. I doubt not but, in acknowledgment, you will take your deliverer to wife, as I have promised" He consented to it with joy: but, before they married, she changed my wife into a hind ; and this is she whom you see here. I desired she should have this shape, rather than another less agreeable, that we might see her in the family without horror.

Since that time, my son is become a widower, and gone to travel: and, it being several years since I heard of him, I am come abroad to inquire after him ; and not being willing to trust anybody with my wife till I should come home, I thought fit to carry her everywhere with me. This is the history of myself and this hind : is it not one of the most wonderful and surprising that can be ? "I agree to it," says the genie, "and upon that account I forgive the merchant the third of his crime."

When the first old man, sir, (continued the sultaness,) had finished his story, the second, who led the two black dogs, addressed himself to the genie,and says to him : "I am going to tell you what happened to me and these two black dogs you see by me, and I am certain you will say that my story is yet more surprising than that which you have just now heard ; but when I have told it you, I hope you will be pleased to pardon the merchant the second third of his crime," "Yes," replied the genie, "provided your story surpass that of the hind." Then the second old man began in this manner——But as Scheherazade pronounced these

words, she saw it was day, and left off speaking.

O heaven ! sister, said Dinarzade, these adventures are very singular—Sister, replies the sultaness, they are not comparable to those which I have to tell you next night, if the sultan, my lord and master, be so good as to let me live. Schahriar answered nothing to that; but rose up, said his prayers, and went to council without giving any order against the life of the charming Scheherazade.

THE SIXTH NIGHT.

The sixth night being come, the sultan and his lady went to bed. Dinarzade awaked at the usual hour, and calling to the sultaness, says, Dear sister, if you be not asleep, I pray you, untill it be day, to satisfy my curiosity: I am impatient to hear the story of the old man and the two black dogs. The sultan consented to it with pleasure, being no less desirous to know the story than Dinarazade; and Scheherazade continued it as follows:—

THE STORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS.

Great prince of genii, says the old man, you must know that we are three brothers, I and the two black dogs you see. Our Father, when he died, left each of us one thousand sequins. With that sum we all entered into the same way of living, and became merchants. A little time after we had opened shop, my eldest brother, one of these two dogs, resolved to travel and trade in foreign countries. With this view, he sold his estate, and bought goods proper for the trade he intended.

He went away, and was absent a whole year; at the end of which, a poor man, who I thought had come to ask alms, presented himself before me in my shop, I said to him, " God help you." " God help you also," answered he: " is it possible you do not know me ?" Upon this I looked at him narrowly, and knew him. " Ah, brother," cried I, embracing him, " how could I know you in this condition ?" I made him come into my house, and asked him concerning his health and the success of his travels. " Do not ask me that question," says he: " when you see me, you see all : it would only renew my grief to tell you all the particulars of the

misfortunes that have befallen me, and reduced me to this condition, since I left you."

I immediately shut up my shop, and, carrying him to a bath, gave him the best cloths I had by me; and, examining my books, and finding that I had doubled my stock, that is to say, that I was worth two thousand sequins, I gave him one-half: "With that," says I, "brother, you may make up your loss." He joyfully accepted the proffer, recovered himself, and we lived together as before.

Some time after, my second brother, who is the other of these two dogs, would also sell his estate. I and his other brother did all we could to divert him from it, but without effect. He sold it, and with the money bought such goods as were suitable to the trade he designed. He joined a caravan, and took a journey. He returned, at the end of the year, in the same condition as my other brother; and I, having gained another thousand sequins, gave him them, with which he furnished his shop, and continued to follow his trade.

Some time after, one of my brothers came to me to propose a trading voyage with them. I immediately rejected their proposal. You have travelled," says I "and what have you gained by it? Who can assure me that I shall be more successful than you have been?" They represented to me in vain all that they thought fit to prevail upon me to engage in that design with them, for I constantly refused; but they importuned me so much, that, after having resisted their solicition five whole years, they overcame me at last. But when we were to make preparation for our voyage, and to buy goods necessary to the undertaking, I found they had spent all, and that they had not one farthing left of the thousand sequins I had given each of them. I did not, however, upbraid them in the least. On the contrary, my stock being six thousand sequins, I shared the half of it with them telling them, "My brothers, we must venture these three thousand sequins, and hide the rest in some sure place; that, in case our voyage be no more successful than yours was formerly we may have wherewith to

assist us, and to follow our ancient way of living." I gave each of them a thousand sequins, and, keeping as much for myself, I buried the other three thousands in a corner of my house. We bought our goods, and, after having embarked them on board of a vessel, which we freighted betwixt us three, we put to sea with a favourable wind. after a month's sail ——But I see day, says Scheherazade; I must stop here.

Sister, says Dinarzade, this story promises a great deal: I fancy the rest of it must be very extraordinary You are not mistaken, says the sultaness; and, if the sultan will allow me to tell it you, I am persuaded it will very much divert you. Schahriar got up, as he did the day before, without explaining his mind, but gave no order to the grand vizier to kill his daughter.

THE SEVENTH NIGHT.

When the seventh night drew near a close, Dinarzade awaked the sultaness, and prayed her to continue the story of the second old man. I will, answers Scheherazade. provided the sultan, my lord and master does not oppose it.—Not at all, says Schahriar; I am so far from oppositing it. that I desire you earnestly to go on with it.

To resume the thread of the story, says Scheherazade you must know that the old man who led the two dogs continued his story to the genie, the other two old men, and the merchant, thus:—In short, says he, after two months sail, we arrived happily at port, where we landed and had a very great vent for our goods. I, especially, sold mine so well, that I gained ten to one, and we bought commodities of that country to transport and sell in our own.

When we were ready to embark, in order to return, I met upon the bank of the sea a lady, handsome enough, but poorly clad. She came up to me presently kissed my hand, prayed me with the greatest earnestness imaginable to marry her, and take her along with me. I made some difficulty to agree to it; but she said so many things to persuade me that I ought to make no objection to her poverty, and that I should have all the reason in the world to be satisfied with her conduct, that I yielded. I ordered propor apparel to

be made for her ; and after having married her, according to form, I took her on board, and we set sail. During the navigation I found the wife I had taken had so many good qualities, that I loved her every day more and more. In the meantime, my two brothers, who had not managed their affairs so well as I did mine, envied my prosperity ; and their fury carried them so far as to conspire against my life ; so that, one night, when my wife and I were asleep, they threw us both into the sea.

My wife was a fairy, and, by cousequence, genie, you know well she could not be drowned ; but for me, it is certain I had been lost without her help. I had scarce fallen into the water when she took me up, and carried me to an island. When it was day, the fairy said to me, " You see, husband, that by saving your life I have not rewarded you ill for your kindness to me. You must know that I am a fairy, and that being upon the bank of the sea when you were going to embark, I found I had a strong inclination for you : I had a mind to try your goodness, and presented myself before you in that disguise wherein you saw me. You have dealt very generously with me, and I am very glad to have found an opportunity of testifying my acknowledgment to you. But I am incensed against your brothers, and nothing will satisfy me but their lives."

I listened to this discourse of the fairy with admiration ; I thanked her as well as I could for the great kindness she had done me : but " Madam," says I, " as for my brothers, I beg you to pardon them ; whatever cause they have given me, I am not cruel enough to desire their death." I told her the particulars of what I had done for them, which increased her indignation so that she cried out, " I must immediately pursue those ungrateful traitors, and take speedy vengeance on them : I will drown their vessel, and throw them into the bottom of the sea " " No, my good lady," replied I, " for Heaven's sake, do not so ; moderate your anger ; consider that they are my brothers, and that we must do good for evil."

I pacified the fairy by these words ; and, as soon as

I had spoken them, she transported me in a moment from the island where we were to the roof of my own house, which was terraced, and disappeared in a moment. I went down, opened the doors, and dug up the three thousand sequins I had hid. I went afterwards to the place where my shop was, which I also opened, and was complimented by the merchants, my neighbours, upon my return. When I went to my house, I perceived two black dogs, which came to me in a very submissive manner: I knew not what it meant, but was much astonished at it. But the fairy, who appeared immediately, says to me, "Husband, be not surprised to see these two black dogs by you: they are your two brothers." I was troubled at these words, and asked her by what power they were so transformed. "It was I who did it," says she; "at least I gave commission to one of my sisters to do it, who at the same time sunk their ship. You have lost the goods you had on board, but I will make it up to you another way. As to your two brothers, I have condemned them to remain five years in that shape; their perfidiousness too well deserves such a penance." And, in short, after having told me where I might hear of her, she disappeared.

Now, the five years being out, I am travelling in quest of her; and, as I passed this way, I met this merchant and the good old man that led the hind, and sat down by them. This is my history, O prince of genii! Do not you think it very extraordinary? "I own it," says the genie; "and upon that account, I remit the merchant the second third of the crime which he committed against me."

As soon as the second old man had finished his story, the third began, and made the like request of the genie with the two first; that is to say, to pardon the merchant the other third of his crime, provided the story he had to tell him exceeded the two he had already heard for singular events. The genie made him the same promise as he had done the other two. "Hearken, then," says the old man, to him —— But day appears, says Scheherazde; I must stop here.

I cannot enough admire, sister, says Dinarzade, the

adventures you have told me.—I know abundance more, says the sultaness, that are still more wonderful. Schahriar, willing to know if the story of the third old man would be as agreeable as that of the second, put off the execution of Scheherazade till the next day.

THE EIGHTH NIGHT.

As soon as Dinarzade perceived it was time to call the sultaness, she says, Sister, I have been awake a long time, and had a great mind to awaken you, I am so impatient to hear the story of the third old man. The sultan answered, I can hardly think that the third story will surpass the two former ones.

Sir, replies the sultaness, the third old man told his story to the genie: I cannot tell it to you, because it has not come to my knowledge; but I know that it did so much exceed the two former stories in the variety of wonderful adventures, that the genie was astonished at it. and no sooner heard the end of it, but he said to the third old man, "I remit the other third part of the merchant's crime upon the account af your story. He is very much obliged to all three of you for having delivered him out of this danger by your stories, without which he had not now been in the world." And, having spoken thus, he disappeared, to the great contentment of the company.

The merchant failed not to give his three deliverers the thanks he owed them. They rejoiced to see him out of danger; after which they bade him adieu, and each of them went on his way. The merchant returned to his wife and children, and passed the rest of his days with them in peace. But, sir, added Scheherazade, how pleasant soever these stories may be that I have told your majesty hitherto, they do not come near that of the fisherman. Dinarzade, perceiving that the sultaness demurred, says to her, Sister, since there is still some time remaining, pray tell us the story of the fisherman, if the sultan is willing. Schahriar agreed to it; aud Scheherazade, resuming her discourse, pursued it in this manner:—

THE STORY OF THE FISHERMAN.

Sir, there was a very ancient fisherman, so poor that he could scarce earn enough to maintain himself,

his wife, and three children. He went every day to fish betimes in a morning; and imposed it as a law upon himself not to cast his nets above four times a day. He went one morning by moonlight, and coming to the seaside, undressed himself, and cast in his nets. As he drew them towards the shore, he found them very heavy, and thought he had a good draught of fish, at which he rejoiced within himself; but in a moment after, perceiving that, instead of fish, there was nothing in his nets but the carcass of an ass, he was much vexed.—Scheherazade stooped here, because she saw day.

Sister, says Dinarzade, I must confess that the beginning of the story charms me, and I foresee that the result of it will be very agreeable.—There is nothing more surprising than the story of this fisherman, replied the sultaness; and you will be convinced of it next night, if the sultan will be so gracious as to let me live. Schahriar, being curious to hear the success of such an extraordinary fishing, would not order Scheherazade to be put to death that day.

THE NINTH NIGHT.

My dear sister, cries Dinarzade next morning at the usual hour, if you be not asleep. I pray you go on with the story of the fisherman; I am ready to die till I hear it.—I am willing to give you that satisfaction, says the sultaness; but, at the same time, she demanded leave of the sultan, and having obtained it, began the story again as follows:—

Sir, when the fisherman, vexed to have made such a sorry draught, had mended his nets, which the carcass of the ass had broken in several places, he threw them in a second time; and when he drew them, found a great deal of resistance, which made him think he had taken abundance of fish; but he found nothing except a basket full of gravel and slime, which grieved him extremely. "O Fortune!" cries he, with a lamentable tone, "be not angry with me, nor persecute a wretch who prays thee to spare him. I came hither from my house to seek for my livelihood, and thou pronouncest death against me. I have no other trade but this to subsist by; and, notwithstanding all the

care I take, I can scarcely provide what is absolutely necessary for my family. But I am to blame to complain of thee ; thou takest pleasure to persecute honest people, and to leave great men in obscurity, while thou shewest favour to the wicked, and advancest those who have no virtue to recommend them."

Having finished this complaint, he threw away the basket in a fret, and washing his nets from the slime, cast them the third time ; and brought up nothing, except stone, shells, and mud. Nobody can express his disorder ; he was almost beside himself. However, wnen day began to appear, he did not forget to say his prayers, like a good Mussulman, and afterwards added this petition : "Lord, thou knowest that I cast my nets only four times a day ; I have already drawn them three times, without the least reward for my labour : I am only to cast them once more ; I pray thee to render the sea favourable to me, as thou didst to Moses."

The fisherman having finished this prayer, cast his nets the fourth time ; and when he thought it was time, he drew them as formerly, with great difficulty ; but instead of fiish, found nothing in them but a vessel of yellow copper, which by its weight seemed to be full of something ; and he observed that it was shut up and sealed with lead, having the impression of a seal upon it. This rejoiced him. "I will sell it," says he, "to the founder, and with the money arising from the produce buy a measure of corn" He examined the vessel on all sides, and shook it, to see if what was within made any noise, but heard nothing. This circumstance, with the impression of the seal upon the leaden cover, made him think there was something precious in it To try this, he took a knife, and opened it with very little labour. He presently turned the mouth downward, but nothing came out ; which surprised him extremely. He set it before him, and while he looked upon it attentively, there came out a very thick smoke, which obliged him to retire two or three paces from it.

The smoke ascended to the clouds, and extending itself along the sea and upon the shore, formed a great

mist, which we may well imagine did mightily astonish the fisherman. When the smoke was all out of the vessel, it reunited itself, and became a solid body, of which there was formed a genie twice as high as the greatest of giants. At the sight of a monster of such unsizable bulk, the fisherman would fain have fled, but was so frightened that he could not go one step

"Solomon," cried the genie immediately, "Solomon, the great prophet, pardon, pardon. I will never more oppose your will; I will obey all your commands."——

Scheherazade, preceving day, broke off her story. Upon which Dinarzade said, Dear sister, nobody can keep their promise better than you have done yours. This story is certainly more surprising than all the former.—Sister, replies the sultaness, there are more wonderful things yet to come, if my lord the sultan will allow me to tell them to you, Schahriar had too great a desire to hear out the story of the fisherman to deprive himself of that pleasure, and therefore put off the sultaness's death another day.

THE TENTH NIGHT.

Dinarzade called her sister next night, when she thought it was time, and prayed her to continue the story of the fisherman; and the sultan being also impatient to know what concern the genie had with Solomon, Scheherazade continued her story thus:—

Sir, the fisherman, when he heard these words of the genie, recovered his courage, and said to him, "Proud spirit, what is it that you say? It is above eighteen hundred years since the prophet Solomon died, and we are now at the end of time. Tell me your history, and how you came to be shut up in this vessel."

The genie, turning to the fisherman, with a fierce look, say, "You must speak to me with more civility; thou art very bold to call me a proud spirit." "Very well," replies the fisherman, "shall I speak to you with more civility; and call you the owl of good luck!" "I say," answers the genie. "speak to me more civilly before I kill thee." "Ah!" replies the fisherman, "why would you kill me? Did not I just now set you at liberty, and have you already forgotten it?" "Yes, I

remember it," says the genie; "but that shall not hinder me from killing thee: I have only one favour to grant thee." "And what is that?" says the fisherman. "It is," answers the genie, "to give thee thy choice, in what manner thou wouldst have me take thy life." "But wherein have I offended you?" replies the fisherman. "Is that your reward for the good services I have done you?" I cannot treat you otherwise," says the genie; "and that you may be convinced of it, hearken to my story:—

"I am one of those rebellious spirits that opposed the will of Heaven: all the other genii owned Solomon, the great prophet, and submitted to him Sacar and I were the only genii that would never be guilty of a mean thing: and, to avenge himself that great Monarch, sent Asaph the son of Burakhia, his chief minister, to apprehend me. That was accordingly done. Asaph seized my person, and brought me by force before his master's throne.

"Solomon, the son of David, commanded me to quit my way of living, to acknowledge his power, and to submit myself to his command; I bravely refused to obey, and told him I would rather expose myself to his resentment than swear fealty and submit to him as he required. To punish me, he shut me up in this copper vessel; and to make sure of me that I should not break prison, he himself stamped upon this leaden cover his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii who submitted to him, with orders to throw me into the sea, which was executed, to my sorrow.

"During the first hundred years' imprisonment, I swore that if any one would deliver me before the hundred years expired, I would make him rich, even after his death; but that century ran out, and nobody did me that good office. During the second, I made an oath that I would open all the treasures of the earth to any one that should set me at liberty; but with no better success. In the third, I promised to make my deliverer a potent monarch, to be always near him in spirit, and to grant him every day three requests, of what nature soever they might be; but this century ran

out as well as the two former, and I continued in prison. At last, being angry, or rather mad, to find myself a prisoner so long, I swore, that if afterwards any one should deliver me, I would kill him without mercy and grant him no other favour but to choose what kind of death he would die; and therefore, since you have delivered me to-day, I give you that choice."

This discourse afflicted the poor fisherman extremely: "I am very unfortunate," cries he, "to come hither to do such a piece of good service to one that is so ungrateful. I beg you to consider your injustice, and revoke such an unreasonable oath; pardon me, and Heaven will pardon you; if you grant me my life, Heaven protect you from all attempts against yours." "No, thy death is resolved on," says the genie, "only choose how you will die." The fisherman, perceiving the genie to be resolute, was extremely grieved. not so much for himself, as for his three children; and bewailed the misery they must be reduced to by his death. He endeavoured still to appease the genie, and says, "Alas! be pleased to take pity on me, in consideration of the good service I have done you." "I have told thee already," replies the genie, "it is for that very reason I must kill thee." "That is very strange," says the fisherman; "are you resolved to reward good with evil? The proverb says, 'That he who does good to one who deserves it not is always ill rewarded.' I must confess I thought it was false; for in effect there can be nothing more contrary to reason, or the laws of society. Nevertheless, I find now by cruel experience that it is but too true." "Do not lose time," replies the genie; "all thy reasoning shall not divert me from my purpose; make haste and tell me which way you choose to die."

Necessity is the mother of invention. The fisherman bethought himself of a stratagem "Since I must die then," says he to the genie, "I submit to the will of Heaven; but before I choose the manner of death I conjure you by the great name which was engraven upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask you."

The genie finding himself obliged to a positive answer by this adjuration, trembled ; and replied to the fisherman, "ask what thou wilt, but make haste." Day appearing, Scheherazad held her peace.

Sister, says Dinarzade it must be owned that the more you speak the more you surprise and satisfy. I hope our lord the sultan will not order you to be put to death till he hears out the fine story of the fisherman.—The sultan is absolute, replies Scheherazade, we must submit to his will in everything. But Schahriar being as willing as Dinarzade to hear an end of the story, did again put off the execution of the sultaness.

THE ELEVENTH NIGHT.

SCHAHRIAR, and the princess his spouse, passed this night in the same manner as they had done the former; and before break of day, Dinarzade awaked them with these words, addressed to the sultaness : I pray you, sister, to resume the story of the fisherman. With all my heart, said Scheherazade, I am willing to satisfy you, with the sultan's permission.

The genie, continued she, having promised to speak the truth, the fisherman says to him,—"I would know if you were actually in this vessel : dare you swear it by the name of the great God ?" "Yes," replied the genie, "I do swear by that great name that I was, and it is a certain truth." "In good faith," answered the fisherman, "I cannot believe you ; the vessel is not capable of holding one of your feet, and how should it be possible that your whole body could lie in it?" "I swear to thee, notwithstanding," replied the genie, "that I was there just as you see me here, Is it possible that thou dest not believe me after this great oath that I have taken?" "Truely, not I," said the fisherman;" "nor will I believe you unless you shew it me."

Upon which the body of the genie was dissolved, and changed itself into smoke, extending itself as formerly upon the sea and shore ; and then at last being gathered together, it began to re-enter the vessel, which it continued to do successively by a slow and equal motion after a smooth and exact way, till nothing was left out ; and immediately a voice came forth, which said to the fisherman, "Well, now, incredulus

fellow, I am all in the vessel, do not you believe me now ?"

The fisherman, instead of answering the genie, took the cover of lead, and having specially shut the vessel, "Genie," cries he "now it is your turn to beg my favour, and to choose which way I shall put you to death; but not so, it is better that I should throw you into the sea, whence I took you : and then I will build a house upon the bank, where I will dwell to give notice to all fishermau who come to throw in their nets to beware of such a wicked genie as thou art, who hast made an oath to kill him that shall set thee at liberty."

The genie, enraged at these expressions, did all he could to get out of the vessel again ; but it was not possible for him to do it ; for the impressions, Solomon's seal prevented him. So perceiving that the fisherman had got the advantage of him, he thought fit to dissemble his anger. "Fisherman," said he, in a pleasant tone, "take heed you do not do what you say, for what I spoke to you before was only by way of jest, and you are to take it no otherwise" "O genie !" replies the fisherman, "thou who wast but a moment ago the greatest of all genii, and now art the least of them, thy crafty discourse will signify nothing to thee, but to the sea thou shalt return, If thou hast stayed there already so long as thou hast told me, thou mayest very well stay there till the day of judgment. I begged of thee, in God's name, not to take away my life, and thou didst reject my prayers ; I am obliged to treat thee in the same manner."

The genie omitted nothing that could prevail upon the fisherman. "Open the vessel," says he "give me my liberty, I pray thee, and I promise to satisfy thee to thy own content." "Thou art a mere traitor," replies the fisherman ; "I should deserve to lose my life if I were such a fool as to trust thee ; thou wilt not fail to treat me in the same manner as a certain Grecian king treated the physician Douban. It is a story I have a mind to tell thee, therefore listen to it."

THE STORY OF THE GRECIAN KING AND THE PHYSICIAN DOUBAN.

There was in the country of Zouman, in Persia, a

king, whose subjects were originally Greeks. This king was all over leprous, and his physicians in vain endeavoured his cure : and when they were at their wits' end what to prescribe to him, a very able physician, called Douban, arrived at his court

This physician had learned his science in Greek Persian, Turkish, Arabian, Latin, Syriac, and Hebrew books ; and besides that, he was an expert philosopher, and fully understood the good and bad qualities of all sorts of plants and drugs. As soon as he was informed of the king's distemper,and understood that his physicians had given him over, he clad himself in the best habits he could procure, and found means to present himself to the king. " Sir " says he, " I know that all your majesty's physicians have not been able to cure you of the leprosy ; but if you will do me the honour to accept my service, I will engage myself to cure you without potions or external applications."

The king listened to what he said, and answerd, "If you be able to perform what you do promise, I will enrich you and your posterity ; and besides the presents I shall make you, you shall be my chief favourite. Do you assure me, then, that you will cure me of my lperosy, without making me take any potion, or applying any external medicine ?" "Yes, sir," replies the physician ; " I promise myself success, through God's assistance, and to-morrow I will make trial of it "

The physician returned to his quarters, and made a mallet, hollow within, and at the handle he put in his drugs ; he made also a ball in such a manner as suited his purpose, with which next morning the went to present himself before the king, and falling down at his feet kissed the ground. Here Scheherazade perceiving day, acquainted the sultan with it, and held her peace.

I wonder, sister, says Dinarzade, where you learn so many fine things —You shall hear a great many others to-morrow, replies Scheherazade, if the sultan my master will be pleased to prolong my life further. Schahriar, who longed as much as Dinarzade to hear the sequel of the story of Douban the Physician, did

not order the sultaness to be put to death that day.

THE TWELFTH NIGHT.

THE twelfth night was far advanced, when Dinarzade called, and said, Sister, you owe us the continuation of the agreeable history of the Grecian king and the physician Douban. I am very willing to pay my debt replied Scheherazade, and resumed the story as follows:—

Sir, the fisherman, speaking always to the genie whom he kept shut up in the vessel, went on thus:— The physician Douban rose up, and, after a profound reverence, says to the king, he judged it meet that his majesty should take horse, and go to the place where he used to play at mall. *The king did so, and when he arrived there, the physician came to him with the mall, and says to him, "Sir, exercise yourself with this mall, and strike the ball will it until you find your hands and your body in a sweat. When the medicine I have put up in the handle of the mall is heated with your hand, it will penetrate your whole body; and as soon as you shall sweat, you may leave of the exercise, for then the medicine will have had its effect. As soon as you are returned to your palace, go into the bath and cause yourself to be well washed and rubbed; then go to bed, and when you rise to-morrow you will find yourself cured."

The king took the mall, and struck the ball which was returned by his officers that played with him; he struck it again, and played so long that his hand and his whole body were in a sweat, and then the medicine shut up in the handle of the mall had its operation, as the physician said. Upon this, the king left off play, returned to his palace, entered the bath and observed very exactly what his physician had prescribed him.

He was very well after it, and next morning when he arose he perceived, with equal wonder and joy, that his leprosy was cured, and his body as clean as if he had never been attacked with that distemper. As soon as he was dressed, he came into the hall of audience, where he ascended his throhe, and bowed himself to his courtiers, who, eager to know the suc-

* This game is played on horseback.

cesss of the new medicine, came thither betimes ; and when they saw the king perfectly cured, did all express great joy. The physician Douban entered the hall, and bowed himself before the throne, with his face to the ground. The king, perceiving him, called him, made him sit down by his side, shewed him to the assembly and gave him all the commendation he deserved. His majesty did not stop here ; but as he treated all his court that day, he made him eat his table alone with him.—At these words, Scheherazade, perceiving day, broke off her story. Sister, says Dinarzade, I know not what the conclusion of this story will be, but I find the beginning admirable.—That which is to come is yet better, answered the sultaness; and I am certain you will not deny it, if the sultan give me leave to make an end of it to-morrow night. Schahriar consented, and rose very well satisfied with what he had heard.

THE THIRTEENTH NIGHT.

DINARZADE, willing to keep the sultan in ignorance of her design, cried out, as if she had started out of her sleep : O dear sister, I have had a troublesome dream, and nothing will sooner make me forget it than the remainder of the story of the Grecian king and doctor Douban. I conjure you by the love you always bore me not to defer it a moment longer.—I shall not fail, good sister, to ease your mind ; and if my sovereign will permit me, I will go on. Schahriar, being charmed with the agreeable manner of Scheherzade's telling her stories, says to her, You will oblige me no less than Dinarzade, therefore continue.*

The Grecian king (says the fisherman to the genie) was not satisfied with having admitted the physican Douban to his table, but towards night, when he was about dismissing the company, he caused him to be clad in a long rich robe, like those which his favourites usually wore in his presence ; and besides that, he ordered him two thousand sequins. The next day, and the day following, he continued his favour to him ; in short, the prince, thinking that he could never enough acknowledge the obligations he lay under to that able physician, bestowed every day new favours upon him.

* This introduction is not in the last French edition.

But this king had a grand vizier, who was avaricious, envious, and naturally capable of all sort of mischief, He could not see without envy the presents that were given to the physician, whose other merits had already begun to make him jealous, and therefore he resolved to lessen him in the king's esteem. To effect this, he went to the king, and told him in private that he had some advice to give him, which was of the greatest concern. The king having asked what it was,—"Sir" said he, "it is very dangerous for a monarch to put confidence in a man whose fidelity he never tried, Though you heap favours upon the physician Douban, and shew him all the familiarity that may be, your majesty does not know but he may be a traitor, and come on purpose to this court to kill you." "From whom have you this," answered the king, "that you dare to tell me? Consider to whom you speak, and that you advance a thing which I shall not easily believe." "Sir," replied the vizier, "I am very well informed of what I have had the honour to represent to your majesty; therefore do not let your dangerous confidence grow to a farther height: if your majesty be asleep, be pleased to awake; for I once more repeat it, that the physician Douban did not leave the heart of Greece, his native country, nor come here to settle himself at your court, but to execute that horrible design which I have just now hinted to you."

"No, no, vizier," replies the king; "I am certain that this man, whom you treat as a villain and a traitor, is one of the best and most virtuous men in the world, and there is no man I love so much. You know by what medicine, or rather by what miracle, he cured me of my leprosy; if he had a design upon my life, why did he save me? He needed only have left me to my disease; I could not have escaped it; my life was already half gone. Forbear, then, to fill me with unjust suspicions: instead of listening to you, I tell you that from this day forward I will give that great man a pension of a thousand sequins per month for his life; nay, though I were to share with him all my riches and dominions, I should never pay him enough for what he has done for me. I perceive it to be his

virtue which raises your envy; but do not think that I will be unjustly possessed with prejudice against him. I remember too well what a vizier said to king Sinbad, his master, to prevent his putting to death the prince his son." But, sir, says Scheherazade, daylight appears, which forbids me to go any further

I am very well pleased that the Grecian king, says Dinarzade, had so much firmness of spirit to reject the false accusation of the vizier. If you commend the firmness of that prince to-day, says Scheherazade, you will as much condemn his weakness to-morrow, if the sultan be pleased to allow me time to finish this story. The sultan being curions to hear wherein the Grecian king discovered his weakness, did further delay the death of the sultaness.

THE FOURTEENTH NIGHT.

An hour before day, Dinarzade awaked her sister, and says to her, You will certainly be as good as your word, madam, and finish the story of the fisherman. To assist your memory, I will tell you where you left off: it was where the Grecian king maintained the innocence of his physician Douban against his vizier.—I remember it, says Schehherazade, and am ready to give you satisfaction.

Sir, continues she, aedressing herself to Schahriar, what the Grecian king said about king Sinbad raised the vizier's curiosity, who says to him, "Sir, I pray your majesty to pardon me if I have the boldness to ask what the vizier of king Sinbad said to his master to divert him from cutting off the prince his son." The Grecian king had the complaisance to satisfy him. "That vizier," says he, "after having represented to king Sinbad that he ought to beware lest, on the accusation of a mother-in-law, he should commit an action which he might afterwards repent of, told him this story:"—

THE STORY OF THE HUSBAND AND THE PARROT.

A certain man had a beautiful wife, whom he loved so dearly, that he could scarce allow her to be out of his sight. One day, being obliged to go abroad about urgent affairs, he came to a place where all sorts of birds were sold, and there bought a parrot, which not

only spoke very well, but could also give an account of everything that was done before it. He brought it in a cage to his house, desired his wife to put it in his chamber, and to take care of it during a journey he was obliged to undertake; and then went out.

At his return, he took care to ask the parrot concerning what had passed in his absence; and the bird told him things that gave him occasion to upbraid his wife. She thought some of her slaves had betrayed her, but all of them swore they bad been faithful to her; and they all agreed that it must have been the parrot that had told tales.

Upon this, the wife bethought herself of a way how she might remove her husband's jealousy, and at the same time revenge herself on the parrot, which she effected thus: her husband being gone another journey, she commanded a slave in the night-time to turn a handmill under the parrot's cage; she ordered another to throw water, in form of rain, over the cage; and a third to take a looking-glass, and turn it to the right and to the left before the parrot by candle-light. The slaves spent great part of the night in doing what their mistress commanded them, and acquitted themselves very dexterously.

Next night the husband returned, and examined the parrot again about what had passed during his absence. The bird answered, "Good master, the lightning, thunder, and rain did so much disturb me all night that I cannot tell how much I suffered by it" The husband, who knew that there had been neither thunder, lightning, nor rain that night, fancied that the parrot, not having told him the truth in this, might also have lied to him in the other; upon which he took it out of the cage, and threw it with so much force to the ground that he killed it. Yet afterwards he uudertstood by his neighbours that the poor parrot had not lied to him, when it gave him an account of his wife's base conduct, which made him repent he had killed it.—Scheherazade stopped here, because she saw it was day.

All that you tell us, sister, says Dinarzede, is so curious, that nothing can be more agreeable.—I shall

be willing to divert you, answers Scheherazade, if the sultan my master will allow me time to do it. Schahriar, who took as much pleasure to hear the sultaness as Dinarzade, rose, and went about his affairs without ordering the vizier to cut her off.

THE FIFTEENTH NIGHT.

DINARZADE was punctual this night, as she had been the former, to awaken her sister, and begged of her, as usual, to tell her a story. I am going to do it, sister, says Scheherazade; but the sultan interrupted her, for fear she should begin a new story, and bid her finish the discourse between the Grecian king and his vizier about his physician Douban.—Sir, says Scheherazade, I will obey you; and went on with the story as follows:—

When the Grecian king, (says the fisherman to the genie,) had finished the story of the parrot; "and you, vizier," adds he "because of the hatred you bear to the physician Douban, who never did you any hurt, would have me cut him off; but I will take care of that, for fear I should repent it, as the husband did the killing of his parrot."

The mischievous vizier was too much concerned to effect the ruin of the physician Douban to stop here. "Sir," says he, "the death of the parrot was but a trifle, and, I believe, his master did not mourn for him long: but why should your fear of wronging an innocent man hinder you putting this physician to death? Is it not enough to authorise you to take away his life that he is accused of a design against your life? When the business in question is to secure the life of a king, bare suspicion ought to pass for certainty; and it is better to sacrifice the innocent than to spare the guilty. But, sir, this is not an uncertainty; the physician Douban has certainly a mind to assassinate you. It is not envy which makes me his enemy; it is only my zeal, and the concern I have for preserving your majesty's life, that makes me give you my advice in a matter of this importance. If it be false, I deserve to be punished in the same manner as a vizier was formerly punished." "What had the vizier done," says the Grecian king, "to deserve punishment?" "I will in-

form your majesty of that," says the vizier," if you will be pleased to hear me."

THE STORY OF THE VIZIER THAT WAS PUNISHED.

There was a king. (says the vizier.) who had a son that loved hunting. He allowed him to divert himself that way very often ; but gave erders to his grand vizier to attend him constantly, and never to lose sight of him.

One hunting-day, the huntsman having roused a deer, the prince who thought the vizier followed him, pursued the game so far, and with so much earnestness, that he was left quite alone. He stopped, and finding he had lost his way, endeavoured to return the same way he came, to find out the vizier, who had not been careful enough to follow him, and so wandered farther.

Whilst he rode up and down, without keeping any road, he met by the way-side a handsome lady, who wept bitterly. He stopped his horse, asked who she was, how she came to be alone in that place, and what she wanted. "I am," says she, "daughter to an Indian king. As I was taking the air on horseback in the country, I grew sleepy, fell from my horse, who is run away, and I know not what is become of him." The young prince, taking compassion on her, asked her to get up behind him, which she willingly accepted.

As they passed by the ruins of a house the lady signified a desire to alight on the occasion. The prince stopped, and suffered her to alight ; then he alighted himself, and went near the ruins with his horse in his hand. But you may judge how much he was surprised when he heard the lady within say these words: "Be glad, my children, I bring you a handsome young man, and very fat;" and other voices, which answered immediately, "Mamma, where is he that we may eat him presently, for we are very hungry ?"

The prince heard enough to convince him of his danger, and then he perceived that the lady, who called herself daughter to an Indian king, was an ogress, wife to one of those savage demons called ogres, who *live* in remote places, and make use of a thousand wiles to

surprise and devour passengers; so that the prince being frightened, mounted his horse as soon as he could.

The pretended princess appeared that very moment, and perceiving that she had missed her prey, she cries, "Fear nothing, prince: who are you? whom do you seek?" "I have lost my way, replies he, and am seeking it." "If you have lost your way, says she, "recommend yourself to God, He will deliver you out of your perplexity" Then the prince lifted up his eyes towards heaven.—But, sir, says Scheherazade, I am obliged to break off, for day appears.

I long, says Dinarzade, to know what became of that young prince: I tremble for him --I will deliver you from your uneasiness to-morrow, answers the sultaness, if the sultan will allow me to live till then. Schahriar, willing to hear an end of this adventure, prolonged Scheherazade's life for another day.

THE SIXTEENTH NIGHT.

Dinarzade has such a desire to hear out the story of the young prince, that she awaked that night sooner than ordinary, and said, Sister, pray go on with the story you began yesterday: I am much concerned for the young prince, and ready to die for fear that he was eaten up by the ogress and her children. Schahriar having signified that he had the same fear, the sultaness replies, Well, sir, I will satisfy you immediately.

After the counterfeit Indian princess had bid the young prince recommend himself to God, he could not believe she spoke sincerely, but thought she was sure of him; and therefore, lifting up his eyes to heaven, said, "Almighty Lord, cast Thine eyes upon me, and deliver me from this enemy." After this prayer, the ogress entered the ruins again, and the prince rode off with all possible haste. He happily found his way again, and arrived safe and sound at his father's court, to whom he gave a particular account of the danger he had been in through the vizier's neglect: upon which the king, being incensed against the minister, ordered him to be immediately strangled.

"Sir," continued the Grecian king's vizier, "to return to the physician Douban, if you do not take care, the confidence you put in him will be fatal to you: I

am very well assured that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you will say ; but, alas! who can assure you of that? He has, perhaps, cured you only in appearance, and not radically; who knows but the medicine he has given you may, in time, have pernicious effects?"

The Grecian king, who had naturally very little sense, was not able to discover the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. This discourse staggered him. "Vizier," says he, "thou art in the right; he may become on purpose to take away my life, which he may easily do by the very smell of some of his drugs. We must consider what is fit for us to do in this case.

When the vizier found the king in such a temper as he wished, "Sir," said he, "the surest and speediest method you can take to secure your life is to send immediately for the physician Douban, and order his head to be cut off as soon as he comes." "In truth," says the king, "I believe that is the way we must take to prevent his design." When he had spoken thus, he called for one of his officers, and ordered him to go for the physician; who, knowing nothing of the king's design, came to the palace in haste.

"Know ye," says the king, when he saw him, "why I sent for you?" "No, sir," answers he; "I wait till your majesty be pleased to inform me." "I sent for you," replied the king, "to rid myself of you by taking your life."

No man can express the surprise of the physician when he heard the sentence of death pronounced aganist him. "Sir," said he, "why would your majesty take my life ? What crime have I committed ?" "I am informed by good hands," replies the king, "that you come to my court only to attempt my life ; but to prevent you, I will be sure of yours." "Give the blow," says he to the executioner, who was present, "and deliver me from a perfidious wretch, who came hither on purpose to assasinate me."

When the physician heard this cruel order, he readily judged that the honours and presents he had received from the king had procured his enemies, and that the

weak prince was imposed on. He repented that he had cured him of his leprosy; but it was now too late. "Is it thus," replied the physician, "that you reward me for curing you?" The king would not hearken to him, but a second time ordered the executioner to strike the fatal blow. The physician then had recourse to his prayers. "Alas! sir," cries he, "prolong my days, and God will prolong yours; do not put me to death, lest God treat you in the same manner." The fisherman broke off his discourse here, to apply it to the genie. "Well, genie," says he, "you see what passed then betwixt the Grecian king and his physician Douban is acted just now betwixt us."

The Grecian king, cotinues he, instead of having regard to the prayers of the physician, who begged him for God's sake to spare him, cruelly replied to him, "No, no; I must of necessity cut you off, otherwise you may take my life away with as much art as you cured me." The physician melted into tears, and bewailing himself for being so ill rewarded by the king, prepared for death. The executioner bound up his eyes, tied his hands, and was going to draw his scimitar.

Then the courtiers, who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence; but the king was inflexible, and answered them so as they dared not to say any more of the matter.

The physician, being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king. "Sir," says he, "since your majesty will not revoke the sentence of death, I beg at least that you would give me leave to return to my house, to give order about my burial, to bid farewell to my family, to give alms, and to bequeath my book to those who are capable of making good use of them. I have one particularly I would present to your majesty: it is a very precious book, and worthy to be laid up very carefully in your treasury" "Well," replies the king," "why is that book so precious as you talk of?" "Sir, says the physician, "because it contains an

infinite number of curious things ; of which the chief is, that when you have cut off my head, if your majesty will give yourself the trouble to open the book at the sixth leaf, and read the third line of the left page, my head will answer all the questions you ask it." The king, being curious to see such a wonderful thing, deferred his death till next day, and sent him home under a storng guard.

The physician, during that time, put his affairs in order : and the report being spread that an unheard-of prodigy was to happen after his death, the viziers, emirs; officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physicion Douban was soon brought in, and advanced to the foot of the throne with a great book in his hand : there he called for a basin, upon which he laid the cover that the book was wrapped in, and presented the book to the king. "Sir," says he, "take tiht book, if you please, and as soon as my head is cut off, order that it be put into the basin upon the cover of the book ; as soon as it is put there, the blood will stop: then open the book, and my head will answer your questions. But, "sir," says he, " permit me once more to implore your majesty's clemency ; for God's sake grant my request ; I protest to you that I am innocent." "Your prayers," answers the king, "are in vain ; and, were it for nothing but to hear your head speak after your death, it is my will you should die." As he said this, he took the book out of the physician's hand, and ordered the executioner to do his duty.

The head was so dexterously cut off, that it fell into the basin, and was no sooner laid upon the cover of the book, but the blood stopped ; then, to the great surprise of the king and all the spectators, it opened its eyes, and said. "Sir, will your majesty be pleased to open the book ?" The king opened it, and finding that one leaf was as it were glued to another, that he might turn it with the more ease, he put his finger to his mouth. and wet it with spittle. He did so till he came to the sixth leaf, and finding no writing on the place where he was bid to look for it, "Physician," says he

to the head, "there is nothing written." "Turn over some more leaves," replies the head. The king continued to turn over, putting always his finger to his mouth, until the poison, with which each leaf was imbued. coming to have its effect, the prince finding himself all of a sudden taken with an extraordinary fit, his eyesight failed, and he fell down at the foot of the throne, in violent convulsions.—At these words, Scheherazade, perceiving day, gave the sultan notice of it, and forbore speaking. Ah, dear sister, says Dinarzade, how grieved am I that you have not time to finish the story ! I should be inconsolable if you lose your life to-day.—Sister, replies the sultaness, that must be as the sultan pleases ; but I hope he will be so good as to suspend my death till to-morrow. And, accordingly, Schahriar, far from ordering her death that day, expected the next night with much impatience ; so earnest was he to hear out the story of the Grecian king, and the sequel of the fisherman and the genie

THE SEVENTEENTH NIGHT.

THOUGH Dinarzade was very curious to hear the rest of the story of the Grecian king, she did not awake that night so soon as usual, so that it was almost day before she called upon the sultaness ; and then she said ; I pray you, sister, to continue the wonderful story of the Grecian king; but make haste, I beseech you ; for it will speedily be day.

Scheherazade resumed the story where she left off the day before. Sir, says she to the sultan, when the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had but a few moments to live : "Tyrant," it cried, "now you see how princes are treated who, abusing their authority, cut off innocent men ; God punishes soon or late their injustice and cruelty." Scarce had the head spoke these words, when the king fell down dead, and the head itself lost what life it had.

Sir, continues Scheherazade, such was the end of the Grecian king and the physician Douban. I must return now to the story of the fisherman and the genie; but it is not worth while to begin it now, for it is day. The sultan, who always observed his hours regularly,

could stay no longer, but got up ; and wishing to hear the sequel of the story of the genie and the fisherman, he bid the sultaness prepare to tell it him next night.

THE EIGHTEENTH NIGHT.

DINARZADE made amends this night for the last night's neglect ; she awaked a long time before day, and calling upon Scheherazade, Sister, says she, if you be not asleep, pray give us the rest of the story of fisherman and the genie ; you know the sultan desires to hear it as well as I.

I shall soon satisfy his curiosity and yours, answers the sultaness ; and then, addressing herself to Schahriar, Sir, continued she, as soon as the fisherman had concluded the history of the Grecian king and his physician Douban, he made the application to the genie, whom he still kept shut up in the vessel, "If the Grecian king," says he, "would have suffered the physician to live, God would also have suffered him to live ; but he rejected his most humble prayers, and it is the same with thee, O genie! Could I have prevailed with thee to grant me the favour I demanded, I should now have had pity upon thee ; but since, notwithstanding the extreme obligation thou wast under to me for having set thee at liberty, thou didst persist in thy design to kill me, I am obliged, in my turn, to be as hard-hearted to thee."

"My good friend, fisherman," replies the genie, "I conjure thee once more not to be guilty of such cruelty : consider, that it is not good to avenge one's-self ; and that, on the other hand, it is commendable to do good for evil ; do not treat me as Imama treated Ateca formerly." "And what did Imama to Ateca?" replies the fisherman. "Ho!" says the genie, "if you have a mind to know it, open the vessel ; do you think that I can be in a humour to tell stories in so strait a prison ? I will tell you as many as you please when you let me out." "No," says the fisherman, "I will not let thee out ; it is in vain to talk of it; "I am just going to throw you into the bottom of the sea." "Hear me one word more," cries the genie; "I promise to do thee no hurt ; nay, far from that, I will shew thee a way how thou mayest become exceeding rich."

The hope of delivering himself from poverty prevailed with the fisherman. "I could listen to thee," says he, "were there may credit to be given to thy word; swear to me by the great name of God that you will faithfully perform what you promise, and I will open the vessel. I do not believe you will dare to break such an oath."

The genie swore to him, and the fisherman immediately took off the covering of the vessel. At that very instant the smoke came out, and the genie having resumed his form as before, the first thing he did was to kick the vessel into the sea. This action frightened the fisherman. "Genie," says he, "what is the meaning of that? Will not you keep the oath you just now made? And must I say to you, as the physician Douban said to the Grecian king,—Suffer me to live, and God will prolong your days."

The genie laughed at the fisherman's fear, and answered, "No, fisherman be not afraid; I only did it to divert myself, and to see if thou wouldst be alarmed at it; but to pursude thee that I am in earnest, take thy nets and follow me." As he spoke these words, he walked before the fisherman, who, having taken up his nets, followed him, but with some distrust. They passed by the town, and came to the top of a mountain from whence they descended into a vast plain, which brought them to a great pond that lay betwixt four hills.

When they came to the side of the pond, the genie says to the fisherman. "Cast in thy nets, and, catch fish." The fisherman did not doubt to catch some, because he saw a great number in the pond; but he was extreamly surprised when he found they were of four colours—that is to say—white, red, blue, and yellow. He threw in his nets, and brought out one of each colour. Having never seen the like, he could not but admire them; and, judging that he might get a considerable sum for them, he was very joyful. "Carry those fishes," says the genie to him "and present them to thy sultan: he will give you more money for them than ever you had in your life. You may come every day to fish in this pond; and I

give thee warning not to throw in thy nets above once a day, otherwise you will repent it. Take heed, and remember my advice; if you follow it exactly, you will find your account in it." Having spoken thus, he struck his foot upon the ground, which opened and shut again after it had swallowed up the geine.

The fisherman, being resolved to follow the genie's advice exactly, forbore casting in his nets a second time; and returned to the town very well satisfied with his fish, and making a thousand reflections upon his adventure. He went straight to the sultan's palace to present him his fishes.—But, sir, says Scheherazade, I perceive day, and must stop here.

Dear sister, says Dinarzade, how surprising are the last events you have told us! I can hardly believe that anything you have to say can be more surprising.—Sister, replies the sultaness, if the sultan my master will let me live till to-morrow, I am persuaded you will find the sequel of the history of the fisherman more wonderful than the beginning of it, and incomparably more diverting. Schahriar, being curious to know if the remainder of the story of the fisherman would be such as the sultanness said, put off the execution of the cruel law once more.

THE NINETEENTH NIGHT.

TOWARDS morning, Dinarzade called the sultaness, and said, Dear sister, my pendulum tells me it will be day speedily, therefore pray continue the history of the fisherman; I am extremely impatient to know what the issue of it was. Scheherazade, having demanded leave of Schahriar, resumed her discourse as follows:—Sir, I leave it to your majesty to think how much the sultan was surprised when he saw the four fishes which the fisherman presented him. He took them up one after another, and viewed them with attention; and after having admired them a long time, "Take those fishes," says he to his first vizier, "and carry them to the handsome cook-maid that the emperor of the Greeks has sent me. I cannot imagine but they must be as good as they are fine."

The vizier carried them himself to the cook-maid, and, delivering them into her hands, "Look ye," says

he, "there are four fishes newly brought to the sultan ; he orders you to dress them." And having said so, he returned to the sultan his master, who ordered him to give the fisherman four hundred pieces of gold of the coin of that country, which he did accordingly.

The fisherman, who had never seen so much cash in his lifetime, could scarce believe his own good fortune, but thought it must be a dream, until he found it to be real, when he provided necessaries for his family with it.

But, sir, says Scheherazade, having told you what happened to the fisherman, I must acquaint you next with what befell the sultan's cook-maid, whom we shall find in great perplexity. As soon as she had gutted the fishes, she put them upon the fire in a frying-pan, with oil ; and when she thought them fried enough on one side, she turned them upon the other ; but, oh, monstrous prodigy ! scarce were they turned, when the wall of the kitchen opened, and in came a young lady of wonderful beauty and comely size She was clad in flowered satin, after the Egyptian manner, with pendants in her ears, a necklace of large pearls, and bracelets of gold garnished with rubies, with a rod of myrtle in her hand. She came towards the frying-pan, to the great amazement of the cook-maid, who continued immovable at the sight, and, striking one of the fishes with the end of the rod, says, "Fish, fish, art thou in thy duty ?" The fish leaving answered nothing, she repeated these words, and then the four fishes lifted up their heads all together, and said to her, "Yes, yes ; if you reckon, we reckon ; if you pay your debts, we pay ours ; if you fly, we overcome, and are content." As soon as they had finished these words, the lady overturned the frying-pan, and entered again into the open part of the wall, which shut immediately, and became as it was before.

The cook-maid was mightily frightened at this, and coming a little to herself, went to take up the fishes that fell upon the hearth, but found them blacker than coal, and not fit to be carried to the sultan. She was grievously troubled at it, and fell to weeping most bitterly. "Alas !" says she, "what will become of me ? If I tell

the sultan what I have seen, I am sure he will not believe me, but will be enraged against me."

While she was thus bewailing herself, in came the grand vizier, and asked her if the fishes were ready? She told him all that had happened, which we may easily imagine astonished him; but, without speaking a word of it to the sultan, he invented an excuse that satisfied him, and sending immediately for the fisherman, bid him bring four more such fish, for a misfortune had befallen the others, that they were not fit to be carried to the sultan. The fisherman, without saying anything of what the genie had told him, in order to excuse himself from bringing them that very day, told the vizier he had a great way to go for them, but would certainly bring them to-morrow.

Accordingly the fisherman went away by night, and, coming to the pond, threw in his nets betimes next morning, took four such fishes as the former, and brought them to the vizier at the hour appointed. The minister took them himself, carried them to the kitchen, and shutting himself up all alone with the cook-maid, she gutted them, and put them on the fire, as she had done the four others the day before; when they were fried on one side, and she had turned them upon the other, the kitchen wall opened, and the same lady came in with the rod in her hand, struck one of the fishes, spoke to it as before, and all four gave her the same answer.—But, sir, says Scheherazade, day appears, which obliges me to break off. What I have told you is indeed very singular, but if I be alive to-morrow, I will tell you other things, which are yet better worth your hearing. Schahriar, conceiving that the sequel must be very curious resolved to hear her next night.

THE TWENTIETH NIGHT.

Next morning the sultan prevented Dinarzade, and said to Scheherazade, Madam, I pray you make an end of the story of the fisherman, I am impatient to hear it; upon which the sultaness continued it thus:—

Sir, after the four fishes had answered the young lady, she overturned the frying-pan with her rod, and retired into the same place of the wall from whence she came out. The grand vizier being witness to what

had passed, "This is too surprising and extraordinary," says he, "to be concealed from the sultan; I will inform him of this prodigy;" which he did accordingly, and gave him a very faithful account of all that had happened.

The sultan, being much surprised, was impatient to see this himself. He sent immediately for the fisherman, and says to him, "Friend, cannot you bring me four more such fishes?" The fisherman replied, "If your majesty will be pleased to allow me three days' time, I will do it. Having obtained his time, he went to the pond immediately; and at the first throwing in of his net he caught four such fishes, and brought them presently to the sultan, who was so much the more rejoiced at it, as he did not expect them so soon; and ordered him other four hundred pieces of gold. As soon as the sultan had the fish, he ordered them to be carried in the closet, with all that was necessary for frying them; and, having shut himself up there with the vizier, the minister gutted them, put them in the pan upon the fire, and when they were fried on one side, turned them upon the other. Then the wall of the closet opened; but instead of the young lady, there came out a black, in the habit of a slave, and of a gigantic stature, with a great green baton in his hand. He advanced towards the pan, and, touching one of the fishes with his baton, said to it, with a terrible voice, "Fish, art thou in thy duty?" At these words, the fishes raised up their heads, and answered, "Yes, yes, we are; if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content."

The fishes had no sooner finished these words, but the black threw the pan into the middle of the closet, and reduced the fishes to a coal. Having done this, he retired fiercely, and entering again into the hole of the wall, it shut. and appeared just as it did before.

"After what I have seen," says the sultan to the vizier, "it will not be possible for me to be easy in my mind. These fishes, without doubt, signify something extraordinary, in which I have a mind to be satisfied." He sent for the fisherman, and when he came, said to

him, " Fisherman, the fishes you have brought us make me very uneasy ; where did you catch them ?" " Sir, answers he, " I finished for them in a pond situated be twixt four hills, beyond the mountain that we see from hence." " Knowest thou not that pond ? " says the sultan to the vizier. " No, sir," replies the vizier, " I never so much as heard of it; and yet it is not sixty years since I hunted beyond that mountain and thereabouts." The sultan asked the fisherman how far the pond might be from the palace? The fisherman answered, " It was not above three hours' journey." Upon this assurance, and there b-ing day enough beforehand, the sultan commanded all his court to take horse, and the fisherman served them for a guide. They all ascended the mountain, and at the foot of it they saw, to their great surprise, a vast plain that nobody had observed till then ; and at last they came to the pond, which they found actually to be situated betwixt four hills, as the fisherman had said. The water of it was so transparent, that they observed all the fishes to be like those which the fisherman had brought to the palace.

The sultan stayed upon the bank of pond, and, after beholding the fishes with admiration, he demanded of his emirs and all his courtiers if it was possible they had never seen this pond, which was within so little away of the town. They all answered that they had never so much as heard of it.

" Since you all agree," says he, " that you never heard of it, and as I am no less astonished than you are at this novelty, I am resolved not to return to my palace till I know how this pond came here, and why all the fish in it are of four colours." Having spoken thus, he ordered his court to encamp; and immediately his pavilion, and the tents of his household, were planted upon the banks of the pond.

When night came, the sultan retired under his pavilion, and spoke to the grand vizier by himself thus " Vizier, my mind is very uneasy : this pond transported hither, the black that appeared to us in my closet, and the fishes that we heard speak, all this does so much excite my curiosity, that I cannot resist the impatient desire which I have to be satisfied in it. To

this end, I am resolved to withdraw alone from the camp, and I order you to keep my absence secret ; stay in my pavilion, and to-morrow morning, when the emirs and courtiers come to attend my leve·, send them away, and tell them that I am somewhat indisposed, and have a mind to be alone ; and the following day tell them the same thing, till I return."

The grand vizier said several things to divert the sultan from this design : he represented to him the danger to which he might be exposed, and that all his labour might perhaps be in vain ; but it was to no purpose, the sultan was resolved on it, and would go. He put on a suit fit for walking, and took his scimitar ; and as soon as he saw that all was quiet in the camp, he went out alone, and went over one of the hills without much difficulty. He found the decent still more easy, and when he came to the plain, walked on till the sun arose, and then he saw before him, at a considerable distance, a great building. He rejoiced at the sight, in hopes to be informed there of what he wanted to know. When he came near, he found it was a magnificent palace, or rather a very strong castle, of fine black polished marble, and covered with fine steel, as smooth as a looking-glass. Being highly pleased that he had so speedily met with something worthy his curiosity, he stopped before the front of the castle, and considered it with atttention.

He afterwards came up to the gate, which had two leaves, one of them open ; though he might have entered when he would, yet he thought it best to knock. He knocked, at first softly, and waited for some time ; seeing nobody, and supposing they had not heard him, he knocked harder the second time but neither seeing nor hearing anybody, he knocked again and again, but nobody appearing, it surprised him extremely ; for he could not think that a castle in so good repair was without inhabitants. "If there be nobody in it," says he to himself, "I have nothing to fear ; and if there be, I have wherewith to defend myself."

At last he entered, and when he came with the porch, he cried, "Is there nobody here to receive a stranger, who comes in for some refreshment as he passes by ?"

He repeated the same two or three times; but though he spoke very high, nobody answered. The silence increased his astonishment: he came into a very spacious court, and looking on every side, to see if he could perceive anybody, he saw no living thing. But, sir, says Scheherazade, day appears, and I must stop.

Ah! sister, says Dinarzade, you break off at the very best of the story. It is true, answered the sultaness; but, sister, you see, I am forced to do so. If my lord the sultan pleases, you may hear the rest tomorrow. Schahriar agreed to this, not so much to please Dinarzade, as to satisfy his own curiosity, being impatient to know what adventure the prince met with in the castle.

THE TWENTY-FIRST NIGHT.

Dinarzade, to make amends for herneglect the night before, never closed her eyes, and when she thought it was time awaked sultaness, saying to her, My dear sister, pray give as an account of what happened in the fine castle where you left us yesterday.

Scheherazade forthwith resumed her story, and addressing herself to Schahriar, said, Sir, the sultan perceiving nobody in the court, entered the great halls, which were hung with silk tapestry, the alcoves, and sofas were covered with stuffs of Mecca and the porches with the riches stuffs of India, mixed with gold and silver. He came afterwards into an admirable saloon, in the middle of which there was a great fountain, with a lion of massy gold at each corner: water issued from the mouths of the four lions, and this water, as it fell, formed diamonds and pearls, that very well answered a jet of water, which, springing from the middle of the fountain, rose as high almost as the bottom of a cupola painted after the Arabian manner.

The castle, on three sides, was encompassed by a garden, with flower-pots, water-works, groves, and a thousand other fine things concurring to embellish it; and to complete the beauty of the place, an infinite number of birds filled the air with their harmonious notes, and always stayed there, nets being spread over the trees, and fastened to the palace to keep them in. The sultan walked a long time from apartment to apart-

ment where he found everything very grand and magnificent Being tired with walking, he sat down in an open closet, which had a view over the garden, and there reflecting upon what he had already seen, and then all of a sudden he heard the voice of one complaining, accompanied with lamentable cries. He listened with attention, and heard distinctly these sad words: "O Fortune! thou who wouldest not suffer me longer to enjoy a happy lot, and hast made me the most unfortunate man in the world, forbear to persecute me, and by a speedy death put an end to my sorrows. Alas! is it possible that I am still alive, after so many torments as I have suffered?"

The sultan being affected with these pitiful complaints, rose up, and went towards the place where he heard the voice; and when he came to the gate of a great hall, he opened it, and saw a handsome young man richly habited, set upon a throne raised a little above the ground. Melancholy was painted on his looks. The sultan drew near, and saluted him; the young man returned him his salute, by a low bow with his head; but not being able to rise up, he said to the sultan, "My lord, I am very well satisfied that you deserve I should raise up to receive you, and do you all possible honour; but I am hindered from doing so, by a very sad reason, and therefore hope you will not take it ill." "My lord," replies the sultan, "I am very much obliged to you for having so good an opinion of me: as to the reason of your not rising, whatever your apology be, I heartily accept it. Being drawn hither by your complaints, and afflicted by your grief, I come to offer you my help; would to God that it lay in my power to ease you of your trouble; I would do my utmost to effect it. I flatter myself that you would willingly tell me the history of your misfortunes; but pray tell me first the meaning of the pond near the palace, where the fishes are of four colours? what this castle is? how you came to be here? and why you are alone?"

Instead of answering these questions, the young man began to weep bitterly. "How inconstant is Fortune!" cried he: "she takes pleasure to pull down

those she had raised up. Where are they who enjoy quietly the happiness which they hold of her, and whose day is always clear and serene?"

The sultan, moved with compassion to see him in that condition, prayed him forthwith to tell him the cause of his excessive grief. "Alas! my lord," replies the young man, "how is it possible but I should grieve, and my eyes be inexhaustible fountains of tears?" At these words, lifting up his gown, he shewed the sultan that he was a man only from the head to the girdle, and that the other half of his body was black marble.—Here Scheherazade broke off, and told the sultan that day appeared.

Schahriar was so much charmed with the story, and became so much in love with Scheherazade, that he resolved to let her live a month. He rose, however, as usual, without acquainting her with his resolution.

THE TWENTY-SECOND NIGHT.

DINARZADE was so impatient to hear out the story, that she called her sister next morning sooner than usual, and said to her, Sister, pray continue the wonderful story you began, but could not make an end of, yesterday morning.—I agree to it, replies the sultaness; hearken then.

You may easily imagine, continued she, that the sultan was strangely surprised when he saw the deplorable condition of the young man. "That which you shew me," says he, "while it fills me with horror, excites my curiosity, so that I am impatient to hear your history, which, no doubt, is very extraordinary, and I am persuaded that the pond and the fishes make some part of it; therefore I conjure you to tell it me. You will find some comfort in it, since it is certain that unfortunate people will find some sort of ease in telling their misfortunes." "I will not refuse you this satisfaction," replies the young man, "though I cannot do it without renewing my grief. But I give you notice beforehand to prepare your ears, your mind, and even your eyes, for things which surpass all that the most extraordinary imagination can conceive."

THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES.

You must know, my lord, (continued he,) that my father, who was called Mahmoud, was king of this country. This is the kingdom of the Black Isles, which takes its name from the four little neighbouring mountains; for those mountains were formerly isles: the capital, where the king my father had his residence, was where that pond you now see is. The sequel of my history will inform you of all those changes.

The king my father died when he was seventy years of age: I had no sooner succeeded him, but I married, and the lady I chose to share the royal dignity with me was my cousin. I had all the reason imaginable to be satisfied in her love to me; and, for my part, I had so much tenderness for her, that nothing was comparable to the good understanding betwixt us, which lasted five years, at the end of which time I perceived the queen, my cousin, had no more delight in me.

One day, while she was at the bath I found myself inclined to sleep after dinner, and lay down upon a sofa. Two of her ladies, who were then in my chamber, came and sat down, one at my head, and the other at my feet, with fans in their hands to moderate the heat, and to hinder the flies from troubling me in my sleep. They thought I was fast asleep, and spoke very low; but I only shut my eyes, and heard every word they said.

One of them says to the other, "Is not the queen much in the wrong not to love such an amiable prince as this?" "Certainly," replies the other; "for my part, I do not understand it; and I know not why she goes out every night, and leaves him alone! Is it possible that he does not perceive it?" "Alas!" says the first, "how would you have him perceive it? She mixes every evening in his drink the juice of a certain herb, which makes him sleep so sound all night, that she has time to go where she pleases; and as day begins to appear, she comes and lies down by him again, and wakes him by the smell of something she puts under his nose."

You may guess, my lord, how much I was surprised at this conversation, and with what sentiments it inspired me ; yet, whatever emotion it excited in me, I had command enough over myself to dissemble, and feigned to awake without having heard one word of it.

The queen returned from the bath, we supped together, and before we went to bed, she with her own hand presentd me with a cup full of such water as I was accustomed to drink ; but instead of putting it into my mouth, I went to a window that was open, and threw out the water so quickly, that she did not perceive it, and I put the cup again into her hands, to persuade her that I had drank it.

We went to bed together, and soon after, believing that I was asleep, though I was not, she got up with so little precaution that she said so loud that I could hear it distinctly, "Sleep, and may you never wake again !" She adressed herself speedily, and went out of the chamber.—As Scheherazade spoke these words, she saw day appear, and stopped.

Dinarzade had heard her sister with a great deal of pleasure, and Schahriar thought the history of the king of the Black Isles so worthy of his curiosity that he rose up full of impatience for the rest of it.

THE TWENTY-THIRD NIGHT.

An hour before day, Dinarzade, being awake, failed not to call upon the sultaness, and said, Pray, dear sister, go on with the history of the young king of the four Black Islands. Scheherazade, calling to mind where she had left off, resumed the story thus :—

As soon as the queen my wife went out, continued the king of the Black Islands, I got up, dressed myself in haste, took my scimitar, and followed her so quick, that I soon heard the sound of her feet before me, and then walked softly after her, for fear of being heard. She passed through several gates, which opened upon her pronouncing some magical words ; and the last she opened was that of the garden, which she entered. I stopped at that gate, that she might not perceive me as she crossed a plat, and looking after her as far as the darkness of the night permitted, I perceived that she entered a little wood, whose walks were guarded

by thick palisades. I went thither by another way, and slipping behind the palisades of a long walk, I saw her walking there with a man.

I was very attentive to their discourse, and heard her say thus to her gallant: "I do not deserve to be upbraided by you for want of diligence; you know very well what hinders me; but if all the tokens of love that I have already given you be not enough, I am ready to give you greater: you need but command me, you know my power. I will, if you desire it, before sun-rising, change this great city and this fine palace into frightful ruins, which shall be inhabited by nothing but wolves, owls, and ravens. If you wish me to transport all the stones of those walls so solidly built beyond Mount Caucasus, and out of the bounds of the habitable world, speak but the word, and all those places shall undergo a change."

As the queen finished these words, her gallant and she came to the end of the walk, turned to enter another, and passed before me. I had already drawn my scimitar, and her gallant being next me, I struck him in the neck, and made him fall to the ground. I thought I had killed him, and therefore retired speedily, without making myself known to the queen, whom I chose to spare, because she was my kinswoman.

The blow I had given her gallant was mortal; but she preserved his life by the force of her enchantments; in such a manner, however, that he could not be said to be either dead or alive As I crossed the garden to return to the palace, I heard the queen cry out lamentably; and judging by that how much she was grieved, I was pleased that I had spared her life.

When I returned to her apartment, I went to bed, and being satisfied with having punished the villain that did me the injury, I went to sleep: and when I awaked next morning, found the queen lying by me.—Scheherazade was obliged to stop here, because she saw day.

O heaven! sister, says Dinarzade, how it troubles me that you can say no more.—Sister, replies the sultaness, you ought to have awaked me more early; it is your fault—I will make amends next night, replies

Dinarzade, for I doubt not but the sultan will be as willing to hear out the story as I am ; and I hope he will be so good as to let you live one day more.

THE TWENTY-FOURTH NIGHT.

DINARZADE was actually as good as her word. She called the sultaness very early, saying, Dear sister, if you be not asleep, pray finish the agreeable history of the king of the Black Islse ; I am ready to die with impatience to know how he came to be changed into marble.—You shall hear in, replies Scheherazade, if the sultan will give me leave.

I found the queen lying by me, (says the king of the Black Islands :) I cannot tell you whether she slept or not ; but I got up without making any noise, and went to my closet, where I made an end of dressing myself. I afterwards went and held my council, and at my return the queen, clad in mourning, her hair hanging about her eyes, and part of it torn off, presented herself before me, and said : "Sir, I come to beg your majesty not to be surpised to see me in this condition ; three afflicting pieces of news I have just now received all at once are the cause of my heavy grief, of which the tokens you see are but very faint expressions." "Alas! what is that news, madam ?" said I. "The death of the queen my dear mother," answered she ; "that of the king my father, killed in battle ; and that of one of my brothers, who is also fallen down a precipice."

I was not ill-pleased that she made use of this pretext to hide the true cause of her grief, and I thought she had not suspected me of having killed her gallant. "Madam," says I, "I am so far from blaming your grief, that I assure you I take my share in it. I should very much wonder if you were insensible of so great a loss : mourn on ; your tears are so many proofs of your good nature ; I hope, however, that time and reason will moderate your grief."

She retired into her apartment, where, giving herself wholly up to sorrow, she spent a whole year in mourning and afflicting herself. At the end of that time, she begged leave of me to build a burying-place for herself, within the bounds of the palace, where she

would continue, she told me, to the end of her days: I agreed to it, and she built a stately palace, with a cupola, that may be seen from hence, and she called it the Palace of Tears. When it was finished she caused her gallant to be brought thither from the place whither she had caused him to be carried the same night that I wounded him: she had hindered his dying by a drink she gave him, and carried to him herself every day after he came to the Palace of Tears.

Yet, with all her enchantments, she could not cure the wretch: he was not only enable to walk and to help himself, but had also lost the use of his speech, and gave no sign of life, but by his looks. Though the queen had no other consolation but to see him, and to say to him all that her foolish passion could inspire, yet every day she made him two long visits. I was very well informed of all this, but pretended to know nothing of it.

One day I went out of curiosity to the Palace of Tears, to see how the princess employed herself; and going to a place where she could not see me, I heard her speak thus to her gallant: "I am afflicted to the highest degree to see you in this condition; I am as sensible as yourslf of the tormenting pain you endure; but, dear soul, I always speak to you, and you do not answer me. How long will you be silent! Speak only one word. Alas! the sweetest moments of my life are those I spend here in partaking of your grief. I cannot live at a distance from you, and would prefer the pleasure of always seeing you to the empire of the universe."

At these words, which were several times interrupted by her sighs and sobs, I lost all patience; and discovering myself, came up to her and said, "Madam, you have mourned enough, it is time to give over this sorrow, which dishonours us both; you have too much forgotten what you owe to me and to yourself." "Sir," said she, "if you have any kindness or complaisance left for me, I beseech you to put no restraint upon me; allow me to give myself up to mortal grief, which it is impossible for time to lessen."

When I saw that my discourse, instead of bringing

her to her duty, served only to increase her rage, I gave over and retired. She continued every day to visit her gallant, and for two whole years gave herself up to excessive grief.

I went a second time to the Palace of Tears, while she was there I hid myself again, and heard her speak thus to her gallant : "It is now three years since you spoke one word to me ; you return no answer to the expressions of love I give you by my discourse and groans Is it from insensibility or contempt ? O tomb ! hast thou abated that excessive love he had for me ? Hast thou shut those eyes that shewed me so much love, and were all my joy ? No, no, I believe nothing of it. Tell me rather, by what miracle thou becamest the depository of the rarest treasure that ever was in the world."

I must confess, my lord, I was enraged at these words ; for, in short, this gallant so much doted upon, this adored mortal, was not such a one as you would imagine him to have been. He was a black Indian, a native of that country. I say, I was so enraged at that discourse, that I discovered myself all of a sudden, and addressing the tomb in my turn : "O tomb !" cried I, "why dost not thou swallow up that monster in nature, or rather, why dost not thou swallow up the gallant and his mistress ?"

I had scarce finished these words, when the queen, who sat by the black, rose up like a fury, "Cruel man !" said she, "thou art the cause of my grief ; do not you think that I know it? I have dissembled it but too long ; it is thy barbarous hand which hath brought the object of my love into this lamentable condition ; and you are so hard-hearted as to come and insult a despairing lover." "Yes," said I, in a rage, "it was I who chastised that monster, according to his desert ; I ought to have treated thee in the same manner; I repent now that I did not do it ; thou hast abused my goodness too long." As I spoke these words, I drew out my scimitar, and lifted up my hand to punish her; but she, steadfastly beholding me, said with a jeering smile, "Moderate thy anger." At the same time she pronounced words I did not understand ; and after-

wards added, "By virtue of my enchantments, I command thee immediately to become half marble and half man." Immediately, my lord, I became such as you see me already, a dead man among the living, and a living man among the dead.—Here Scheherazade, perceiving day, broke off her story.

Upon which Dinarzade says, Dear sister, I am extremely obliged to the sultan : it is to his goodness I owe the extraordinary pleasure I have in your stories. My sister, replies the sultaness, if the sultan will be so good as to suffer me to live till to-morrow, I shall tell you a thing that will afford as much satisfaction as anything you have yet heard. Though Schahriar had not resolved to defer the death of Scheherazade a month longer, he could not have ordered her to be put to death that day.

THE TWENTY-FIFTH NIGHT.

Towards the end of the night, Dinarzade cried, Sister, if I do not trespass too much upon your complaisance, I would pray you to finish the history of the king of the Black Islands. Scheherazade having awaked upon her sister's call, prepared to give her the satisfaction she required, and began thus:—

The king, half marble and half man, continued his history to the sultan thus :—After this cruel magician, unworthy of the name of a queen, had metamorphosed me thus, and brought me into this hall, by another enchantment she destroyed my capital, which was very flourishing and full of people ; she abolished the houses, the public places and markets, and reduced it to the pond and desert field, which you may have seen. The fishes of four colours in the pond are the four sorts of people, of different religions, who inhabited the place. The white are the Mussulmans, the red, the Persians, who worshipped the fire ; the blue, the Christians ; and the yellow, the Jews. The four little hills were the four islands that gave name to this kingdom. I learned all this from the magician, who, to add to my affliction, told me with her own mouth those effects of her rage. But this is not all ; her revenge was not satisfied with the destruction of my dominions, and the metamorphoses of my person: she comes every day, and

gives me over my naked shoulders a hundred blows with an ox-pizzle, which makes me all over blood ; and when she has done, covers me with a coarse stuff of goat's hair, and throws over it this robe of brocade that you see, not to do me honour, but to mock me.

After this part of the discourse, the young king could not withhold his tears ; and the sultan's heart was so pierced with the relation that he could not speak one word to comfort him. A little time after, the young king, lifting up his eyes to heaven, cried out, "Mighty Creator of all things, I submit myself to Thy judgments, and to the decrees of Thy providence : I endure my calamities with patience, since it is Thy will it should be so ; but I hope Thy infinite goodness will reward me for it.

The sultan being much moved by the recital of so strange a story, and animated to avenge this unfortunate prince, says to him, "Tell me whither this perfidious magician retires, and where may be her unworthy gallant, who is buried before his death." "My lord," replies the prince, "her gallant, as I have already told you, is in the Palace of Tears, in a handsome tomb in form of a dome, and that palace joins to this castle on the side of the gate. As to the magician, I cannot precisely tell whither she retires, but every day at sun-rising she goes to see her gallant, after having executed her bloody vengeance upon me, as I have told you ; and you see I am not in a condition to defend myself against so great a cruelty. She carries him the drink with which she has hitherto prevented his dying, and always complains of his never speaking to her since he was wounded.

"Unfortunate prince," says the sultan, "you can never enough be lamented! Nobody can be more sensibly touched with your condition that I am ; never did such an extraordinary misfortune befall any man and those who write your history will have the advantage to relate something that surpasses all that has ever yet been written. There wants but the vengeance which is due to you, and I will omit nothing that can be done to procure it."

While the sultan discoursed upon the subject with

the young price, he told him who he was, and for what end he entered the castle, and thought on a way to avenge him, which he communicated to him. They agreed upon the measures they were to take for effecting their design, but deferred the execution of it till the next day. In the meantime, the night being far spent, the sultan took some rest ; but the poor young prince passed the night without sleep as usual, having never slept since he was enchanted; but conceived some hopes of being speedily delivered from his misery.

Next morning the sultan got up before day, and, in order to execute his design, he hid in a corner his upper garment, which would have encumbered him, and went to the Palace of Tears. He found enlightened with an infinite number of flambeaux of white wax, and a delicious scent issued from several boxes of fine gold of admirable workmanship, all ranged in excellent order. As soon as he saw the bed where the black lay, he drew his scimitar, killed the wretch without resistance, dragged his corpse into the court of the castle, and threw it into a well. After this he went and lay down in the black's bed, took his scimitar with him under the counterpane, and waited there to execute his design.

The magician arrived in a little time. She first went into the chamber where her husband, the king of the Black Islands, was, stripped him, and beat him with the ex-pizzle in the most barbarous manner. The poor prince filled the place with his lamentations to no purpose, and conjured her in the most affecting manner to take pity on him, but the cruel woman would not give over till she had given him a hundred blows. "You had no compassion on my lover." said she, "and you are to expect none from me"—Scheherazade, perceiving day, stopped, and could go on further.

O heavens! says Dinarzade, Sister, this was a barbarous enchantress indeed! But must we stop here? Will you not tell us whether she received the chastisement she deserved ?—My dear sister, says the sultaness, I desire nothing more than to acquaint you with it tomorrow ; but you know that depends on the sultan's pleasure. After what Schahriar had heard, he was far

from any design to put Scheherazade to death ; on the contrary, he said to himself, I will not take away her life until she has finished the surprising story, though it should last for two months. It shall always be in my power to keep the oath I made.

THE TWENTY-SIXTH NIGHT.

As soon as Dinarzade thought it time to call the sultaness, she said to her, How much should I be obliged to you, dear sister, if you would tell us what passed in the Palace of Tears! Schahriar having signified that he was as curious to know it as Dinarzade, the sultaness resumed the story of the young enchanted prince as follows :—

Sir, after the enchantress had given the king her husband a hundred blows with the ox-pizzle, she put on again his covering of goat's hair, and his brocade gown over all. She went afterwards to the Palace of Tears, and as she entered the same, she renewed her tears and lamentations; then approaching the bed where she thought her gallant was, "What cruelty," cries she, "was it to disturb the satisfaction of so tender and passionate a lover as I am ! O thou who reproachest me that I am too inhuman when I make thee feel the effects of my resentment !—cruel prince !—does not thy barbarity surpass my vengeance ? Ah, traitor! in attempting the life of the object which I adore, hast thou not robbed me of mine? "Alas," says she, addressing herself to the sultan, while she thought she spoke to the black, "my sun, my life, will you always be silent ? Are you resolved to let me die, without giving me the comfort of telling me that you love me ? My soul, speak one word to me, at least, I conjure you."

The sultan, making as if he had been awoke out of a deep sleep, and counterfeiting the language of the blacks, answered the queen with a grave tone, "There is no strength or power but in God alone ; who is almighty." At these words the enchantress, who did not expect them, gave a great shout, to signify her excessive joy. "My dear lord," cries she, "do not I deceive myself ? It is certain that I hear you, and that you speak to me?" "Unhappy wretch" said the sul-

tan, "art thou worthy that I should answer thy discourse ?" "Alas !" replies the queen, "why do you reproach me thus?" "The cries," replied he, "the groans and tears of thy husband, whom thou treatest every day with so much indignity and barbarity hinder me from sleeping night and day. I should have been cured long ago, and have recovered the use of my speech, hadst thou disenchanted him. That is the cause of my silence, which you complain of-" "Very well," says the enchantress; "to pacify you, I am ready to do what you will command me : would you have me restore him as he was ?" "Yes," replies the sultan ; "make haste to set him at liberty, that I be no more disturbed with his cries."

The enchantress went immediately out of the Palace of Tears ; she took a cup of water, and pronounced words over it, which caused it to boil, as if it had been on the fire. She went afterwards to the hall, to the young king her husband, and threw the water upon him, saying, "if the Creator of all things did form thee so as thou art at present, or if He be angry with thee, do not change: but if thou art in that condition merely by virtue of my enchantments, resume that natural shape and become what thou wast before" She had scarce spoken these words, when the prince, finding himself restored to his former condition, rose up freely, with all imaginable joy, and returned thanks to God. The enchantress then said to him, 'Get thee gone from this castle, and never return here on pain of death !" The young king, yielding to necessity, went away from the enchantress, without replying a word, and retired to a remote-place, where he patiently awaited the success of the design which the sultan had so happily begun. Meanwhile the enchantress returned to the Palace of Tears : and, supposing that she still spoke to the black, says, "Dear lover, I have done what you ordered : let nothing now hinder you from giving me that satisfaction of which I have been deprived so long."

The sultan continued to counterfeit the language of the blacks, "That which you have just now done," said he, "is not sufficient to my cure. You have only

eased me of part of my disease ; you must cut it up by the roots." "My lovely black," replies she, "what do you mean by the roots?" "Unfortunate woman," replies the sultan, "do not you understand that I mean the town, and its inhabitants, and the four islands, which thou hast destroyed by thy enchantments. The fishes every night at midnight raise their heads out of the pond, and cry for vengeance against thee and me. This is the true cause of the delay of my cure. Go speedily, restore thing as they were, and at thy return I will give thee my hand, and thou shalt help me to rise."

The enchantress, filled with hopes from these words, cried out in a transport of joy, "My heart! my soul! you shall soon be restored to your health, for I will immediately do what you command me." Accordingly she went that moment; and when she came to the brink of the pond, she took a little water in her hand, and sprinkling it——Here Scheherazade saw day, and stopped.

Dinarzade says to the sultaness, Sister, I am much rejoiced to hear that the young king of the four Black Islands was disenchanted, and I already consider the town and the inhabitants as restored to their former state; but I long to know what will become oi the enchantress. Have a little patience, replies the sultaness; you shall have the satisfaction you desire to-morrow, if the sultan my lord will consent to it. Schahriar, having resolved on this already, as was said before, rose up, and went about his business.

THE TWENTY-SEVENTH NIGHT.

At the usual hour, Dinarzade called upon the sultaness thus:—Dear sister, pray till us what was the fate of the magician queen, as you promissed us. Upon which Scheherazade went on thus:—The enchantress had no sooner sprinkled the water, and pronounced some words over the fishes and the pond, but the city was immediately restored. The fishes became men, women and children, Mohamedans, Christians, Persians or Jews, freemen or slaves, as they were before; every one having recovered their natural form. The houses and shops were immediately filled with their inhabitants,

who found all things as they were before the enchantment. The sultan's numerous retinue, who found themselves encamped in the largest square, were astonished to see themselves in an instant in the middle of a large, handsome, well-peopled city.

To return to the enchantress. As soon as she had effected this wonderful change, she returned with all diligence to the Palace of Tears, that she might reap the fruits of it. "My dear lord," cried she, as she entered, "I come to rejoice with you for the return of your health. I have done all that you required of me; then pray rise and give me your hand," "Come near," said the sultan, still counterfeiting the language of the blacks. She did so. "You are not near enough," replied he; "come nearer." She obeyed. Then he rose up, and seized her by the arm so suddenly, that she had not time to discover who it was, and with a blow of his scimitar cut her in two, so that one half fell one way, and the other another. This done, he left the carcass upon the place; and going out of the Palace of Tears, he went to seek the young king of the Black Isles, who waited for him with great impatience; and when he found him, "Prince" said he, embracing him, "rejoice; you have nothing to fear now, your cruel enemy is dead.'

The young prince returned thanks to the sultan in such a manner as showed that he was thoroughly sensible of the kindness that he had done him, and, in return, wished him a long life and all happiness. "You may hence forward," said the sultan, "dwell peaceably in your capital, except you will go to mine, which is so near, where you shall be very welcome, and have as much honour and respect shewn you as if you were at home." "Potent monarch, to whom I am so much indebted," replied the king, "you think, then, that you are very near your capital ?" "Yes," said the sultan, "I know it; it is not above four or five hours' journey." "It will take you a whole year's journey," said the prince. "I do believe, indeed that you came hither from your capital in the time you spoke of, because mine was enchanted; but since the enchantment is taken off, things are changed; however, this shall not

prevent my following you, were it to the utmost corners of the earth, You are my deliverer; and that I may give you proofs of my acknowledging this during my whole life, I am willing to accompany you, and to leave my kingdom without regret."

The sultan was extremely surprised in understanding that he was so far from his dominions, and could not imagine how it could be. But the youngking of the Black Isles convinced him beyond a possibility of doubt. Then the sultan replied, "It is no matter; the trouble of returning to my own country is sufficiently recompensed by the satisfaction of having obliged you, and by acquiring you for a son: for since you will do me the honour to accompany me, as I have no child, I look upon you as such; and from this moment I appoint you my heir and successor."

This discourse between the sultan and the king of the Black Islands concluded with the most affectionate embraces; after which the young prince was totally taken up in making preparations for his journey, which were finished in three weeks' time, to the great regret of his court and subjects, who agreed to receive at his hands one of his nearest kindred for their king.

At last the sultan and the young prince began their journey, with a hundred camels laden with inestimable riches from the treasury of the young king, followed by fifty handsome gentlemen on horseback, perfectly well mounted and dressed. They had a very happy journey; and when the sultan, who had sent courtiers to give advice of his delay, and of the adventure which had occasioned it, came near his capital, the principal officers he had left there came to receive him, and to assure him that his long absence had occasioned no alteration in his empire. The inhabitants came out also in great crouds, receiving him with acclamations, and made public rejoicings for several days.

Next day after his arrival, the sultan gave all his courtiers a very ample account of the events which, contrary to his expectation, had detained him so long. He acquainted them with his having adopted the king of the four Black Islands, who was willing to leave a

great kingdom to accompany and live with him ; and, in short, in reward of their loyalty, he made each of them presents according to their rank.

As for the fisherman, as he was the first cause of the deliverance of the young prince, the sultan gave him a plentiful fortune, which made him and his family happy the rest of their days.

Here Scheherazade made an end of the story of the Fisherman and the Genie. Dinarzade signified that she had taken a great deal of pleasure in it ; and Schahriar having said the same thing, the sultaness told them that she knew another which was much finer, and if the sultan would give her leave, she would tell it them next morning, for day began to appear. Schahriar, bethinking himself that he had granted the sultaness a month's reprieve, and being curious moreover to know if this new story would be as agreeable as she promised, got up, with a desire to hear it next night.

THE TWENTY-EIGHTH NIGHT.

DINARZADE, according to custom, did not forget to call the sultaness when it was time. Madam, said she, I know not what is the matter with me, but I know very well that one of the stories which you tell so agreeably would be a great relief against that melancholy which eats me up. Scheherazade, without answering her, began immediately, and told the sultan the following story :—

THE STORY OF THE THREE CALENDERS,* SONS OF KINGS, AND THE FIVE LADIES OF BAGDAD.

Sir, said she, in the reign of Caliph Haroun Alraschid, there was at Bagdad, the place of his residence, a porter, who, notwithstanding his mean and laborious business, was a fellow of wit and good humour. One morning, as he was at the place where he usually plied, with a great basket, waiting for employment, a handsome young lady, covered with a great muslin veil, accosted him, and said, with a pleasant air, "Hark ye, porter take your basket, and follow me." The porter, charmed with those few words, pronounced in so agreeable a manner, took his basket immediately,

* A sort of Mohammedan monks.

set it on his head, and followed the lady, saying, "O happy day! O day of good luck!"

The lady stopped presently before a gate that was shut, and knocked: a Christian, with a venerable long white beard, opened the gate, and she put money into his hand, without speaking one word; but the Christian, who knew what she wanted, went in, and in a little time after brought a large jug of excellent wine. "Take this jug," said the lady to the porter, "and put it in your basket." This being done, she commanded him to follow her; and as she went on, the porter said still, "O happy day! this is a day of agreeable surprise and joy!"

The lady stopped at a fruit-shop, where she bought several sorts of apples, apricots, peaches, quinces, lemons, citrons, oranges, myrtles, sweet basil, lilies, jessamine, and some other sorts of flowers and fragrant plants;—she bade the porter put all into his basket, and follow her. As she went by a butcher's stall, she made him weigh her twenty-five pounds of his best meat, which she ordered the porter to put also into his basket; at another shop she took capers, tarragon, cucumbers, sassafras, and other herbs, to be preserved in vinegar; at another shop she bought pistachios, nuts, filberts, almonds, kernels of pine-apples, and such other fruits; and at another she bought all sorts of confectionary. When the porter had put all these things into his basket, and perceived that it grew full, "My good lady," said he, "you ought to have given me notice that you had so much provision to carry, and then I would have got a horse, or rather a camel, to have carried them; for if you buy ever so little more, I shall not be able to carry it." The lady laughed at the fellow's pleasant humour, and ordered him still to follow her.

Then she went to a druggist, where she furnished herself with all manner of sweet-scented waters, cloves, musk, pepper, ginger, and a great piece of ambergris, and several other Indian spices. This quite filled the porter's basket, and she ordered him to follow her. They walked till they came to a magnificent house, whose front was adorned with fine columns, and which

had a gate of ivory. There they stopped, and the lady knocked softly. Here Scheherazade, perceiving day, broke off.

I must own, sister, says Dinarzade, the beginning of this story has a great deal of curiosity; I fancy the sultan will not deprive himself of the pleasure of hearing the rest of it. And, indeed, Schahriar was so far from ordering the sultaness to be put to death, that he longed impatiently for next night, to know what passed in the fine house.

THE TWENTY-NINTH NIGHT.

Dinarzade being awake before day, addressed the sultaness thus: Sister, if you be awake, I would pray you to continue the history you began yesterday; Scheherazade went on with it thus:—

While the young lady and the porter stayed for the opening of the gate, the porter had a thousand thoughts: he wondered that such a fine lady should come abroad to buy provisions: he concluded she could not be a slave, her air was too noble; and therefore he thought she must needs be a woman of quality. Just as he was about to ask her some questions upon that head, another lady came to open the gate, and appeared to him so beautiful, that he was perfectly surprised, or rather so much struck with her charms, that he had like to have let his basket fall, for he had never seen any beauty that equalled her.

The lady who borught the porter with her, perceiving his disorder, and what occasioned it, diverted herself with it, and took so much pleasure to examine his looks, that she forgot the gate was opened. Upon this, the beautiful lady said to her, "Pray, sister, come in; what do you stay for? Do you not see this poor man so heavily laden, that he is scarcely able to stand under it?"

When she entered with the porter, the lady who opened the gate shut it, and all three, after having gone through a very fine porch, came into a spacious court encompassed with an open gallery, which had a communication with several apartments on a floor, and extraordinarily magnificent. There was at the farther end of the court a sofa richly adorned, with a throne of

amber in the middle of it, supported by four columns of ebony, enriched with diamonds and pearls of an extraordinary size, and covered with red satin embroidered with Indian gold of admirable workmanship. In the middle of the court there was a great fountain, faced with white marble, and full of clear water, which fell into it abundantly out of the mouth of a lion of brass.

The porter, though heavy laden, could not but admire the magnificence of this house, and the excellent order that everything was placed in; but that which particularly captivated his attention was a third lady, who seemed to be a greater beauty than the second, and was seated upon the throne just now mentioned. She came down from it, as soon as she saw the two former ladies, and advanced towards them: he judged by the respect which the others shewed her that she was the chief, in which he was not mistaken. This lady was called Zobeide, she who opened the gate was called Safie, and Amine was the name of her who went out to buy the provisions.

Zobeide said to the two ladies, when she came to them, "sisters, do not you see that this honest man is ready to sink under his burden? Why do not you ease him of it?" Then Amine and Safie took the basket, the one before and the other behind, and Zobeide also lent her hand, and all three together set it on the ground; then emptied it; and when they had done, the beautiful Amine took out money, and paid the porter liberally.—Daylight appearing, Scheherazade was obliged to keep silence; but Schahriar, having a greater desire to hear the rest of the story, ordered the sultaness to go on with it next night.

THE THIRTIETH NIGHT.

Next morning Dinarzade, being awaked by her impatience to hear the rest of the story, said to the sultaness, For the sake of heaven, sister, if you be not asleep, give us an account of what the ladies did with the provisions brought by Amine.—You shall quickly hear it, said Scheherazade, if you listen to my story, which she resumed as follows:—

The porter, very well satisfied with the money he

had received, was to have taken up his basket, and be gone; but he could not tell how to think on it. Do what he could, he found himself stopped by the pleasure of seeing three such beauties, who appeared to him equally charming; for Amine, having now laid aside her veil, was as handsome as either of them. What surprised him most was, that he saw no man about the house, yet most of the provisions he brought in, as the dry fruits, and the several sorts of cakes and confections, were fit chiefly for those who could drink and make merry.

Zobeide thought at first that the porter staid only to take breath; but perceiving that he staid too long, "What do you wait for?" said she: "are you not well enough paid?" And turning to Amine, said, "Sister. give him something more, that he may depart satisfied." "Madam," replied the porter, "it is not that which keeps me, I am over and above paid; I am sensible the I am unmannerly to stay longer than I ought, but I hope you will be so good as to pardon me if I tell you that I am astonished to see that there is no man with three ladies of such extraordinary beauty; and you know that a company of women without men is as melancholy a thing as a company of men without women." To this he added several other pleasant things, to prove what he said, and did not forget the Bagded proverb, 'That the table is not completely furnished except there be four in company;' and so concluded that since they were but three they wanted a fourth.

The ladies fell a-laughing at the porter's discourse; after which, Zobeide said to him very grayely, "Friend, you are a little too bold; and though you do not deserve that I should enter into particulars with you, yet I am willing to tell you that we are three sisters, who do our business so secretly that nobody knows anything of it. We have too great reason to be cautious of acquainting indiscreet persons with it; and a good author that we have read, says, 'Keep your secret, and do not reveal it to anybody. He that reveal it is *no longer master of it. If your own breast cannot keep your secret, how do you think that another person will keep it?,* "

"My ladies," replied the porter, "by your very air, I judged at first that you were persons of extraodinary merit, ahd I conceive that I am not mistaken ; though fortune has not given me wealth enough to raise me above my mean profession, yet I have not failed to cultivate my mind as much as I could, by reading books of science and history : and allow me, if you please, to tell you, that I have also read in another author a maxim which I have always happily practised : 'We do not conceal our secrets,' says he, 'but from such persons as known to all the world to want discretion, and would abuse the confidence we put in them ; but we make no scruple to discover them to prudent persons, because we know they can keep them.' A sceret with me is as sure as if it were in a closet whose key is lost, and the door sealed up."

Zobeide perceiving that the porter did not want sense, but conceiving he had a mind to share in their treat, she replied to him, smiling, "You know that we are about to have a treat, and you know also that we have been at a considerable expence, and it is not just that you should have a share of it, without contributing towards it." The beautiful Safie seconded her sister, and said to the porter, "Friend, have you never heard that which is commonly said, 'If you bring anything with you, you shall be welcome ; but if you bring nothing, you must get you gone with nothing ?"

The porter, notwithstanding his rhetoric, must, in all probablility, have retired in confusion, if Amine had not taken his part, and said to Zobeide and Safie, "My dearest sisters, I conjure you to let him stay with us; I need not tell you that he will divert us—you see well enough that he is capable of that: I must needs tell you that unless he had been very willing, as well as nimble, and hardy enough to follow me, I could not have done so much business in so little time ; besides, should I repeat to you all the obliging expressions he used to me by the way, you would not be surprised at my protecting him "

At these words of Amine, the porter was so much transported with joy that he fell on his knees, kissed the gruond at the feet of the charming person, and raising

himself up, said, "Most beautiful lady, you began my good fortune to-day, and now you complete it by this generous action; I cannot enough testify my acknowledgment for it. As to what remains, my ladies," said he, addressing himself to all three sisters, "since you do me so great honour, do not think that I will abuse it, or look upon myself as a person that deserves it. No, I shall always look upon myself as one of your most humble slaves." When he had spoken these words, he would have returned the money he had received, but the grave Zobeide ordered him to keep it. "That we have once given," said she, "to reward those who have served us we never take again." —Here day began to dawn, which put Scheherazade to silence."

Dinarzade, who listened with a great deal of attention, was much troubled at it; but had this comfort, however, that the sultan, who was as curious as she to know what passed betwixt the three beautiful ladies and the porter, ordered the sultaness to go on with the rest of the story next night, and rose up to go about his business.

THE THIRTY-FIRST NIGHT.

THE next morning Dinarzade did not fail to awaken the sultaness, at the ordinary time, and said, Dear sister, if you are not asleep, I would pray you (until break of day which is near at hand) to go on with that agreeable story you began. Upon which, Scherazade addressed the sultan thus: Sir, with your leave, I am willing to satisfy my sister's curiosity; and at the same time went on with the story of the Three Calenders.

Zobeide would not take back the money from the porter, but said, "My friend, in consenting that you stay with us, I must forewarn you that it is not only on condition that you keep secret what we have required you, but also that you observe exactly the rules of good manners and civility." In the meantime, the charming Amine put off the apparel she went abroad with, put on her night-gown, that she might be more easy, and covered the table, which she furnished with several sorts of meat, and upon a sideboard she set bottles of wine and cups of gold. Soon after

the ladies took their places, and made the porter sit down by them, who was overjoyed to see himself at a table with three such admirable beauties. After they had eaten a little, Amine, who sat next the side board, took up a bottle and cup, filled out wine and drank first herself, according to the custom of the Arabians; then she filled the cup to her sisters, who drank in course as they sat; and at last she filled it the fourth time to the porter, who, as he recevied it, kissed Amine's hand; and before he drank, sung a song to this purpose:—That as the wind brings along with it, the sweet scents of the perfumed places through which it passes, so the wine he was going to drink, coming from her fair hands, received a more exquisite taste than what it had of its own nature. This song pleased the ladies so much, that each of them sung another in their turn. In short, they were very merry all dinner-time, which lasted a long while, and nothing was wanting that could make it agreeable. The day being almost spent, Safie spoke in the name of the three ladies, and said to the porter, "Arise, and be gone; it is time for you to depart." But the porter, not willing to leave so good company, cried: "Alas! ladies, whither do you command me to go in the condition I am in? I am quite beside myself by what I have seen since I came hither; and having also drunk above my usual quantity, I shall never find the way home: allow me this night to repose in any place where you please, for no less time is necessary for me to recover myself; but go when I will, I shall leave the best part of myself behind me."

Amine pleaded the second time for the porter, saying, "Sisters, he is in the right; I am pleased with the request, he having already diverted us so well; and, if you will take my advice, or if you love me as much as I think you do, let us keep him, to pass away the remaining part of the night." "Sister," answered Zobeide, "we can refuse you nothing; and then turning to the porter, said, "We are willing once more to grant your request, but upon this new condition, that whatever we do in your presence, relating to ourselves or anything else, take heed you do not once open your mouth to ask the reason of it; for if you ask questions

about that which does not belong to you, you may chance to know that which will be no way pleasing to you; beware, therefore, and do not be too curious to dive into the motives of our actions."

"Madam," replied the porter, "I promise to observe this condition with such exactness, that you shall have no cause to reproach me with breaking it, and far less to punish my indiscretion: my tongue shall be immovable on this occasion, and my eye like a looking-glass, which retains nothing of the object that is set before it." "And to shew you," said Zobeide, with a serious countenance, "that what we demand of you is not a new thing among us, rise up, and read what is written over our gate on the inside."

The porter went thither, and read these words, written in large characters of gold: "He who speaks of things that do not concern him, shall hear of things that will not please him." Returning again to the three sisters, "Ladies," said he, "I give you my oath that you shall never hear me speak anything which does not concern me, or wherein you may have any concern."

This agreement being made, Amine brought in supper, and after the room was set round with tapers, that were mixed with aloes and ambergris, which gave a most agreeable scent, as well as a delicate light, she sat down at table with her sisters and the porter. They began again to eat and drink, sing, and repeat verses. The ladies took pleasure to fuddle the porter, under pretext of causing him to drink their healths, and abundance of witty sentences passed on both sides. In short, as they were all in the best humour in the world, they heard a knocking at the gate.—Scheherazade was obliged to stop here, because she observed day-light appearing.

The sultan, not doubting the sequel of this history deserved to be heard, put it off till the day following and so arose.

THE THIRTY-SECOND NIGHT.

The next night being almost at an end, Dinarzade called to the sultaness: For heaven's sake, sister, if you are awake, let me pray you to continue the story

of the three fair ladies : I am very impatient till I know who it was that knocked at their gate.—You shall hear it immediately, said she ; I am sure that what I am now going to relate is worthy of my lord the sultan's attention :—

When the ladies, said she, heard the knocking, they all three got up to open the gate ; but Safie, to whom this office particularly belonged, was the nimblest; which her other two sisters perceiving, sat down till she came back, to acquaint them who it could be that had any business with them so late. Safie returning, said, "Sisters, we have here a very fine opportunity to pass a good part of the night with much satisfaction, and if you be of the same mind with me, we shall not let it slip. There are three calenders at our gate, at least they appear to be such by their habit ; but that which you will most admire is, they are all three blind of the right eye, and have their heads, beards, and eyebrows shaved, and, as they say, are but just come to Bagdad, where they never were before; and it being night, and not knowing where to find any lodging, they happened by chance to knock at this gate, and pray us. for the love of heaven, to have compasion on them. and receive them into the house : they care not what place we put them in, provided they may be under shelter ; they would be satisfied with a stable : they are young and handsome enough. and seem also to be men of good sense ; but I cannot without laughing think of their pleasant and uniform figure." Here Safie fell a-loughing so heartily, that it put the two sisters and the porter into the same mood. "My dear sisters," said she, "are you content that they come in? It is impossible but with such persons as I have already described them to be we shall finish the day better than we began it ; they will afford us diversion enough, and put us to no charge, because they desire shelter only for this night, and resolve to leave us as soon as day appears."

Zobeide and Amine made some difficulty to grant Safie's request, for reasons they well knew ; but she having so great desire to obtain this favour, they could not refuse her. "Go then," said Zobeide, "and

bring them in; but do not forget to acquaint them that they must not speak of anything which does not concern them, and cause them to read what is written over the gate." Safie ran out with a great deal of joy, and in a little time after returned with the three calenders in her company.

At their entrance they made a profound bow to the ladies, who rose up to receive them, told them most obligingly that they were very welcome, that they were glad to have met with an opportunity to oblige them, and to contribute towards relieving them from the fatigue of their journey, and at last invited them to sit down with them.

The magnificence of the place, and the civility they received in it, made the calenders conceive a great idea of these handsome ladies; but, before they sat down, having by chance cast their eyes upon the porter, whom they saw clad almost like one of those other calenders with whom they are in controversy about several points of discipline, because they never shave their beards nor eyebrows, one of them said, "Look here, I believe we have got one of our revolted Arabian brethren."

The porter being half asleep, and having his head warm with wine, was affronted at these words, and with a fierce look, without stirring from his place, answered, "Sit you down, and do not meddle with what does not concern you. Have you not read the inscription over the gate? Do not pretend to make people live after your fashion, but follow ours."

"Honest man," said the calender, "do not put yourself in passion; we should be very sorry to give you the least occassion; on the contrary, we are ready to receive your commands." Upon which, to put an end to the dispute, the ladies interposed, and pacified them. When the calenders sat down at table, the ladies served them with meat; and Safie, being most pleased with them, did not let them want for drink.

Scheherazade stopped her discourse, because she saw day appear, and the sultan got up to follow his affairs, and promsied to hear the rest of the story next day; for he had a great desire to know why those three

calenders were blind, and all three of the same eye.

THE THIRTY-THIRD NIGHT.

An hour before day, Dinarzade being awake, said to the sultaness, Dear sister, pray let me know what passed between the ladies and the calenders.—With all my heart, replied Scheherazade, and continued her story in the manner following:—

After the calenders had eaten and drank liberally, they signified to the ladies that they had a great desire to entertain them with a concert of music, if they had any instruments in the house, and would cause them to be brought: they willingly accepted the proffer, and fair Safie going to fetch them, returned again in a moment and presented them with a flute of her own country fashion, another of the Persian sort, and a tabor. Each man took the instrument he liked, and all three together began to play a tune. The ladies, who knew the words of a merry song that suited the air, joined the concert with their voices; but the words of the song made them now and then stop, and fall into excessive laughter.

In the height of this diversion, and when the company were in the midst of their jollity, somebody knocked at the gate. Safie left off singing, and went to see who it was.—But, sir, said Scheherazade to the sultan, it is fit your majesty should know why this knocking happened so late at the ladies' house. Now the reason was this: The Caliph Haroun Alraschid was accustomed to walk abroad in disguise very often by night, that he might see with his own eyes if everything was quiet in the city, and that no disorders were committed in it.

This night the caliph went out pretty early on his rambles, accompanied by Giafar, his grand vizier, and Mesrour, the chief of the eunuchs of his palace, all disguised in Merchants' habits: and passing through the street where the three ladies dwelt, he heard the sound of the music and great fits of laughter; upon which he commanded the vizier to knock, because he would go in, to know the reason of that jollity. The vizier told him in vain that it was some women merry-making; that without question their heads were warm with

wine, and that it would not be proper he should expose himself to be affronted by them; besides, it was not yet an unlawful hour, and therefore he ought not to disturb them in their mirth. "No matter," said the caliph, "I command you to knock." So it was the grand vizier Giafar that knocked at the ladies' gate by the caliph's order, because he himself would not be known. Safie opened the gate, and the vizier, perceiving by the light that she held in her hand, that she was an incomparable beauty, he acted his part very well and with a very low bow and respectful behaviour, told her, "Madam, we are three merchants of Mossoul, who arrived about ten days ago with rich merchandise, which we have in a warehouse at a khan, or inn, where we have also our lodging. We happened this day to be with a merchant of the city, who invited us to a treat at his house, where we had a splended entertainment; and the wine having put us in humour, he sent for a company of dancers. Night being come on, and the music and dancers making a great noise, the watch came by in the meantime, caused the gate to be opened, and some of the company to be taken up; but we had the good fortune to escape by getting over a wall." Now," said the vizier, "being strangers, and somewhat overcome with wine, we are afraid of meeting another, and perhaps the same watch, before we get home to our khan, which lies a good way from hence. Besides, when we come there, the gates will be shut, and not opened till morning: wherefore, madam, hearing, as we passed by this way, the sound of music, we supposed you were not yet going to rest, and made bold to knock at your gate, to beg the favour of lodging ourselves in the house till morning; and if you think us worthy of your good company, we will endeavour to contribute to your diversion to the best of our power, to make some amends for the interruption we have given you; if not, we only beg the favour of staying this night under your porch."

Whilst Giafar held this discourse, fair Safie had time to observe the vizier and his two companions, who were said to the merchants like himself, and told them that she was not mistress of the house; but if they would

have a minute's patience, she would return with an answer.

Safie acquainted her sisters with the matter, who considered for some time what to conclude upon; but being naturally of a good disposition, and having granted the same favour to the three calenders, they at last consented to let them in. Scheherazade intending to continue her story, saw day-light appear, which made her break off; but the quality of these new actors which the sultaness had brought upon the stage excited the curiosity of Schahriar, who, looking for some singular event, expected the next night with impatience.

THE THIRTY-FOURTH NIGHT.

DINARZADE, being as curious as the sultan to know what the arrival of the caliph at the house of those three ladies might produce, did not forget to awaken the sultaness very early next morning, and prayed her earnestly to resume the story of the calenders, which Scheherazade, with leave of the sultan, pursued in the following manner:—

The caliph, his grand vizier, and the chief of the eunuchs, being introduced by the fair Safie, very courteously saluted the ladies and the calenders. The ladies returned them the like civilities, supposing them to be merchants. Zobeide, as the chief, said to them with a grave and serious countenance, which was natural to her, "You are welcome. But before I proceed further, I hope you will not take it ill if we desire one favour of you." "Alas!" said the vizier, "what favour? We can refuse nothing to such fair ladies." Zobeide replied, "It is, that you would only have eyes, but no tongues; that you put no question to us about the reason of anything you may happen to see, and speak not of anything that does not concern you, rest you come to hear of things that will by no means please you."

"Madam," replied the vizier, "you shall be obeyed. We are not censorious, nor impertinently curious; it is enough for us to take notice of that which concerns us, without meddling with that which does not belong to us." Upon this they all sat down, and the company

being united, they drank to the health of the new-comers.

While the vizier Giafar entertained the ladies in discourse, the caliph could not forbear admiring their extraordinary beauty, graceful behaviour, pleasant humour, and ready wit; on the other hand, nothing was more surprising to him than the calenders being all three blind of the right eye. He would gladly have been informed of this singularity; but the conditions so lately imposed upon himself and his companions would not allow him to speak. This, with the richness of the furniture, the exact order of everything, and the neatness of the house, made him think it was some enchanted place.

Their conversation happening to turn open diversions and different ways of making merry, the calenders arose, and danced after their fashion, which augmented the good opinion the ladies had conceived of them, and procured them the esteem of the caliph and his companions.

When the three calenders had made an end of their dance, Zobeide arose, and taking Amine by the hand, said, "Pray, sister, rise up, for the company will not take it ill if we use our freedom, and their presence need not hinder our performance of what we are wont to do." Amine, understanding her sister's meaning, rose from her seat, carried away the dishes, the table, the flasks and cups, together with the instruments which the calenders had played upon.

Safie was not idle, but swept the room, put everything again in its place, snuffed the candles, and put fresh aloes and ambergris to them, and then prayed the three calenders to sit down upon the sofa on one side, and the caliph with his companions on the other. As to the porter, she said to him, "Get up and prepare yourself to serve in what we are going about; a man like you, who is one of the family, ought not to be idle." The porter, being somewhat recovered from his wine, got up immediately, and having tied the sleeve of his gown to his belt, answered, "Here am I, ready to obey your commands in anything." "Very well," replied Safie, "stay till you are spoken to; you shall

not be idle very long." A little time after, Amine came in with a chair, which she placed in the middle of the room; and then went to a closet, which having opened, she beckoned to the porter, and said to him, "Come hither and help me;" which he obeying, entered the closet, and returned immediately, leading to black bitches, with each of them a collar and chain; they looked as if they had been severely whipped with rods, and he brought them into the middle of the room.

Then Zobeide, rising from her seat between the calenders and the caliph, marched very gravely towards the porter. "Come on," said she, with a great sigh: "let us perform our duty." Then tucking up her sleeves above her elbows, and receiving a rod from Safie, "Porter," said she, "deliver one of the bitches to my sister Amine, and come to me with the other."

The porter did as he was commanded. The bitch that he held in his hand began to cry, and turning towards Zobeide, held her head up in a begging posture; but Zobeide, having no regard to the sad countenance of the bitch, which would have moved pity, nor her cries, that resounded through the house, whipped her with the rod till she was out of breath; and having spent her strength, that she could strike no more, she threw down the rod, and taking the chain from the porter, lifted up the bitch by her paws, and looking upon her with a sad and pitiful countenance, they both wept; after which, Zobeide, with her handerchief, wiped the tears from the bitch's eye. kissed her, returned the chain to the porter, bade him carry her to the place whence he took her, and bring her the other. The porter led back the whipped bitch to the closet, and receiving the other from Amine, presented her to Zobeide, who bade the porter hold her as he did the first, took up the rod, and treated her after the same manner; and when she had wept over her dried her eyes and kissed her, and returned her to the porter; but lovely Amine spared him the trouble of leading her back into the closet, and did it herself. The three calenders and the caliph, with his companions, were extremely surprised at this execution, and could not comprehend why Zobeide, after having so furiously whipped those two

bitches, that by the Mussulman religion are reckoned unclean animals, should cry with them, wipe off their tears, and kiss them : they muttered among themselves, and the caliph, who, being more impatient than the rest, longed exceedingly to be informed of the cause of so strange an action, could not forbear making signs to the vizier to ask the question : the vizier turned his head another way ; but being pressed by repeated signs, he answered by others that it was not yet time for the caliph to satisfy his curiosity.

Zobeide sat still some time in the middle of the room, where she had whipped the two bitches, to recover herself of the fatigue ; and fair Safie called to her, "Dear sister, will you not be pleased to return to your place, that I may also act my part ?" "Yes, sister," replied Zobeide ; and then went and sat down upon the sofa, having the caliph, Giafar, and Mesrour on her right hand, and the three calenders, with the porter, on her left.

Here said Scheherazade to the sultan, Sir, what has been hither told your majesty must, without doubt, appear very strange ; but what yet remains is more wonderful, and I am persuaded your majesty will think so, if you will be pleased to give me leave to finish the story next night. The sultan agreed to it, and got up because it was day.

THE THIRTY-FIFTH NIGHT.

DINARZADE was no sooner awake next morning but she called, Sister, if you are not asleep, pray continue the fine story of the three sisters. The sultaness remembering where she left off, addressed herself to the sultan and went on as follows : Sir, after Zobeide sat down, the whole company was silent for a while ; at last Safie, sitting on a chair in the middle of the room, spoke to her sister Amine : "Dear sister, I conjure you to rise up ; you know well enough what I would say." Amine rose, and went into another closet, near to that where the bitches were, and brought out a case covered with yellow satin, richly embroidered with gold, and green silk : she came near Safie and opened the case, from whence she took a lute, and presented it to her ; and after sometime spent in tuning it, Safie began to play

and acompany it with her voice. She sung a song about the torments that absence creates to lovers, with so much sweatness, that it charmed the caliph and all the company. Having sung with a great deal of passion and action, she said to lovely Amine, "Pray take it, sister, for I can do no more; my voice fails me; oblige the company with a tune and song in my room." "Very willingly," replied Amine, who, taking the lute from her sister Safie, sat down in her place.

Amine, after some small trial, to see whether the instrument was in tune, played and sung almost as long upon the same subject, but with so much vehemency, and she was so much affected, or rather transported by the words of the song, that her strength failed her as she made an end of it.

Zobeide, willing to testify her satisfaction, said, "Sister, you have done wonders, and we may easily see that you feel the grief you have expressed in so lively a manner." Amine was prevented from answering this civility, her heart being so sensibly touched at the same moment, that she was obliged, for air, to uncover her neck and breast, which did not appear so fair as might have been expected from such a lady as she; but on the contrary, black and full of scars, which frightened all the spectators. However, this gave her no ease, but she fell into a fit.—Here Scheherazade stopped, saying, Sir, I had almost forgot that it is day. With this she ended her discourse, and the sultan arose from bed. And though this prince had not resolved to defer the death of the sultaness, he could not, at this time, have determined to take away her life; his curiosity was great to hear out the story, which had so many unheard-of events.

THE THIRTY-SIXTH NIGHT.

DINARZADE awaked her sister as formerly, saying, Dear sister, I pray you to continue the story of the ladies and the calenders. Upon which she resumed her discourse in the manner following:—

When Zobeide and Safie ran to help their sister, one of the calenders could not forbear to say, "We had better have slept in the streets than have come hither, had we thought to have seen such spectacles." The

caliph who heard this, came to him and the other calenders, and asked them what might be the meaning of all this. They answered, "Sir, we know no more than you do." "What!" says the caliph, "are you not of the family? nor can you resolve us concerning the two black bitches, and the lady that fainted away, and has been so basely abused?" "Sir," said the calenders, "this is the first time that ever we were in the house, and we came in but a few minutes before you."

This increased the caliph's astonishment. "It may be," says he, "this other man that is with you may know something of it." One of the calenders made a sign for the porter to come near, and asked him whether he knew why those two black bitches had been whipped, and why Amin's bosom was so scarred? "Sir," said the porter, "I can swear by heaven that if you know nothing of all this, I know as little as you do. It is true I live in this city, but I never was in the house until now; and if you are surprised to see me here, I am as much to find myself in your company; —and that which increases my wonder is, that I have not seen one man with these ladies."

The caliph, and his company, as well as the calenders, supposed the porter had been one of the family, and hoped he could informed them of what they desire to know; but finding he could not, and resolving to satisfy his curiosity, cost what it would, he said to the rest, "Look ye, we are here seven men, and have but three women to deal with; let us try if we can oblige them to satisfy us, and if they refuse it by fair means, we are in a condition to force them to it."

The grand vizier Giafar was against this method, and shewed the caliph what might be the consequence of it; but, without discovering the prince to the calenders, addressed him as if the had been a merchant thus: "Sir, consider, I pray you, that our reputation lies at stake. You know very well upon what conditions these ladies were ready to receive us, and we also agreed to them; what will they say of us if we break them? We shall be still more to blame if any mischief befall us; for it is not likely that they would demand such a promise of us, if they did not know

themselves to be in a condition to make us repent the breaking of it."

Here the vizier took the caliph aside, and whispered to him thus : " Sir, the night will soon be at an end ; and if your majesty will only be pleased to have so much patience, I will take these ladies to-morrow morning, and bring them before your throne, where you may be informed of all that you desire to know." Though this advice was very judicious, the caliph rejected it, bade the vizier hold his tongue, and said he would not stay till then, but would have satisfaction in the matter presently.

The next business was to know who should carry the message. The caliph endeavoured to prevail with the calenders to speak first, but they excused themselves ; and at last they agreed that the porter should be the man : and as they were consulting how to word this fatal question, Zobeide returned from her sister Amine, who was recovered of her fit, drew near them, and having overheard them speaking pretty loud, and with some passion, said, " Gentlemen, what is the subject of your discourse ? What are you disputing about ?"

The porter answered immediately, " Madam, these gentlemen pray you to let them understand wherefore you wept over your two bitches after you whipped them so severely, and how that lady's bosom, who lately fainted away, comes to be so full of scars. this is what I am ordered to ask in their name."

At these words, Zobeide looked with a stern countenance ; and, turning towards the caliph and the rest of the company, " Is this true, gentlemen," said she, " that you have given him orders to ask me this question ?" All of them, except the vizier Giafar, who spoke not a word, answered, Yes. On which she told them, in a tone that sufficiently expressed her resentment, " Before we granted you the favour of being received into our house, and to prevent all occasion of trouble from you, because we are alone, we did it upon condition that you should not speak of anything that did not concern you, lest you might come to hear that which would not please you ; and yet, after having re-

ceived and entertained you as well as we possibly could, you make no scruple to break your promise. It is true that our easy temper has occasioned this, but that shall not excuse you, for your proceedings are very unhandsome." As she spoke these words, she gave three hard knocks with her foot, and clapping her hands as often together, cried, "Come quick." Upon this, a door flew open, and seven strong, sturdy black slaves, with scimitars in their hands, rushed in; every one seized a man, threw him on the ground, and dragged him into the middle of the room, in order to cut off his head.

We may easily conceive what a fright the caliph was in; he then repented, but too late, that he had not taken his vizier's advice. In the meantime, this unhappy prince, Giafar, Mesrour, the porter, and the calenders where upon the point of losing their lives by their indiscreet curiosity. But before they would strike the fatal blow one of the slaves said to Zobeide and her sisters, "High, mighty, and adorable mistresses, do you command us to cut their throats?" "Stay," says Zobeide, "I must examine them first."

The frightened porter interrupted her thus: "In the name of heaven, do not make me die for another man's crime! I am innocent—they are to blame, Alas!" said he, crying, "how pleasantly did we pass our time! Those blind calenders are the cause of this misfortune; there is no town in the world but suffers wherever these inauspicious fellows come. Madam, I beg you not to destroy the innocent with the guilty, and consider that it is more glorious to pardon such a wretch as I am, who have no way to help myself, than to sacrifice me to your resentment."

Zobeide, notwithstanding her anger, could not but laugh within herself at the porter's lamentation; but without answering him, she spoke a second time to the rest: "Answer me," said she, "and tell me who you are, otherwise you shall not live one moment longer. I cannot believe you to be honest men, nor persons of authority or distinction in your own countries; for if you were, you would have been modest and more respectful to us."

The caliph, who was naturally impatient, was infinitely more impatient than the rest to find his life depend upon the command of a lady justly incensed; but he began to conceive some hopes which he saw she would know who they were; for he imagined she would not take away his life when once she came to be informed who he was: therefore he spoke with a low voice to the vizier, who was near him, to declare speedily who he was; but the vizier, being more prudent, resolved to save his master's honour and not let the world known the affront he had brought upon himself by his own weakness: and therefore answered, self by his own weakness; and therefore answered, "We have what we deserve." But if he would have spoken in obedience to the caliph, Zobeide did not give him time; for, having turned to the calenders, and seeing them all three blind with one eye, she asked if they were brothers. One of them answered, "No, madam, no otherwise than as we are calenders; that is to say, as we observe the same rules." "Were you born blind of the right eye?" replied she. "No, madam," answered he; "I lost my eye in such a surprising adventure, that it would be instructive to everybody were it in writing. After that misfortune, I shaved my beard and eye-brows, and took the habit of a calender, which I now wear."

Zobeide asked the other two calenders the same question, and had the same answer; but he who spoke last added, "Madam, to shew you that we are no common fellows, and that you may have some consideration for us, be pleased to know that we are all three sons of kings; and though we never met together till this evening, yet we have had time enough to make that known to one another; and I assure you that the kings from whom we derive our being made some noise in the world."

At this discourse, Zobeide assuaged her anger, and said to the slaves, "Give them their liberty a while, but stay here. Those who tell us their history, and the occasion of their coming, do them no hurt, let them go where they please; but do not spare those who refuse to give us that satisfaction."—Here Sche-

herazade stopped; and her silence, as well as daylight, giving the sultan to know that it was time for him to rise, he got up, and resolved to hear the rest of the story next night; for he was impatient to know who these three one-eyed calenders were.

THE THIRTY-SEVENTH NIGHT.

DINARZADE, who also took a great deal of pleasure to hear the sultaness's stories, said to her, about the close of the following night, Dear sister, if you be not asleep, I conjure you to go on with the agreeable story of the three calenders.

Scheherazade asked leave of the sultan, and having obtained it, Sir, said she, the three calenders, the caliph, the grand vizier Giafar, the eunuch Mesrour, and the porter were all in the middle of the hall, seated upon a foot-carpet, in the presence of the three ladies, who sat upon a sofa, and the slaves stood ready to do whatever their mistresses should command.

The porter, understanding that he might extricate himself from danger by telling his history, spoke first, and said, "Madam, you know my history already, and the occasion of my coming hither; so that what I have to say will be very short. My lady, your sister there, called me this morning at the place where I plied as porter to see if any body would employ me, that I might get my bread. I followed her to a vintner's, then to an herb-shop, then to one that sold oranges, lemons, and citrons, then to a grocer's, next to a confectioner's and a druggist's, with my basket upon my head as full as I was able to carry it; then I came hither, where you had the goodness to suffer me to continue till now,—a favour that I shall never forget. This, madam, is my history."

When the porter had done, Zobeide said to him, "Go, march, let us see you no more here." "Madam," replied the porter, "I beg you to let me stay; it would not be just, after the rest have had the pleasure to hear my history, that I should not also have the satisfaction to hear theirs." And, having spoken thus, he sat down at the end of the sofa, glad at heart to have escaped the danger that had frightened him so much. After him, one of the three calenders, directing his

speech to Zobeide, as the principal of the three ladies, and the person that commanded him to speak, began his history thus :—

THE HISTORY OF THE FIRST CALENDER, A KING'S SON.

Madam, in order to inform you how I lost my right eye, and why I was obliged to put myself into a calender's habit, I must tell you that I am a king's son born : the king my father had a brother that reigned, as he did, over a neighbouring kingdom : and the prince his son and I were nearly of the same age.

After I had learned my exercises, and the king my father granted me such liberty as suited my dignity, I went regularly every year to see my uncle, at whose court I amused myself for a month or two, and then returned again to my father's. These several journeys cemented a firm and intimate friendship between the prince my cousin and myself. The last time I saw him he received me with greater demonstrations of tenderness than he had done at any time before ; and resolving one day to give me a treat, he made great preparations for that purpose. We continued a long time at table : and after we had both supped, "Cousin," said he, "you will hardly be able to guess how I have been employed since your last departure from hence, now about a year past I have had a great many men at work to perfect a design I have in my mind : I have caused an edifice to be built, which is now finised so as to be habitable ; you will not be displeased if I shew it you. But first you are to promise me, upon oath, that you will keep my secret, according to the confidence I repose in you."

The affection and familiarity that subsisted between us would not allow me to refuse him anything. I very readily took the oath required of me : upon which he said to me, "Stay here till I return—I will be with you in a moment ;" and accordingly he came with a lady in his hand, of singular beauty, and magnificently apparelled. He did not intimate who she was, neither did I think it was polite in me to inquire. We sat down again with this lady at table, where we continued some time, conversing upon indifferent subjects, and now and then filling a glass to each other's health.

After which the prince said, "Cousin, we must lose no time; therefore pray oblige me by taking this lady along with you, and conducting her to such a place, where you will see a tomb newly built in form of a dome. You will easily know it, the gate is open; go in there together, and tarry till I come, wihch will be very speedily."

Being true to my oath, I made no farther inquiry, but took the lady by the hand, and, by the directions which the prince my cousin had given me, I brought her to the place, by the light of the moon, without missing one step of the way. We were scarcely got thither, when we saw the prince following after, carrying a little pitcher with water, a hatchet, and a little bag with plaster.

The hatchet served him to break down the empty sepulchre in the middle of the tomb; he took away the stones one after another, and laid them in a corner. When all this was taken away, he digged up the ground, where I saw a trap-door under the sepulchre, which he lifted up, and underneath perceived the head of a staircase leading into a vault. Then my cousin, speaking to the lady, said, "Madam, it is by this way that we are to go to the place I told you of." Upon which, the lady drew nigh, and went down, and the prince began to follow; but first, turning to me, said, "My dear cousin, I am infinitely obliged to you for the trouble you have taken; I thank you. Adieu." I cried, "Dear cousin, what is the meaning of this?" "Be content," replied he; "you may return back the same way you come."

Scheherazade having proceeded thus far, saw day appear, which prevented her proceeding any farther. The sultan got up, but longed very much to know the design of the prince and his lady, who seemed as if they had a mind to bury themselves alive; and impatiently waited for next night, that he might be thoroughly informed of it.

THE THIRTY-EIGHTH NIGHT.

DINARZADE awakened the sultaness next night as usual, and prayed her to continue the history of the first calender. Schahriar having also signified to the

sultaness that it would be very pleasing to him, she resumed the thread of her discourse as follows :—

Madam, said the calender to Zobeide, I could get nothing farther from him, but was obliged to take leave of him. As I returned to my uncle's palace, the vapours of the wine got up into my head ; however, I got to my apartment, and went to bed. Next morning, when I awaked, I began to reflect upon what had heppened the night before ; and after recollecting all the circumstances of such a singular adventure, I fancied it was nothing but a dream. Full of these thoughts, I sent to see if the prince, my cousin, was ready to receive a visit from me ; but when they brought word back that he did not lie in his own lodgings that night, they knew not what was become of him, and were in much trouble about it, I conceived that the strange event of the tomb was but too true. I was sensibly afflicted at it ; and stealing away privately from my people, I went to the public burying-place, where thier was a vast number of tombs like that which I had seen. I spent the day in viewing them one after another, but could not find that I sought for ; and thus I spent four days successively in vain.

You must know that all this while the king my uncle was absent, and had been hunting for several days ; and I grew weary of staying for him, and having prayed his ministers to make my apology to him at his return, I left his palace. and set out towards my father's court, from which I had never been so long absent before. I left the ministers of the king my uncle in great trouble to think what was become of the prince my cousin ; but because of the oath I had made to keep his secret, I durst not tell them of anything that I had seen or knew, in order to make them easy.

I arrived at my father's capital, the usual place of his residence, where, contrary to custom, I found a great guard at the gate of the palace, who surrounded me as I entered. I asked the reason, and the commanding officer replied, " Prince, the army has proclaimed the grand vizier king instead of your father, who is dead, and I take you prisioner in the name of the new king." At these words the guards laid hold of me and

carried me before the tyrant. I leave you to judge, madam, how much I was surprised and grieved.

This rebel vizier had long entertained a mortal hatred against me, for this reason :—When I was a stripling, I loved to shoot with a cross-bow ; and being one day upon the terrace of the palace with my bow, a bird happening to come by, I shot, but missed him, and the ball by misfortune hit the vizier, who was taking the air upon the terrace of his own house, and put out one of his eyes. As soon is I understood it, I not only sent to make my excuses to him, but did it in person ; yet he always resented it, and, as opportunity offered, made me sensible of it ; but now, madam, that he had me in his power, he expressed his resentment in a very barbarous manner ; for he came to me like a madman, as soon as ever he saw me, and thrusting his finger into my right eye, pulled it out himself ; and so, madam, I became blind of one eye.

But the usurper's cruelty did not stop here ; he ordered me to be shut up in a box, and commanded the executioner to carry me into the country, to cut off my head, and leave me to be devoured by the birds of prey. The executioner and another man carried me thus shut up on horseback into the country, in order to execute the usurper's barbarous sentence ; but by my prayers and tears I moved the executioner's compassion. "Go," said he to me, "get you speedily out of the kingdom, and take heed of ever returning to it, otherwise you will certainly meet your own ruin, and be the cause of mine." I thanked him for the favour he did me ; and as soon as I was left alone, I comforted myself for the loss of my eye, by considering that I had very narrowly escaped much greater danger.

Being in such a condition, I could not travel far at a time : I retired to remote places while it was day, and travelled as far by night as my strength would allow me. At last I arrived in the dominions of the king my uncle, and came to his capital.

I gave him a long detail of the tragical cause of my return, and of the sad condition he saw me in. "Alas!" cried he, "was it not enough for me to have lost my son, but must I have news also of the death of a bro-

ther I loved so dearly, and see you also reduced to this deplorable condition ?" He told me how uneasy he was, that he could hear nothing of his son, notwithstanding all the diligence and inquiry he could make. At these words, the unfortunate father burst out into tears, and was so much afflicted that, pitying his grief, it was impossible for me to keep the secret any longer ; so that notwithstanding my oath to the prince my cousin, I told the king his father all that I knew.

His majesty listened to me with some sort of comfort, and when I had done, " Nephew," said he, " what you tell me gives me some hope. I knew that my son ordered that tomb to be built, and I can guess pretty near at the place ; and with the idea you still have of it, I fancy we shall find it : but since he ordered it to be built privately, and you took your oath to keep his secret, I am of opinion that we ought to go in quest of it alone, without saying anything." But he had another reason for keeping the matter secret, which he did not then tell me ; and an important reason it was, as you will perceive by the sequel of my discourse.

We disguised ourselves, and went out by a door of the garden which opened into the field, and soon found what we sought for. I knew the tomb, and was the more rejoiced at it, because I had formerly sought it a long time in vain. We entered, and found the iron trap pulled down upon the entrance of the staircase : we had much ado to raise it, because the prince had fastened it on the inside with the water and plaster formerly mentioned ; but at last we did get it up.

The king my uncle descended first—I followed ; and we went down about fifty steps. When we came to the foot of the stairs, we found a sort of ante-chamber, full of a thick smoke, of an ill scent, which obscured the lamp, that gave a very faint light.

From this ante-chamber we came into another, very large supported by great columns, and lighted by several branched candlesticks. There was a cistern in the middle, and provisions of several sorts standing on one side of it ; but we were very much surprised to see nobody. Before us there appeared a high sofa, which

we mounted by several steps, and over this there appeared a very large bed, with the curtains drawn close. The king went up, and opening the curtains, perceived the prince his son and the lady in bed together, but burnt and changed to a coal, as if they had been thrown into a great fire, and taken out again before they were consumed.

But what surprised me most of all was, that though this spectacle filled me with horror, the king my uncle, instead of testifying his sorrow to see the prince his son in such a frightful condition, spit on his face, and said to him with a disdainful air, "This is the punishment of this world, but that of the other will last to eternity;" and not content with this, he pulled off his sandal, and gave his son a great blow on the cheek with it.

But, sir, said Scheherazade, it is day. I am sorry your majesty's time will not allow you to hear me farther. This story appearing very strange to the sultan, he got up, resolved to hear the rest of it next night.

THE THIRTY-NINTH NIGHT.

DINARZADE being awake sooner than ordinary, called her sister Scheherazade. My good sultaness, said she, I pray you make an end of your story of the first calender, for I am ready to die with impatience till I know the issue of it.—Well, then, said Scheherazade you remember how the first calender continued his story to Zobeide:—I cannot enough express, madam, said he, how much I was astonished when I saw the king my uncle abuse the prince his son thus after he was dead. "Sir," said I, "whatever grief this dismal sight is capable of impressing upon me, I am forced to suspend it, on purpose to ask your majesty what crime the prince my cousin may have committed, that his corps should deserve this sort of treatment?" "Nephew," replied the king, "I must tell you that my son (who is unworthy of that name) loved his sister from his infancy, as she did him; I did not hinder their growing love, because I did not perceive the pernicious consequence of it. This tenderness increased as they grew in years to such a height, that I dreaded the end of it. At last I applied such remedies

as were in my power. I not only gave my son a severe reprimand in private, laying before him the horrible nature of the passion he entertained, and the eternal disgrace he would bring upon my family, if he persisted in such criminal courses, but I also represented the same to my daughter ; and I shut her up so close that she could have no conversation with her brother. But that unfortunate creature had swallowed so much of the poison, that all the obstacles which by my prudence I could lay in the way served only to inflame her love.

"My son being persuaded of his sister's constancy, on pretence of building a tomb, caused this subterraneous habitation to be made, in hopes to find one day or other an opportunity to possess himself of that object which was the cause of his flame, and to bring her hither. He took advantage of my absence to enter by force into the place of his sister s confinement ; but this was a circumstance which my honour would not suffer me to make public : and after so damnable an action, he came and shut himself up with her in this place, which he has supplied, as you see, with all sorts of provisions, that he might enjoy his detestable pleasures for a long time, which ought to be a subject of horror to all the world ; but God, who would not suffer such an abomination, has justly punished him both." At these words, he melted into tears, and I joined mine, with his.

After a while, casting his eyes upon me, "Dear nephew," cried he, embracing me, "if I have lost that unworthy son, I shall happily find in you what will better supply his place." The reflections he made on the doleful end of the prince and princess his daughter made us both fall into a new fit of weeping.

We went up the same stairs again, and departed at last from that dismal place. We let down again the trap-door, and covered it with earth, and such other materials as the tomb was built of, on purpose to hide, as much as lay in our power so terrible an effect of the wrath of God.

We had not been very long got back to the palace, unperceived by any one, when we heard a confused

noise of trumpets, drums, and other instruments of war. We soon understood by the thick cloud of dust, which almost darkened the air, that it was the arrival of a formidable army: and it proved to be the same vizier that had dethroned my father, and usurped his throne, who, with a vast number of troops, was also coming to possess himself of that of the king my uncle.

That prince, who then had only his usual guards about him, could not resist so many enemies; they invested the, city, and the gates being opened to them without any resistance. they very soon became masters of the city, and broke into the palace where the king, my uncle was who defended himself till he was killed, and sold his life at a dear rate : of my part, I fought as well as I could for a while; but seeing we were forced to submit to a superior power, I thought on my retreat and safety, which I had the good fortune to effect by some back ways, and got to one of the king's servants, on whose fidelity I could depend.

Being thus surrounded with sorrows, and persecuted by fortune, I had recourse to a stratagem, which was the only means left to save my life: I caused my beard and eyebrows to be shaved, and putting on a calender's habit, I passed, unknown by any, out of the city; after that, by degrees, I found it easy to get out of my uncle's kingdom, by taking the byroads.

I avoided passing through towns, until I was got into the empire of the mighty governor of the Mussulmans, the glorious and renowned Caliph Haroun Alraschid, when I thought myself out of danger; and considering what I was to do, I resolved to come to Bagdad, intending to throw myself at the feet of that monarch, whose generosity is everywhere applauded. "I shall move him to compassion," said I to myself, "by the relation of my extraordinary misfortunes, and without doubt he will take pity on such an unfortunate prince, and not suffer me to implore his assistance in vain."

In short, after a journey of several months, I arrived yesterday at the gate of this city, into which I entered about the dusk of the evening; and stopping a little while to revive my spirits, and to consider which

way I was to turn, this other calender you see here next to me came up : he saluted me, and I him. "You appear," said I, "to be a stranger, as I am." "You are not mistaken," replied he. He had no sooner returned this answer, but that third colender you see there overtook us. He saluted us, and told us he was a stranger newly come to Bagdad ; so as brethren we joined together, resolving not to separate from one another.

Meanwhile, it was late, and we knew not where to seek a lodging in the city, where we had no acquaintance and had never been before. But good fortune having brought us before your gate, we made bold to knock, when you received us with so much kindness, that we are incapable of returning you suitable thanks. This, madam, said he, is in obedience to your commands,—the account I was to give you why I lost my right eye wherefore my beard and eyebrows are shaved, and how I came to be with you at this present time.

"It is enough," said Zobeide ; "you may retire to what place you think fit." The calender made his excuse, and begged the ladies' leave to stay till he had heard the relations of his two comrades, "whom I cannot," said he, "leave with honour ;" and till he might also hear those of the three other persons that were in company.

Here Scheherazade said to the sultan, Sir, the daylight which you see prevents me from going on with the story of the second calender ; but if your majesty will hear it to-morrow, you will find as much satisfaction in that as in the story of the first. To which the sultan gave consent, and so got up in order to go to council.

THE FORTIETH NIGHT.

DINARZADE, not doubting to find as much delight in the story of the second calender as she had in the first, failed not to call upon the sultaness before day. If you be not asleep, sister, said she, I would pray you to begin the story that you promised me : upon which, Scheherazade addressed her discourse to the sultan, and spoke as follows ;—

Sir, the story of the first calender seemed very strange to the whole company, but especially to the

caliph ; who, notwithstanding the slaves stood by with their scimitars in their hands, could not forbear whispering to the vizier,—"Many stories have I heard, but never any thing that came near the story of the calender." Whilst he was saying this, the second calendar began, addressing his speech to Zobeide.

THE STORY OF THE SECOND CALENDER, A KING'S SON.

Madam, said he, to obey your command, and to shew you by what strange accident I became blind of the right eye, I must of necessity give you the whole account of my life.

I was scarce past my infancy, when the king my father (for you must know, madam, I am a prince by birth) perceived that I was endowed with a great deal of sense, and spared nothing that was proper for improving it : he employed all the men in his dominions that excelled in science and art, to be constantly about me.

No sooner was I able to read and write than I learnt the Alcoran from the beginning to the end by heart ; that admirable book, which contains the foundation, the precepts, and the rules of our religion ; and that I might be thoroughly instructed in it, I read the works of the most approved authors, by whose commentaries it had been explained. I added to this study that of all the traditions collected from the mouth of our prophet, by the great men that were contemporary with him. I was not satisfied with the knowledge of all that had any relation to our religion, but made also a particular search into our histories. I made myself perfect in polite learning, in the works of poets, and versification. I applied myself to geography, chronology, and to speak our Arabian language in its purity ; not forgetting in the meantime all such exercises as were proper for a prince to understand. But one thing which I was fond of, and succeeded in to admiration, was to form the characters of our Arabian language, wherein I surpassed all the writing-masters of our kingdom that had acquired the greatest reputation.

Fame did me more honour than I deserved, for she not only spread the renown of my talents through all

the dominions of the king my father, but carried it as far as the Indian court, whose potent monarch, desirous to see me, sent an ambassador with rich presents, to demand me of my father, who was extremely glad of this embassy for several reasons: he was persuaded that nothing could be more commendable in a prince of my age than to travel and visit foreign courts; and he was very glad to gain the friendship of the Indian sultan. I departed with the ambassador, but with no great retinue, because of the length and difficulty of the journey.

When we had travelled about a month, we discovered at a distance a great cloud of dust, and under that we saw very soon fifty horsemen, will armed, that were robbers, coming towards us at full gallop. Scheherazade preceiving day, told the sultan of it, who got up; but desiring to know what passed between the fifty men on horseback and the Indian ambassador, the prince was somewhat impatient tell next night came.

THE FORTY-FIRST NIGHT.

It was almost day when Dinarzade awoke next morning and called to her sister, If you be not asleep, dear sister, I pray you continue the story of the second calender, Scheherezade began in this manner:—

Madam, said the calender (always speaking to Zobeidé) as we had ten horses laden with baggage and other presents, that I was to carry to the Indian sultan from the king my father, and my retinue was but small, you may easily judge that these robbers came boldly up to us; and not being in a posture to make any opposition, we told them that we were ambassadors belonging to the sultan of the Indies, and hoped they would attempt nothing contrary to that respect that is due to them; thinking by this means to save our equipage and our lives: but the robbers most insolently replied, "For what reason would you have us shew any respect to the sultan your master? We are none of his subjects, nor are we upon his territories." Having spoken thus, they surrounded and fell upon us. I defended myself as long as I could; but finding myself wounded, and seeing the ambassador with his servants and mine lying on the ground, I

made use of what strength was yet remaining in my horse, who was also very much wounded, and separated myself from the crowd, and rode away as fast as he could carry me; but he happening all of a sudden to fall under me, by weariness and the loss of blood fell down dead. I got rid of him in a trice; and finding that I was not pursued, it made me judge the robbers were not willing to quit the booty they had got.

Scheherazade, perceiving day coming on, was obliged to stop here. O sister, said Dinarzade, to-morrow I shall be more diligent, in hopes you will make reparation to the sultan for the loss that his curiosity has sustained through my neglect. Schahriar arose without saying one word, and went to his usual consultation.

THE FORTY-SECOND NIGHT.

DINARZADE failed not to call the sultaness a good while before day. My dear sister, said she, if you be not asleep, I pray you resume the story of the calender,...I consent to it, said Scheherazade; and so continued it in these words:—

Here you see me, said the calender, alone, wounded, destitute of help, and in a strange country. I durst not betake myself to the high road, fearing I might fall again into the hands of these robbers. When I had bound up my wound, which was not dangerous, I walked on the rest of the day, and arrived at the foot of a mountain, where I perceived a passage into a cave. I went in, and staid there that night with little satisfaction, after I had eaten some fruits that I gathered by the way.

I continued my journey for several days following without finding any place of abode; but after a month's time, I came to a large town, well inhabited, and situated so much the more advantageously, as it was surrounded with several rivers, so that it enjoyed perpetual spring.

The pleasant objects which then presented themselves to my view afforded me some joy, and suspended for a time the sorrow with which I was overwhelmed to find myself in such a condition. My face, hands,

and feet were black and sun-burnt ; and, by my long journey, my shoes and stockings were quite worn out, so that I was forced to walk barefooted : and besides, my clothes were all in rags. I entered into the town to inform myself where I was, and addressed myself to a tailor that was at work in his shop ; who, perceiving by my air that I was person of more note than my outward appearance bespoke me to be, made me sit down by him, and asked me who I was, from whence I came, and what had brought me thither ? I did not conceal anything of all that had befallen me, nor made I any scruple to discover my quality.

The tailor listened with attention to my words ; but after I had done speaking, instead of giving me any consolation, he augmented my sorrow. "Take heed," said he, "how you discover to any person what you have now declared to me; for the prince of this country is the greatest enemy that the king your father has, and he will certainly do you some mischief when he comes to hear of your being in this city." I made no doubt of the tailor's sincerity when he named the prince ; but since the enmity which is between my father and him has no relation to my adventures, I must beg your pardon, madam, if I pass it over with silence.

I returned the tailor thanks for his good advice, and shewed myself inclinable wholly to follow his counsel, and assured him that his favours should never be forgot by me. And as he believed I could not but be hungry, he ordered something to be brought for me to eat, and offered me at the same time a lodging in his house, which I accepted. Some days after, finding me pretty well recovered from the fatigue I had endured by a long and tedious journey, and reflecting that most princes of our religion did apply themselves to some art or calling that might be serviceable to them upon occasion, he asked me if I had learned anything whereby I might get a livelihood, and not be burdensome to any man ? I told him that I understood the laws, both divine and human ; that I was a grammarian and poet ; and above all, that I understood writing perfectly well. "By all this," said he, "you will not be able in this country to

purchase yourself one morsel of bread; nothing is of less use here than those sciences; but if you will be advised by me," said he, "dress yourself in a labourer's habit; and since you appear to be strong, and of a good constitution, you shall go into the next forest, and cut fire-wood, which you may bring to the market to be sold; and I can assure you it will turn to so good an account that you may live by it, without dependence upon any man; and by this means you will be in a condition to wait for the favourable minute when Heaven shall think fit to dispel those clouds of misfortune that thwart your happiness, and oblige you to conceal your birth; I will take care to supply you with a rope and a hatchet,"

The fear of being known, and the necessity I was under of getting a livelihood, made me agree to this proposal, notwithstanding all the meanness and hardships that attended it. The day following the tailor bought me a rope, a hatchet, and a short coat, and recommended me to some poor people who gained their bread after the same manner, that they might take me into their company. They conducted me to the wood, and the first day I brought in as much upon my head as brought me half a piece of gold, which is the money of that country; for though the wood is not far distant from the town, yet it was very scarce there, by reason that few or none would be at the trouble to go and cut it. I gained a good sum of money in a short time, and repaid my tailor what he had advanced for me.

I continued this way of living for a whole year; and one day that by chance I was gone farther into the wood than usual, I happened to light on a very pleasant place, where I began to cut down wood; and in pulling up the root of a tree, I espied an iron ring, fastened to a trap-door of the same metal. I took away the earth that covered it, and having lifted it up, saw stairs, which I went down, with my axe in my hand.

When I was come to the bottom of the stairs, I found myself in a large palace, which put me into great consternation, because of a great light, which appeared as clear in it as if it had been above ground, in the open air. I went forward along a gallery, supported by pil-

lars of jasper, the base and capitals of massy gold; but seeing a lady of a noble and free air, and extremely beautiful, coming towards me, my eyes were taken off from beholding any other object but her alone.

Here Scheherazade stopped, because day appeared; but Dinarazade said, Dear sister, I confess I am extremely well pleased with what you have told us today and I imagine that the following part must be no less surprising:—You are not mistaken, said the sultaness, for the remainder of this story of the second calender is better worth my lord the sultan's attention than all that he has hitherto, heard—I doubt that, said Schahriar, as he was getting up: but we shall know that to-morrow.

THE FORTY-THIRD NIGHT.

THE sultaness being awakened as usual, gave the sultan an account that the second calender continued his story thus:—Being desirous, said he, to spare the lady the trouble to come to me, I made haste to meet her; and as I was saluting her with a low bow, she asked me, "What are you—a man or a genie?" "A man, madam," said I: "I have no correspondence with genii." "By what adventure," said she, fetching a deep sigh, "are you come hither? I have lived here these twenty-five years, and never saw any man but yourself during that time.

Her great beauty, which had already smitten me, and the sweetness and civility wherewith she received me, emboldened me to say to her, "Madam, before I have the honour to satisfy your curiosity, give me leave to tell you that I am infinitely satisfied with this unexpected meeting, which offers me an occasion of consolation in the midst of my affiction; and perhaps it may give me an opportunity to make you also more happy than you are." I gave her a true account by what strange accident she saw me, the son of a king, in such a condition as I then appeared in her presence; and how fortune directed that I should discover the entrance into that magnificent prison where I had found her, but, according to appearance, in an unpleasant situation.

"Alas! prince," said she, sighing once more, 'you,

have just cause to believe this rich and pompous prison cannot be otherwise than a most wearisome abode ; the most charming place in the world being no way delightful when we are detained there contrary to our will. It is not possible but you have heard of the great Epitimarus, king of the Isle of Ebene, so called from that precious wood it produces in abundance ; I am the princess, his daughter.

"The king my father had chosen for me a husband, a prince that was my cousin ; but, on my wedding-night, in the midst of the rejoicing that was in the court and the capital city of the kingdom of the Isle of Ebene, before I was given to my husband, a genie took me away. I fainted at the same moment, and lost my senses : but when I came to myself again, I found myself in this place. I was a long time inconsolable, but time and necessity have accustomed me to see and receive the genie. Twenty-five years, as I told you before, I have continued in this place ; where, I must confess, I have everything that I can wish for necessary to life, and also everything that can satisfy a princess fond of dress and fashions.

"Every ten days," said the princess, "the genie comes hither to lie with me one night, which he never exceeds ; and the excuse he makes for it is, that he is married to another wife, who would grow jealous if she came to know how unfaithful he was to her. Meanwhile, if I have occasion for him by day or night, as soon as I touch a talisman, which is at the entrance into my chamber, the genie appears. It is now the fourth day since he was here, and I do not expect him before the end of six more ; so, if you please you may stay five days and keep me company, and I will endeavour to entertain you according to your quality and merit." I thought myself too fortunate to have obtained so great a favour without asking it to refuse so obliging a proffer. The princess made me go into a bagnio, which was the most handsome, the most commodious, and the most sumptuous that would be imagined ; and when I came forth, instead of my own clothes, I found another very costly suit, which I did not esteem so much for its richness, as because it made

me look worthy to be in her company. We sat down on a sofa covered with rich tapestry, with cushions to lean upon of the rarest Indian brocade ; and some time after she covered a table with several dishes of delicate meats. We ate together, and passed the remaining part of the day with much satisfaction ; and at night she received me to her bed.

The next day, as she contrived every means to please me, she brought in at dinner a bottle of old wine, the most excellent that ever was tasted ; and out of complaisance she drank some part of it with me. When my head grew hot with be agreeable liquor, "Fair princess," said I, "you have been too long thus buried alive : follow me, and enjoy the real day, from which you have been deprived so many years, and abandon this false light that you have here." "Prince," replied she, with a smile, "leave this discourse ; if you out of ten days will grant me nine, and resign the last to the genie, the fairest day that ever was would be nothing in my esteem." "Princess," said I, "it is the fear of the genie that makes you speak thus ; for my part, I value him so little, that I will break in pieces his talisman, with the conjuration that is written about it. Let him come ; I will expect him ; and how brave or redoubtable soever he be, I will make him feel the weight of my arm. I swear solemnly that I will extirpate all the genii in the world, and him first." The princess, who knew the consequence, conjured me not to touch the talisman ; "for that would be a means," said she, "to ruin both you and me : I know what belongs to genii better than you." The fumes of the wine did not suffer me to hearken to her reasons ; but I gave the talisman a kick with my foot, and broke it in several pieces.

At these words Scheherazade perceiving day, grew silent, and the sultan got up, not doubting but the breaking of the talisman had some remarkable event, and therefore resolved to hear that story to the end.

THE FORTY-FOURTH NIGHT.

DINARZADE being awaked somewhat before day, said to the sultaness, Sister, if you are not asleep, I pray you acquaint us with what happened in the subterranean

palace after the prince had broken the talisman. I am just going to relate it, said Scheherazada. Upon which, resuming her narrative, she continued her discourse thus, in the person of the second calender :—

The talisman was no sooner broken but the palace began to shake, and was ready to fall, with a hideous noise like thunder, accompanied with flashes of lightning, and a great darkness. This terrible noise in a moment dispelled the fumes of my wine, and made me sensible, but too late, of the folly I had committed "Pincess," cried I, "what means all this?" She answered in a fright, and without any concern for her own misfortune, "Alas! you are undone if you do not escape presently."

I followed her advice, and my fears were so great that I forgot my hatchet and cords. I was scarcely got to the stairs by which I came down, when the enchanted palace opened at once, and made a passage for the genie. He asked the princess, in great anger, "What has happened to you, and why did you call me?" "A qualm at my stomach," said the princess, "made me fetch this bottle which you see here, out of which drank twice or thrice, and by mischance made a false step, and fell upon the talisman, which is broken; and that is all."

At this answer the furius genie told her, "You are a false woman, and a liar; how came that axe and those cords there?" "I never saw them till this moment," said the princess. "Your coming in such an impetuous manner, has it may be, forced them up in some place, as you came along, and so brought them hither without your knowing it."

The genie made no other answer but what was accompanied with reproaches and blows, of which I heard the noise. I could not endure to hear the pitiful cries and shouts of the princess, so cruelly abused. I had already laid off the suit she made me put on, and taken my own, which I had laid on the stairs the day before, when I came out of the bagnio. I made haste up stairs, more distracted with sorrow and compassion, as I had been the cause of so great a misfortune; and by sacrificing the fairest princess on earth to the bar-

barity of a merciless genie, I was became the most criminal and ungrateful of mankind. "It is true," said I, "she has been a prisoner those twenty-five years; but, liberty excepted, she wanted nothing that could make her happy. My folly has put an end to her happiness, and brought upon her the cruelty of an unmerciful devil." I let down the trap-door, covered it again with earth, and returned to the city with a burden of wood, which I bound up without knowing what I did, so great was my trouble and sorrow.

My landlord, the tailor, was very much rejoiced to see me. "Your absence," said he," has disquieted me very much, by reason you had intrusted me with the secret of your birth, and I knew not what to think; I was afraid somebody had discovered you: God be thanked for your return." I thanked him for his zeal and affection, but not a word durst I say of what had passed, nor the reason why I came back without my hatchet and cords.

I retired to my chamber, where I reproached myself a thousand times for my excessive imprudence. "Nothing," said I, "could have paralleled the princess's good fortune and mine, had I forborne to break the talisman.

While I was thus giving myself over to melancholy thoughts, the tailor came in. "An old man," said he, "whom I do not know, brings me here your hatchet and cords, which he found in his way, as he tells me, and understood by your comrades that go along with you to the woods that you lodge here: come out and speak to him, for he will deliver them to none but yourself."

At this discourse I changed colour, and fell a trembling. While the tailor was asking me the reason, my chamber door opened at once, and the old man, having no patience to stay, appeared before us with my hatchet and cords. This man was the genie, the ravisher of the fair princess of the Isle of Ebene, who had thus disguised himself after he had treated her with the utmost barbarity. "I am a genie," said he, "son of the daughter of Eblis, prince of genies; is not this your hatchet?" said he, speaking? to me; "and are not

these your cords ?"

Here Scheherazade saw day, and left off. The sultan found the story of the second calender too curious not to desire that he might hear it out ; and therefore got up with an intention to hear the rest next morning.

THE FORTY FIFTH NIGHT.

THE day following, Dinarzade called uqon the sultaness ; My dear sister, pray tell us how the genie treated the prince —I wish to satisfy your curiousity, replied Scheherazade, and then resumed her story of the second calender thus :—

The calender, continuing his discourse to Zobeide, Madam, said he, after, the genie had put the question to me, he gave me no time to answer, nor was it in my power, so much had his terrible aspect disordered me. He grasped me by the middle, dragged me out of the chamber, and mounted into the air, carried me up to the skies with such swiftness, that I perceived I was get so high without being able to take notice of the way, he carried me in so few moments. He descended again in like manner to the earth, which on sudden he caused to open with a stroke of his foot, and so sunk down at once, where I found myself in the enchanted palace, before the fair princess of the Isle of Ebene. But, alas ! what a spectacle was there ? I saw what pierced me to the heart This poor princess was quite naked, weltering in her blood, and laid upon the ground, more like one dead than alive, with her cheeks bathed in tears.

" Perfidious wretch," said the genie to her. p ointing at me, " is not this your gallant ? She cast her languishing eyes upon me, and answered mournfully, " I do not know him ; I never saw him till this moment " " What ! said the genie, " he is the cause of thy being in the condition thou art justly in ; and yet darest thou say thou dost not know him ?" " If I do not know him," said the princess, " would you have me make a lie on purpose to ruin him ?" " Oh, then," said the genie, pulling out a scimitar, and presenting it to the princess, " if you never saw him before, take the scimitar and cut off his head." "Alas !"

replied the princess "how is it possible that I should execute what you would force me to do ? My strength is so far spent that I cannot lift up my arm ; and if I could, how should I have the heart to take away the life of an innocent man, and one whom I do not know ?" "This refusal," said the genie to the princess, "sufficiently informs me of your crime." Upon which, turning to me, "And thou," said he, "dost thou not know her ?"

I should have been the most ungrateful wretch, and the most perfidious of all mankind, if I had not shewn myself as faithful to the princess as she was to me, who had been the cause of her misfortunes ; therefore I answered the genie, "How should I know her, when I never saw her till now ?" "If it be so," said he "take the scimitar and cut off her head ; on this condition I will set their at liberty for then I shall be convinced that thou didst never see her till this very moment. as thou sayest. "With all my heart," replied I, and took the scimitar in my hand.

But, sir, said Scheherazade, it is day and I ought not to abuse your majesty's patience.—These are wonderfull events, said the sultan to himself. We shall know to-morrow if the prince was so cruel as to pay obedience to the genie's command.

THE FORTY-SIXTH NIGHT.

When the night was near at an end, Dinarzade said to the sultaness, Sister if you be not asleep, I would pray you to continue the story which you could not finish yesterday.—I will, says Scheherazade, and without loss of time you shall understand that the second calender went on thus :—

Do not think, madam, that I drew near to the fair princess of the Isle of Ebene to be the executioner of the genie's barbarity. I did it only to demonstrate by my behavior, as much as possible, that as she had shewn her resolution to sacrifice her life for my sake, I would not refuse to sacrifice mine for hers. The princess, notwithstanding her pain and suffering, understood my meaning, which she signified by an obliging look, and made me understand her willingness to die for me, and that she was satisfied to see how will-

ing I was also to die for her. Upon this, I stepped back, and threw the scimitar on the ground. "I shall for ever," said I to the genie, "be hateful to all mankind, should I be so base as to murder, I do not only say a person whom I do not know, but a lady like this who is ready to give up the ghost : do with me what you please, since I am in your power ; I cannot obey your barbarous commands."

"I see," said the Genie, "that you both out-brave me, and insult my jealousy ; but both of you shall know, by the treatment I give you, what I am capable of doing." At these words the monster took up the scimitar, and cut off one of her hands, which left her only so much of life as to give me a token with the other that she bid me adieu for ever ; for the blood she had lost before, and that which gushed out then, did not permit her to live above one or two moments after this barbarous cruelty, the sight of which threw me into a fit. When I was come to myself again, I expostulated with the genie why he made me languish in expectation of death "Strike," cried I, "for I am ready to receive the mortal blow, and expect it as the greatest favour you can shew me." But instead of agreeing to that, "took ye," said he, "how genii treat their wives whom they suspect of unfaithfulness : she has received thee here ; and were I certain that she had put any further affront upon me, I would put thee to death this minute ; but I will content myself to transform thee into a dog, ape, lion, or bird ; take thy choice of any of these,—I will leave it to thyself."

These words gave me some hopes to modify him. "O genie," said I, "moderate your passion, and since you will not take away my life, give it me generously: I shall always remember your clemency, if you pardon me, as one of the best men in the world pardoned one of his neighbours that bore him a mortal hatred" The genie asked me what had passed between those two neighbours, and said he would have patience till he heard the story, which I told him thus ; and I believe, madam, you will not take it ill if I also relate it to you :—

THE STORY OF THE ENVIOUS MAN, AND OF HIM THAT HE ENVIED.

In a considerable town, two persons dwelt next door to one another : one of them conceived such a violent hatred against the other, that he who was hated resolved to remove his dwelling farther off, being persuaded that their being neighhours was the only cause of animosity ; for though he had done him several pieces of service, he found, nevertheless, that his hatred was nothing diminished ; therefore he sold his house, with what goods he had left, and retired to the capital city of the kingdom, which was not far distant, He bought a little spot of ground ; which lay about half a league from the city ; he had a house convenient enough, with a fine garden, and a pretty spacious court, wherein there was a deep well, which was not in use.

The honest man having made this purchase, put on a dervise's or monk's habit, to lead a retired life, and caused several cells to be made in the house, where in a short time he established a numerous society of dervises. He soon came to be publicly known by the virtue, through which he acquired the esteem of many people, as well of the commonalty as of the chief of the city : in short, he was extremely honoured and cherished by very one. People came from afar to recommend themselves to his prayers : and all who came to live with him published what blessings they received through his means.

The great reputation of this honest man having spread to the town from whence he came, it touched the envious man so much to the quick, that he left his house and affairs with a resolution to go and ruin him. With this intent he went to the new convent of dervises, of which his former neighbour was the head, who received him with all imaginable tokens of friendship. The envious man told him that he was come on purpose to communicate a business of importance to him, which he could not do but in private. "And that nobody may hear us, let us," said he, "take a walk in your court ; and seeing night begins to draw on, command your dervises to retire to their cells." The head

of the dervises did as he required.

When the envious man saw that he was alone with this good man, he began to tell his errand, walking side by side in the court, till he saw his opportunity; and getting the good man near the brink of the well, he gave him a thrust, and pushed him into it, without anybody being witness to so wicked an action. Having done thus, he marched off immediately, got out at the gate of the convent without being known to any one, and went home to his own house, well satisfied with his journey, being fully persuaded that the object of his hatred was no more in this world; but he found himself highly mistaken.

Scheherazade could go no further, because day began to appear. The sultan conceived great indignation against the envious man, and said to himself, I heartily wish that no hurt may have come to this honest man I hope to hear to-morrow that Heaven did not forsake him on this occasion.

THE FORTY-SEVENTH NIGHT.

If you be not asleep, sister, said Dinarzade, next morning, I conjure you tell us if the honest dervise came safe and sound out of the well.—Yes, replied Scheherazade, and the second calender pursued his story thus:—This old well, said he, was inhabited by fairies and genies, which happened luckily for the relief of the head of the convent; for they received and supported him and carried him to the bottom, so that he got no hurt. He perceived well enough that there was something extraordinary in his fall, which must otherwise have cost his life; whereas he neither saw nor felt anything. But he soon heard a voice, which said, "Do you know what honest man this is, to whom we have done this piece of service?" Another voice answered, "No." To which the first replied, Then I will tell you. This man, out of charity, the greatest that ever was known, left the town he lived in, and has established himself in this place, in hopes to cure one of his neighbours of the envy he had conceived against him: he had acquired such a general esteem that the envious man, not able to endure it, came hither on purpose to ruin him, which he had performed

had it not been for the assistance which we have given this honest man, whose reputation is so great, that the sultan, who keeps his residence in the neighbouring city, was to pay him a visit to-morrow, to recomend the princess his daughter to his prayers."

Another voice asked, "What need had the princess of the dervise's prayers ?" To which the first answered, "You do not know, it seems, that she is possessed by genie Maimoun, the son of Dimdim, who is fallen in love with her. But I know well how this good head of the dervises may cure her; the thing is very easy, and I will tell it you. He has a black cat in his convent, with a white spot at the end of her tail, about the bigness of a small piece of Arabian money; let him only pull seven hairs out of the white spot, burn them, and smoke the princess's head with the fume, she will not only be presently cured, but be so safely delivered from Maimoun, the son of Dimdim, that he will never dare to come near her a second time."

The head of the dervises remembered every word of the discurse between the fairies and the genies, who were very silent all the night after. The next morning by break of day, when he could discern one thing from another, the well being broken down in several places, he saw a hole, by which he crept out with ease.

The other dervises, who had been seeking for him, were rejoiced to see him: he gave them a brief account of the wickedness of that man to whom he had given so kind a reception the day before, and retired into his cell. It was not long till the black cat, of whom the fairies and the genies had made mention in their discourses the night before, came to fawn upon her master, as she was accustomed to do; he took her up, and pulled out seven hairs of the white spot that was upon the tail, and laid them aside for his use when occasion should serve.

The sun was not high, when the sultan, who would leave no means untried that he thought could restore the princess to perfect health, arrived at the gate of the convent. He commanded his guards to halt, whilst he with his principal officers went in. The dervises received him with profound respect.

The sultan called their head aside, and said, "Good sheich, it may be you know already the cause of my coming hither." "Yes, sir," replied he very gravely; "if I do not mistake, it is the disease of the princess which procures me this unmerited honour." "That is the very thing," replied the sultan. "You will give me new life if your prayers, as I hope they will, can procure my daughter's health." "Sir," said the good man, "if your majesty will be pleased to let her come hither, I am in hopes, through God's assistance and favour, she shall return in perfect health."

The prince, transported with joy, sent immediately to fetch his daughter, who very soon appeared with a numerous train of ladies and eunuchs, but masked, so that her face was not seen. The chief of the dervises caused a pall to be held over her head, and he had no sooner thrown the seven hairs upon the burning coals, than the genie Maimoun, the son of Dimdim, gave a great cry, without anything being seen, and left the princess at liberty; upon which she took of the veil from her face, and rose up to see where she was, saying, "Where am I, and who brought me hither?" At which words, the sultan, overcome with excess of joy, embraced his daughter, and kissed her eyes; he also kissed the chief of the dervises' hands, and said to his officer, "Tell me your opinion, what reward does he deserve that has thus cured my daughter?" They all cried, "He deserves her in marriage." "This is what I had in my thoughts," said the sultan; and I make him my son-in-law from this moment." Some time after, the prime vizier died, and the sultan conferred the place on the dervise. The sultan himself also died without heirs-male; upon which, the religious orders and the militia gathered together, and the good man was declared and acknowledged sultan by general consent.

Daylight appearing, Scheherazade was obliged to break off her story. Schahriar looked upon the dervise to be worthy of the crown he had got, but was desirous to know if the envious man did not die for spite; and got up with an intention to hear it next night.

THE FORTY-EIGTH NIGHT.

DINARZADE, when it was time addressed her speech to the sultaness thus:—My dear sister, said she, if you be not asleep, I would pray you to continue the story of the hated and envious man.—With all my heart, answered Scheherazade. The second calender continued his story thus:—The honest dervise, said he, being mounted on the throne of his father-in-law, as he was one day in the midst of his courtiers upon a march, he espied the envious man among the crowd of people that stood as he passed along, and calling one of the viziers that attended him, whispered him in his ear thus—"Go, bring me that man you see there: but take care you do not frighten him." The vizier obeyed, and when the envious man was brought into his presence, the sultan said, "Friend, I am extremely glad to see you." Upon which he called an officer. "Go immediately," said he, "and cause to be paid the man out of my treasury one hundred pieces of gold; let him have also twenty load of the richest merchandise in my storehouses, and a sufficient guard to conduct him to his house." After he had given this charge to the officer, he bid the envious man farewell, and proceeded on his march.

When I had finished the recital of this story to the genie, the murderer of the princess of the Isle of Ebene, I made the application to himself thus:—"O genie! you see here that this bountiful sultan did not content himself with forgetting the design of the envious man to take away his life, but treated him kindly, and sent him back with all the favours which I just now related." In short, I made use of all my eloquence, praying him to imitate so good an example, and to grant me pardon; but it was impossible for me to move his compassion.

"All that I can do for thee," said he, "is, that I will not take thy life: do not flatter thyself that I will send thee safe and sound back; I must let thee feel what I am able to do, by my enchantments." So saying, he laid violent hands on me, and carried me across the vault of the subterranean palace, which opened to give him passage; he flew up with me so high, that the

earth seemed to be only a little white cloud; from thence he came down again like lightning, and alighted upon the ridge of a mountain.

There he took up a handful of earth, and pronounced, or rather muttered, some words which I did not understand, and threw it upon me. "Quit the shape of a man," said he to me, "and take on thee that of an ape." He vanished immediately, and left me alone, transformed into an ape, overwhelmed with sorrow in a strange country, not knowing whether I was near or far from my father's dominions.

I went down from the top of the mountain, and came into a plain country, which took me a month's time to travel through, and then I came to the sea-side. It happened to be then a great calm, and I espied a vessel about half a league from the shore. Unwilling to lose this good opportunity, I broke off a large branch from a tree, which I carried with me to the sea-side, and set myself astride upon it, with a stick in each hand, to serve me for oars.

I launched out in this posture, and advanced near the ship. When I was nigh enough to be known, the seamen and passengers that were upon the deck thought it an extraordinary sight, and all of them looked upon me with great astonishment. In the meantime I got aboard, and laying hold of a rope, I jumped upon the deck, but having lost my speech, I found myself in great perplexity; and indeed the risk I ran then was nothing less than when I was at the mercy of the genie.

The merchants, being both superstitious and scrupulous, believed I should occasion some mischief to their voyage if they received me; therefore, said one "I will knock him down with a handspike;" says another, "I will shoot an arrow through his guts;" says a third, "Let us throw him into the sea." Some of them would not have failed to execute their design, if I had not got to that side where the captain was; when I threw myself at his feet, and took him by the coat in a begging posture. This action, together with the tears which he saw gush from my eyes, moved his compassion, so that he took me under his protection,

threatening to be revenged on him that would do me the least hurt ; and he himself made very much of me, while I, on my part, though I had no power to speak, shewed all possible signs of gratitude by my gestures.

The wind that succeeded the calm was gentle and favourable, and did not change for fifty days, but brought us safe to the port of a fine city, well peopled, and of great trade, the capital of a powerful state, where we came to an anchor.

Our vessel was speedily surrounded with an infinite numbers of boats full of people, who came to congratulate their friends upon their safe arrival, or to inquire for those they had left behind them in the country from whence they came, or out of curiosity to see a ship that came from a far country.

Amongst the rest some officers came on board, desiring to speak with the merchants in the name of the sultan. The merchants appearing, one of the officers told them, "The sultan, our master, hath commanded us to acquaint you that he is glad of your safe arrival, and prays you to take the trouble, every one of you, to write some lines upon this roll of paper : and that his design by this may be understood, you must know that we had a prime vizier who, besides a great capacity to manage affairs, understood writing to the highest perfection, This minister is lately dead, at which the sultan is very much troubled ; and since he can never behold his writing without admiration, he has made a solemn vow not to give the place to any man but to him who can write as well as he did. Many people have presented their writings, but to this day no body in all this empire has been judged worthy to supply the vizier's place."

Those merchants that believed they could write well enough to pretend to this high dignity wrote one after another what they thought fit. After they had done I advanced, and took the roll out of the gentle man's hand but all the people, especially the merchants, cried out, "He will tear it, or throw it into the sea ; " till they saw how properly I held the roll, and made a sign that I would write in my turn : then they were of another opinion, and their fear turned

into admiration. However, since they had never seen an ape that could write, nor could be persuaded that I was more ingenious than other apes, they offered to snatch the roll out of my hand ; but the captain took my part once more. "Let him alone," said he : "suffer him to write. If he only scribbles the paper, I promise you that I will punish him upon the spot ; if, on the contrary, he writes well, as I hope he will, because I never saw an ape so clever and ingenious, and so quick of apprehension, I do declare that I will own him as my son. I had one that had not half the wit that he has. Perceiving that nobody opposed my design, I took the pen, and wrote six sorts of hands used among the Arabians, and each specimen contained an extemporary distich or quatrain in praise of the sultan. My writiug did not only excel that of the merchants, but, I venture to san, they had not before seen any such fair writing in that country. When I had done, the officers took the roll, and carried it to the sultan.

Thus far was Scheherazade come in her story when daylight appeared. Sir, said she to Schahriar, if I had time to continue, I would give your majesty an account of things far more surprising than what I have already told. The sultan, who had resolved to hear the end of the story, got up without saying a word.

THE FORTY-NINTH NIGHT.

THE next morning, Dinarzade, being awake before day, called the sultaness, and said, Sister, if you be not asleep, pray let us hear the rest of the adventures that befell the ape. I believe my lord the sultan is no less curious to know it than myself.—You shall both be soon satisfied, answered Scheherazade, The second calender continued his story thus :—

The sultan took little notice of any of the other writings, but considered mine, which was so much to his liking, that he said to the officers, "Take the finest horse in my stable, with the richest harness, and a robe of the most sumptuous brocade to put upon that person who wrote the six hands, and bring him hither to me." At this command the officers could not forbear laughing : the sultan grew angry at their boldness, and was

ready to punish them ; till they told him, "Sir, we humbly beg your majesty's pardon : those hands were not written by a man, but by an ape." "What do you say?" said the sultan ; "these admirable characters, are they not written by the hands of a man ? " "No, sir," replied the officers ; "we do assure your majesty that it was an ape who wrote them in our presence." The sultan was too much surprised at this account not to desire a sight of me; and therefore said, "Do what I command you, and bring me speedily that wonderful ape."

The officers returned to the vessel, and shewed the captain their order, who answered, "The sultan's command must be obeyed." Whereupon they clothed me with that rich brocade robe, and carried me ashore, where they set me on horseback, whilst the sultan waited for me at his palace, with a great number of courtiers whom he gathered to do me the more honour.

The cavalcade being begun, the harbour, the streets, the public places, windows, terraces,palaces, the houses were filled with an infinite number of people of all sorts, who flocked from all parts of the city to see me ; for the rumour was spread in a moment that the sultan had chosen an ape to be his grand vizier ; and after having served for a spectacle to the people, who could not forbear to express their surprise by redoubling their shouts and cries, I arrived at the palace of the sultan.

I found the prince on his throne, in the midst of the grandees : I made my bow three times, very low, and at last kneeled and kissed the ground before him, and afterwards sat down on my seat in the posture of an ape. The whole assembly admired me, and could not comprehend how it was possible that an ape should understand so well to pay the sultan his due respect; and he himself was more astonished than any. In short, the usual ceremony of the audience would have been complete, could I have added speech to my behaviour ; but apes do never speak, and the advantage had of having been a man did not allow me that privilege.

The sultan dismissed the courtiers, and none re-

mained by him but the chief of the eunuchs, a little young slave, and myself. He went from his chamber of audience into his own apartment, where he ordered dinner to be brought As he sat at table, he gave me a sign to come near and eat with them : to shew my obedience, I kissed the ground, stood up, sat down at table, and ate with discretion and moderation.

Before the table was uncovered, I espied a writing-desk, which I made a sign should be brought to me. Having got it, I wrote upon a large peach some verses after my way, which testified my acknowledgment to the sultan ; who, having read them after my presenting him the peach, it increased his astonishment. When the table was uncovered, they brought him a particular liquor, of which he caused them to give me a glass. I drank, and wrote upon it some new verses, which explained the state I was reduced to, after many sufferings. The sultan read them likewise, and said, "A man that was capable of doing so much would be above the greatest of men."

The sultan caused them to bring in a chess-board, and asked me, by a sign, if I understood that game, and would play with him. I kissed the ground, and laying my hand upon my head, signified that I was ready to receive that honour. He won the first game, but I won the second and third ; and perceiving he was somewhat displeased at it, I made a quatrain, to pacify him ; in which I told him that two potent armies had been fighting furiously all day, but that they made up a peace towards the evening, and passed the remaining part of the night very peaceably together upon the field of battle.

So many circumstances appearing to the sultan far beyond whatever any one had either seen or known of the cleverness or sense of apes, he determined not to be the only witness of those prodigies himself, but having a daughter, called the lady of Beauty, on whom the chief of the eunuchs, then present, waited, "Go," said the sultan to him, "and bid your lady come hither : I am desirous she should also share my pleasure."

The eunuch went, and immediately brought the princess, who had her face uncovered : but she was

no sooner come into the room than she put on her veil, and said to the sultan, "Sir, your majesty must need have forgotten yourself: I am very much surprised that your majesty has sent for me to appear among men." "How, daughter!" said the sultan, "you do not know what you say: here is nobody but the little slave, the eunuch your governor, and myself, who have the liberty to see your face: and yet you lower your veil, and blame me for having sent for you hither!" "Sir," said the princess, "your majesty shall soon understand that I am not in the wrong. That ape you see before you, though he has the shape of an ape, is a young prince, son of a great king; he has been metamorphosed into an ape by enchantment. A genie, the son of the daughter of Eblis, has maliciously done him this wrong, after having cruelly taken away the life of the princess of the Isle of Ebene, daughter to the king of Epitimarus"

The sultan, astonished at this discourse, turned towards me, and spoke no more by signs, but in plain words asked me if it was true what his daughter said. Seeing I could not speak, I put my hand to my head to signify that what the princess spoke was true. Upon this, the sultan said again to his daughter, "How do you know that this prince has been transformed by enchantments into an ape?" "Sir," replied the Lady of Beauty, "your majesty may remember that when I was past my infancy, I had an old lady waited upon me; she was a most expert magician, and taught me seventy rules of magic, by virtue of which I can transport your capital city into the midst of the sea in the twinkling of an eye, or beyond Mount Caucasus. By this science I know all enchanted persons at first sight; I know who they are, and by whom they have been enchanted; therefore do not be surprised if I should forthwith relieve this prince, in spite of the enchantment, from that which hinders him to appear in your sight what he naturally is." "Daughter," said the sultan, "I did not believe you to have understood so much." "Sir," replied the princess, "these things are curious and worth knowing; but I think I ought not to boast of them."

"Since it is so," said the sultan, "you can dispel the prince's enchantment" "Yea, sir," said the princess, "I can restore him to his first shape again." "Do it, then," said the sultan, "you cannot do me a greater pleasure; for I will have him to be my vizier, and he shall marry you." "Sir," said the princess, "I am ready to obey you in all that you should be pleased to command me."

Scheherazade, as she spoke, espied day, and broke off her story of the second calender: and Schahriar, judging the sequel would be as diverting as the former part of it, resolved to hear it next day.

THE FIFTIETH NIGHT.

DINARZADE called the sultaness at the usual hour, saying, Sister, if you be not asleep, pray do us the favour to tell us how the Lady of Beauty restored the second calender to his former shape.—you shall hear it, said Scheherazade. The calender resumed his discourse thus:—

The princess, the Lady of Beauty, went into her apartment, from whence she brought in a knife, which had some Hebrew words engraven on the blade: she made the sultan, the master of the eunuchs, the little slave, and myself, go down into a private court of the palace, and there left us under a gallery that went round it. She placed herself in the middle of the court, where she made a great circle, and within it she wrote several words in Arabian characters, some of them ancient, and others of those which they call the characters of Cleopatra.

When she had finished and prepared the circle as she thought fit, she placed herself in the centre of it, where she began adjurations, and repeated verses out of the Koran. The air grew insensibly dark as if it had been night, and the whole world about to be dissolved: we found ourselves struck with a panic, and this fear increased the more when we saw the genie, the son of the daughter of Eblis, appear on a sudden in the shape of a lion of a frightful size.

As soon as the princess perceived this monster "You dog," said she, "instead of creeping before me,,

dare you present yourself in this shape thinking to frighten me?" "And thou," replied the lion, "art thou not afraid to break the treaty which was solemnly made and confirmed between us by oath, not to wrong or do one another any hurt?" "O thou cursed creature!" replied the princess, "I can justly reproach thee with doing so." The lion answered fiercely, "Thou shalt quickly have thy reward for the trouble thou hast given me to return:" with that he opened his terrible throat, and ran at her to devour her; but she, being on her guard, leaped backward, got time to pull out one of her hairs, and by pronouncing three or four words, changed herself into a sharp sword, wherewith she cut the lion through the middle in two pieces.

The two parts of the lion vanished, and the head only was left, which changed itself into a large scorpion. Immediately the princess turned herself into a serpent, and fought the scorpion, who, finding himself worsted, took the shape of an eagle, and flew away; but the serpent at the same time took also the shape of an eagle, that was black and much stronger, and pursued him, so that we lost the sight of them both.

Some time after they had disappeared, the ground opened before us, and out of it came forth a cat, black and white, with her hair standing upright, and mewing in a frightful manner; a black wolf followed her close, and gave her no time to rest. The cat being thus hard beset, changed herself into a worm, and being nigh to a pomegranate that had accidentally fallen from a tree that grew on the side of a canal, which was deep, but not broad, the worm pierced the pomegranate in an instant, and hid himself, but the pomegranate swelled immediately, and became as big as a gourd, which mounting up to the roof of the gallery, rolled there for some space, backward and forward, fell down again into the court, and broke into several pieces.

The wolf, who had in the meantime transformed itself into a cock, fell to picking up the seeds of the pomegranate one after another; but finding no more, he came towards us with his wings spread, making a

great noise, as if he would ask us whether there was any more seed. There was one lying on the brink of the canal, which the cock perceiving as he went back, ran speedily thither ; but just as he was going to pick it up, the seed rolled into the river, and turned into a little fish.

But I see day, sir, said Scheherazade ; had it not come so suddenly, I am persuaded what I had farther to say would have given your majesty a great deal of satisfaction. Upon this, she stopped, and the sultan arose : but his thoughts being altogether taken up with such unheard-of adventures, he was extremely impatient till he heard the rest of the story.

THE FIFTY-FIRST NIGHT.

DINARZADE made no scruple to disturb the sultaness next morning, and called to her, Sister, if you be not asleep, pray begin where you left off that wonderful story last night : I am very desirous to know what followed after all those metamorphoses.—Scheherazade recollected where she had stopped, and addressing her discourse to the sultan, Sir, said she, the second calender continued his story after this manner :—

The cock jumped into the river, and was turned into a pike, that pursuaed the small fish ; they continued both under water above two hours, and we knew not what was become of them, but all on a sudden we heard terrible cries, which made us tremble, and a little while after we saw the genie and princess all in flames. They threw flashes of fire out of their mouths at each other, till they came to close quarters ; then the two fires increased, with a thick burning smoke, which mounted so high, that we had reason to fear it would set the palace on fire. But we very soon had a more pressing occasion of fear, for the genie having got loose from the princess, came to the gallery where we stood, and blew flames of fire upon us. We had all perished if the princess, running to our assistance, had not by her cries forced him to retire, and defend himself against her : yet, notwithstanding all her exertions, she could not hinder the sultan's beard from being burnt, and his face spoiled, the chief of the eunuchs from being stifled, and burnt on the spot, and a spark from

entering my right eye, and making it blind. The sultan and I expected nothing but death, when we heard a cry of "Victory, victory!" and on a sudden the princess appeared in her natural shape, but the genie was reduced to a heap of ashes.

The princess came near to us, that she might not lose time, called for a cupful of water, which the young slave, who had received no damage, brought her. She took it, and after pronouncing some words over it, threw it upon me, saying, If thou art become an ape by enchantment, change thy shape, and take that of a man, which thou hadst before. These words were hardly uttered, till I became a man as I was before, one eye, only excepted.

I was preparing myself to give thanks to the princess, but she prevented me by addressing herself to her father thus :—"Sir, I have gained the victory over the genie, as your majesty may see ; but it is a victory that costs me dear ; I have but a few minutes to live, and you will not have the satisfaction to make the match you intended ; the fire has pierced me during the terrible combat, and I find it consumes me by degrees. This would not have happened, had I perceived the last of the pomegranate seeds, and swallowed it, as I did the other when I was changed into a cock : the genie had fled thither as to his last entrenchment, and upon that the success of the combat depended, which would have been successful, and without danger to me. This slip obliged me to have recourse to fire, and to fight with those mighty arms as I did between heaven and earth, in your presence ; for, in spite of all his redoubtable art and experience, I made the genie know that I understood more than he : I have conquered and reduced him to ashes, but I cannot escape death, which is approaching."

Here Scheherazade broke off the story of the second calender, and said to the sultan, Sir, daylight appears, which forbids me to say any more ; but if your majesty thinks fit to let me live till to-morrow, you shall hear the end of this story. Schahriar consented, and got up according to custom to take care of the affairs of his empire.

THE FIFTY-SECOND NIGHT.

DINARZADE awaking some time before day, called upon the sultaness, and said, My dear sister, if you be not asleep, I would pray you to finish the story of the second calender. Scheherazade resumed her discourse, and went on as follows:—

The calender always directing his speech to Zobeide told her, Madam, the sultan suffered the princess, the Lady of Beauty, to go on with the recital of her combat and when she had done, he spoke to her in a tone that sufficiently testified his grief. "My daughter," said he, "you see in what condition your father is; alas! I wonder that I am yet alive! Your governor the eunuch, is dead, and the prince whom you have delivered from his enchantment has lost one of his eyes." He could speak no more, for his tears, sighs, and sobs made him speechless; his daughter and I were exceedingly sensible of his sorrow, and wept with him.

In the meantime, while we were vying with each other grief, the princess cried, "I burn! I burn!" She found that the fire which consumed her had at last seized upon her whole body, which made her still cry, "I burn," until death had made an end of her intolerable pains. The effect of that fire was so extraordinary that in a few moments she was wholly reduced to ashes as was the genie.

I cannot tell you, madam, how much I was grieved at so dismal a spectacle; I had rather all my life have continued an ape or a dog, than to have seen my benefactress thus miserably perish The sultan being afflicted beyond all that can be imagined, cried out piteously, and beat himself on his head and stomach, until being quite overcome with grief, he fainted away, which made me fear for his life. In the meantime the eunuchs and officers came running at the sultan's cries, and with very much ado brought him to himself again. There was no need for that prince and me to give them a long narrative of this adventure, in order to convince them of their great loss. The two heaps of ashes, into which the princess and the genie had been reduced, were sufficient de-

monstration. The sultan was hardly able to stand, but was forced to be supported by them till he could get to his apartment.

When the noise of the tragical event had spread itself through the palace and the city, all the people bewailed the misfortune of the princess, the Lady of Beauty, and were much affected by the sultan's affliction. Every one was in deep mourning for seven days, and many ceremonies were performed. The ashes of the genie were thrown into the air, but those of the princess were gathered into a precious urn, to be kept, and the urn was set in a stately tomb, which was built for that purpose on the same place where the ashes had lain.

The grief which the sultan conceived for the loss of his daughter threw him into a fit of sickness, which confined him to his chamber for a whole month. He had not fully recovered strength when he sent for me. "Prince," said he, "hearken to the orders that I now give you; it will cost you your life if you do not put them into execution." I assured him of exact obedience. Upon which, he went on thus: "I have constantly lived in perfect felicity, and was never crossed by any accident: but by your arrival all the happiness I possessed is vanished; my daughter is dead, her govenor is no more, and it is through a miracle that I am yet alive. You are the cause of all those misfortunes, for which it is impossible that I should be comforted; therefore depart from hence in peace, without farther delay, for I myself must perish if you stay any longer; I am persuaded that your presence brings mischief along with it. This is all I have to say to you. Depart, and take care of ever appearing again in my dominions; no consideration whatsoever shall hinder me form making you repent of it" I was going to speak, but he stopped my mouth by words full of anger; and so I was obliged to remove from his palace, rejected, banished, an out-cast from the world; and not knowing what would become of me, before I left the city I went into a bagnio, where I caused my beard and eyebrows to be shaved, and put on a calender's habit. I began my journey, not so much deploring

my own miseries as the death of the two fair princesses, of which I had been the occasion. I passed through many countries without making myself known: at last I resolved to come to Bagdad, in hopes to get myself introduced to the commander of the faithful, to move his compassion by giving him an account of my strange adventures. I came hither this evening, and the first man I met was this calender, our brother, who spoke before me. You know the remaining part, madam, and the cause of my having the honour to be here.

When the second calender made an end of his story, Zobeide, to whom he had addressed his speech, told him, It is well; you may go which way you please; I give you leave: but instead of departing, he also petitioned the lady to shew him the same favour she had vouchsafed to the first calender, and went and sat down by him.—But, sir, said Scheherazade, as she spoke these words, it is day, and I must not proceed; I dare, however, assure you that how agreeable soever this story of the second calender may seem to you, that of the third will be no less worthy of your hearing, if your majesty be pleased to have patience. The sultan being desirous to know whether it would appear so wonderful as the last, got out of bed with a resolution to prolong Scheherazade's life farther, though the delay he had granted was determined several days before.

THE FIFTY-THIRD NIGHT.

About the latter end of the following night, Dinarzade addressed herself to the sultaness thus:—Dear sister, I pray, until day appear, which will be very soon, be pleased to relate some of the fine stories you have read. I would willingly, said Schahriar, hear the story of the third calender.—Sir, replied Scheherazade, you shall be obeyed. The third calender, perceiving it was his turn to speak, addressed his speech as the rest had done, to Zobeide, and began in this manner:—

THE HISTORY OF THE THIRD CALENDER, A KING'S SON.

My story, most honourable lady, very much differs from what you have heard already. The two princes spoke before me have each lost an eye by the pure

effects of their destiny, but mine I lost through my own fault, and by hastening to seek my own misfortune, as you shall hear by the sequel of the story.

My name is Agib; and I am the son of a king, who was called Cassib. After his death I took possession of his dominions, and resided in the same city where he lived before. The city is situated on the sea-coast, has one of the finest and safest harbours in the world, an arsenal capable of fitting out for sea one hundred and fifty men-of war, that are always ready, and fifty merchantmen and light frigates, and pleasure-boats besides. My kingdom is composed of several fine provinces upon the mainland, besides a number of spacious islands, every one of which lies almost in sight of my capital city.

The first thing I did was to visit the provinces. I afterwards caused my whole fleet to be fitted out and manned, and went to my islands to gain the hearts of my subjects by my presence, and to confirm them in their loyalty; and some time after I returned, I went thither again. These voyages giving me some taste for navigation, I took so much pleasure in it that I resolved to make some discoveries beyond my islands; to which end, I caused only ten ships to be fitted out, embarked on board them, and set sail.

Our voyage was very successful for forty days together; but on the forty-first night the wind became contrary, and withal so boisterous, that we were near being lost in the storm. About break of day, the wind grew calm, the clouds dispersed, and the sun having brought back fair weather, we came close to an island, where we remained two days, to take in fresh provisions; after which we put off again to sea. After ten days' sail, we were in hopes of seeing land; for the tempests we had gone through had so much abated my curiosity that I gave orders to steer to my own coast; but I perceived, at the same time, that my pilot knew not where we were. Upon the tenth day, a seaman being sent to look out for land from the mainmast head, gave notice that on starboard and larboard he could see nothing but the sky and the sea, which bounded the horizon; but just before us, upon the

stern. he saw a geeat blackness.

The pilot changed colour at this relation; and, throwing his turban on the deck with one hand, and beating his breast with the other, cried, "O sir! we are all lost! not one of us will escape! and, with all my skill it is not in my power to prevent it." Having spoken thus, he fell to crying like a man who foresaw unavoidable ruin: his despair put the whole ship's crew in fear. I asked him what reason he had thus to despair? He told me the tempest which he had outlived had brought us so far out of our course, that to-morrow about noon we should come near to that black place, which is nothing else but the black mountain, that is, a mine of Adamant, which at this very minute draws all your fleet towards it, by virtue of the iron and the nails that are in your ships; and when we come to-morrow at a certain distance, the strength of the Adamant will have such a force, that all the nails will be drawn out of the sides and bottoms of the ships and fasten to the mountain; so that your vessel will fall to pieces, and sink to the bottom; and as the Adamant has a virtue to draw all iron to it, whereby its attraction becomes stronger, this mountain on the side of the sea is covered over with nails, drawn out of an infinite number of vessels that have perished by it; and this preserves and augments its virtue at the same time.

"This mountain," continued the pilot, "is very rugged: on the top of it there is a dome of fine brass, supported by pillars of the same; and upon the top of that dome there stands a horse of the same metal, with a rider on his back, who has a plate of lead fixed to his breast, upon which some talismanic characters are engraven. So, the tradition is, that this statue is the chief cause that so many ships and men have been lost and sunk in this place, and that it will ever continue to be fatal to all those who have the misfortune to come near to it, until it shall be thrown down."

The pilot, having ended his discourse, began to weep afresh, and all the rest of the ship's company did the like. I had no other thought but that my days were there to have an end. In the meantime, every one began to provide for his own safety, and to that

end took all imaginable precautions ; and, being uncertain of the event, they all made one another their heirs, by virtue of a will. for the benefit of those that should happen to be saved.

The next morning we perceived the black mountain very plain, and the idea we had conceived of it made it appear more frightful than it was. About noon we were come so near, that we saw all the pilot had foretold to be true ; for we saw all the nails and iron about the ships fly towards the mountain, where they fixed, by the violence of the attraction, with a horrible noise : the ships split asunder, and sunk into the sea, which was so deep about the place, that we could not sound it. All my people were drowned ; but God had mercy on me, and permitted me to save myself by means of a plank, which the wind drove ashore just at the foot of the mountain. I did not receive the least hurt ; and my good fortune brought me to a landing place, where there were steps that went up to the top of the mountain.

Scheherazade would have gone on with her story, but day appearing, she was obliged to keep silence. The sultan was convinced by this beginning that the sultaness had not deceived him ; and therefore we are not to wonder that he did not order her to die that day.

THE FIFTY-FOURTH NIGHT.

FOR Heaven's sake, cried Dinarzade, next morning, if you be not asleep, sister, go on with the story of the third calender.—My dear sister, said Scheherazade, the prince renewed his discourse thus :—

At the sight of these steps, said he, for there was not a bit of ground, either on the right or left, whereon a man could set his foot, I gave thanks to God, and recommended myself to His holy protection, as I began to mount the steps, which were so narrow, rugged. and hard to get up, that had the wind blown ever so little, it would have thrown me down into the sea. But at last I got up to the top, without any accident. I came into the dome, and, kneeling on the ground, gave God thanks for His mercies to me.

I passed the night under the dome ; and in my sleep an old, grave man appeared to me, and said :

"Hearken, Agib: as soon as thou art awake, dig up the ground under thy feet; thou shalt find a bow of brass, and three arrows of lead, that are made under certain constellations, to deliver mankind for the many calamities that threaten them. Shoot the three arrows at the statue, and the rider shall fall into the sea, but the horse will fall down by thy side, which thou must bury in the same place from whence thou tookest the bow and arrows. This being done, the sea will swell and rise up to the foot of the dome that stands upon the top of the mountain: when it comes up so high, thou shalt see a boat, with one man holding an oar in each hand. This man is also of metal, but different from that thou hast thrown down; step on board to him, without mentioning the name of God, and let him conduct thee. He will in ten days time bring thee into another sea, where thou shalt find an opportunity to get home to thy country safe and sound, provided, as I have told thee, thou dost not mention the name of God during the whole voyage."

This was the substance of the old man's discourse. When I awoke I was very much comforted by the vision, and did not fail to observe everything that he had commanded me. I took the bow and arrows out of the ground, shot at the horseman, and, with the third arrow I overthrew him: he fell into the sea, and the horse fell by my side, which I buried in the place whence I took the bow and arrows. In the meantime the sea swelled, and rose up by degress: when it came as high as the foot of the dome that stood upon the top of the mountain, I saw a far off a boat rowing towards me, and I returned God thanks that everything succeeded according to my dream.

At last the boat made land, and I saw the man was made of metal, as I had dreamt. I stepped aboard, and took great heed not to pronounce the name of God, neither spoke I one word. I sat down, and the man of metal began to row off from the mountain. He rowed without ceasing till the ninth day, when I saw some islands, which gave me hopes that I should escape all the danger that I feared. The excess of my joy made me forget what I was forbidden

to do : "Blessed be God!" said I ; "God be praised!"

I had no sooner spoken these words but the boat sunk with the man of metal ; and, leaving me upon the surface, I swam the remaining part of the day towards that land which appeared nearest to me. A very dark night succeeded : and not knowing where I was, I swam at a venture. My strength at last began to fail, and I despaired of being able to save myself, when the wind began to blow hard, and a wave as big as a mountain threw me on a flat, where it left me, and drew back. I made haste to get ashore, fearing another wave might wash me back again. The first thing I did was to strip, and wring the water out of my clothes, and then lay them down on the dry sand, which was still pretty warm by the heat of the day.

Next morning the sun dried my clothes early ; I put them on, and went forward to see where I was. I had not walked very far till I found I was got upon a little desert island, though very pleasant, where there grew several sorts of trees and wild fruits ; but I perceived it was very far from the continent, which much diminished the joy I conceived for having escaped the danger of the seas. I, notwithstanding, recommended myself to God, and prayed Him to dispose of me according to his good will and pleasure. At the same time I saw a vessel coming from the mainland before the wind, directly to the island. I doubted not but they were coming to anchor there ; and being uncertain what sort of people they might be whether friends or foes, I thought it not safe for me to be seen. I got up into a very thick tree, from whence I might safely view them. The vessel came into a little creek, where ten slaves landed, carrying a spade and other instruments fit for digging up the ground. They went towards the middle of the island, where I saw them stop, and dig the ground a long while ; after which I thought I saw them lift up a trap-door. They returned again to the vessel, and unladed several sorts of provisions and furniture, which they carried to that place where they had broken ground, and so went downward ; which made me suppose it was a subterraneous dwelling.

I saw them once more go to the ship and return soon after with an old man, who led a very handsome young lad in his hand, of about fourteen or fifteen years of age. They all went down at the trap-door; and, being come up again, having let down the trap-door, and covered it over with earth, they returned to the creek where the ship lay; but I saw not the young man in their company. This made me believe he staid behind in that place under ground, at which I could not but be extremely astonished.

The old man and the slaves went aboard again and the vessel being got under sail, steered its course towards the mainland. When I perceived they were at such distance that they could not see me, I came down from the tree, and went directly to the place where I had seen the ground broken. I moved the earth by degrees, till I found a stone that was two or three feet square. I lifted it up, and saw that it covered the head of the stairs, which were also of stone. I went down, and came into a large room, where there was laid a foot-carpet, and a couch, covered with tapestry and cushions of rich stuff, upon which the young man sat, with a fan in his hand. I saw all this by the light of two tapers, together with the fruits and flowers-pots he had standing about him. The young lad was startled at the sight of me; but to rid him of his fear I said to him as I came in, "Whoever you be, sir, do not fear anything; a king, and the son of a king, as I am, is not capable of doing you any prejudice; on the contrary, it is probable that your good destiny has brought me hither to deliver you out of this tomb, where it seems they have buried you alive, for reasons unknown to me. But that which makes me wonder, and what I cannot conceive, (for you must know that I have been witness to all that hath passed since your coming into this island,) is, that you suffered yourself to be buried in this place without any resistance."

Scheherazade broke off here; and the sultan arose, very impatient to know why this young lad was thus abandoned in a desert island, as to which he promised himself satisfaction next night.

THE FIFTY-FIFTH NIGHT.

DINARZADE, perceiving it was time to call upon the sultaness, said, Sister, if you be not asleep, pray resume the story of the third calender. Scheherazade gave her no occasion to repeat her request, and went on in this manner :—

This young man, continued the third calender, recoverd himself at these words, and prayed me, with a smiling countenance, to sit down by him ; which, when I had done, he said, "Prince, I am to acquaint you with a matter so extraordinary in itself, that it cannot but surprise you.

"My father is a merchant jeweller, who, through his ingenuity in his calling has acquired a great estate. He has many slaves, and also deputies, whom he employs to go as supercargoes to sea with his own ships, on purpose to maintain the correspondence he has at several courts, which he furnishes with such precious stones as they want.

"He had been married a long while, and without issue, when he understood by a dream that he should have a son, though his life would be but short ; at which he was very much concerned when he awoke. Some days after, my mother acquainted him that she was with child ; and what she supposed to be the time of her conception agreed exactly with the day of his dream. She was brought to bed of me at the end of nine months, which occasioned great joy in the family.

"My father, who had observed the very moment of my birth, consulted astrologers about my nativity, who told him, 'Your son shall live very happily till the age of fifteen, when he will be in danger of losing his life, and hardly be able to escape it ; but if his good destiny preserve him beyond that time, he will live to grow very old. It will be (said they) when the statue of brass, that stands upon the top of the mountain of Adamant, shall be thrown down into the sea by Prince Agib, son of King Cassib ; and, as the stars prognosticate, your son will be killed fifty days afterwards by that prince.'"

"As the event of this part of the prediction about the statue agrees exactly with my father's dream, it

afflicted him so much that he was struck to the very heart with it. In the meantime he took all imaginable care of my education until this present year, which is the fifteenth of my age ; and he had notice given him yesterday that the statue of brass had been thrown into the sea about ten days ago by that same prince I told you of. This news has cost him so many tears, and has alamred him so much, that he looks not like himself.

"Upon these predictions of astrologers, he has sought by all means possible to falsify my horoscope, and to preserve my life. It is not long since he took the precaution to build me this subterranean habitation to hide me in, till the expiration of the fifty days after the throwing down of the statue ; and therefore, since it was ten days ago that this had happened, he came hastily hither to hide me, and promised at the end of forty days to come again, and fetch me out. As for my own part, I am in good hopes, and cannot believe that Prince Agib will come to seek for me in a place under ground, in the midst of a desert island. This, my lord is what I have to say to you."

While the jeweller's son was telling me this story, I laughed in myself at those astrologers who had foretold that I should take away his life ; for I thought myself so far from being likely to verify what they said, that he had scarce done speaking when I told him, with great joy, "Dear sir, put your confidence in the goodness of God, and fear nothing : you may consider it as a debt you was to pay, but that you are acquitted of it from this very hour. I am glad that, after my shipwreck, I came so fortunately hither to defend you against all those that would attempt your death. I will not leave you till the forty days are expired, of which the foolish astrologers have made you apprehensive ; and, in the meanwhile, I will do you all the service that lies in my power. After which, I shall have the benefit of getting to the mainland in your vessel, with leave of your father and yourself ; and when I am returned into my kingdom, I shall remember the obligations I owe you, and endeavour to demonstrate my acknowledgments in a suitable manner."

This my discourse encouraged the jeweller's son,

and inspired him with confidence in me. I took care not to tell him I was the very Agib whom he dreaded, lest I should put him into a fright, and took as much care not to give him any cause to suspect it. We passed the time in several discourses till night came on: I found the young lad of ready wit, and partook with him of his provisions, of which he had enough to have lasted beyond the forty days, though he had more guests than myself. After supper we continued sometime in discourse; at last we went to bed.

The next day, when we got up, I held the basin and water to him; I also provided dinner, and set it on the table in due time; after we had done, I invented a play to divert ourselves, not only for that day, but for those that followed. I prepared supper after the same manner as I had prepared dinner; and having supped, we went to bed as formerly. We had time enough to contract friendship. I found he loved me; and for my part, I had so great a respect for him, that I have often said to myself, "Those astrologers who predicted to his father that his son should die by my hand were impostors; for it is not possible that I should commit so base an action." In short, madam, we spent thirty-nine days in the pleasantest manner that could be, in a place like that under ground.

The fortieth day appeared; and in the morning, when the young man awoke, he said to me, with a transport of joy that he could not restrain, "Prince, this is the fortieth day, and I am not dead, thanks to God and your good company. My father will not fail to be here anon, to give you a testimony of his gratitude for it, and shall furnish you with all that is necessary for your return to your kingdom: but in the meantime," said, he, "I beg you to get ready some water very warm, to wash me whole boay in that portable bagnio, that I may clean myself and change my clothes, to receive my father more cheerfully."

I see the water on the fire, and when it was hot, put it into the moveatle bagnio: the youth went in and I myself washed and rubbed him. At last he came out, and laid himself down in his bed that I had prepared, and covered him with his bed clothes.

After he had slept awhile he awoke, and said, "Dear prince, pray do me the favour to fetch me a melon and some sugar, that I may eat some, and refresh me."

Out of several melons that remained, I took the best and laid it on a plate; and because I could not find a knife to cut it with, I asked the young man if he knew where there was one. "There is one," said he, "upon this cornice over my head." I accordingly saw it there, and made so much haste to reach it, that while I had it in my hand, my foot being entangled in the covering, I fell most unhappily upon the young man, and the knife ran into his heart in a minute.

At this spectacle I cried out most hideously; I beat my head, my face, and breast: I tore my clothes; I threw myself on the ground with unspeakable sorrow and grief. "Alas!" I cried, "there were only some hours wanting to have put him out of that danger from which he sought sanctuary here; and when I myself thought the danger past, then I became his murderer, and verified the prediction. But, O Lord!" said I, lifting up my face and hands to heaven, "I entreat thy pardon, and if I be guilty of his death, let me not live any longer."

Scheherazade perceiving day, was obliged to break off this doleful story. The sultan of the Indies was moved with it, and felt very uneasy to think what would become of the calender after this; and resolved that Scheherazade should not die that day, because she was the only person that could resolve him

THE FIFTY-SIXTH NIGHT.

Dinarzade awaked the sultaness next morning as usual. If you be not asleep, sister, said she, pray tell us what passed after the death of the young man. She went on as follows:—

Madam, continued the third calender, addressing himself to Zobeide, after this misfortune I would have embraced death without any reluctance, had it presented itself to me. But what we wish to ourselves, whether good or bad, will not always happen. Nevertheless, considering with myself that all my tears and sorrows would not bring the young man to life again, and the forty days being expired, I might be surprised

by his father, I quitted the subterranean dwelling, laid down the great stone upon the entry of it, and covered it with earth.

I had scarce done, when casting my eyes upon the sea towards the mainland, I perceived the vessel coming to fetch home the young man. I began then to consider what I had best do: I said to myself, "If I am seen by the old man, he will certainly lay hold of me, and perhaps cause me to be massacred by his usual hour, and for the same reason as before he prolonged the sultaness's life and left her with Dinarzade.

THE FIFTY-SEVENTH NIGHT.

The next morning, before day Dinarazade addressed herself to the sultaness in these words; My dear sister, if you be not asleep, be pleased to continue the adventures of the third calender.—You must know then, sister said Scheherazade, that the prince went on with the relation of his story to Zobeide and the company as follows:—

After the old man and his slaves were gone with the vessel, I was left alone upon the island. I lay that night in the subterranean dwelling, which they had shut up; and when the day came, I walked round the island, and stopped in such places as I thought most proper to repose in.

I led this wearisome life for a whole month; after which I perceived the sea to be mightily fallen, the island to be much larger, and the mainland seemed to be drawing near me. In fact, the water grew so low, that there was but a small stream between me and the mainland. I crossed it, and the water did not come above the middle of my leg. I walked so long upon the slime and sand that I was very weary; at last I got upon firm ground, and when at a good distance from the sea I saw a good way before me somewhat like a great fire, which gave me some comfort; for I said to myself, "I shall find somebody or other, it not being possible that this fire should kindle of itself." But when I came nearer hand, I found my error, and saw that what I had taken for a fire was a castle of red copper, which the beams of the sun made to look, at a distance, as if it had been in flames.

I stopped near the castle, and sat down to admire its admirable structure, and to rest a while; I had not taken such a full view of this magnificent building as it deserved, when I saw ten handsome young men coming along, as if they had been taking a walk; but what most surprised me was, that they were all blind of the right eye; they accompained an old man, who was very tall, and a venerable aspect.

I could not but wonder at the sight of so many half-blind men all together, and every one blind of the same eye; as I was thinking in my mind by what adventure all these men could come together, they came up to me, and seemed very glad to see me. After the first complements, they inquired what had brought me thither? I told tnem my story would be somewhat tedious but if they would take the trouble to sit down, I would satisfy their request. They did so, and I related to them all that had happened unto me since I left my kingdom, which filled them with astonishment.

After I had ended my discourse, the young gentlemen prayed me to go with them into the castle. I accepted the proffer, and we passed through a great many halls, ante-chambers, bed-chombers, and closets, very well furnished, and came at last into a spacious hall, where there were ten small blue sofas set round, separate from one another, upon which they sat by day and slept by night. In the middle of this circle stood an eleventh sofa, not so high as the rest, but of the same colour, upon which the old man before mentioned sat down, and the young gentlemen made use of the other ten: but as each sofa could only contain one man, one of tho young men said to me, "Comrade, sit down upon that carpet in the middle of the room, and do not inquire into anything that concerns us, not the reason why we are all blind of the right eye; be content with what you see and let not your curiosity go any farther."

The old man having sat a little while, rose up and went out: but he returned in a minute or two, brought in supper to those ten gentlemen, distributed to each man has portion by himself, and likewise brought me

mine, which I ate by myself, as the rest did; and when supper was almost ended, he presented to each of us a cup of wine.

They thought my story so extraordinary that they made me repeat it after supper, and it furnished conversation for a good part of the night. One of the gentlemen observing that it was late, said to the old man, "You see it is time to go to bed, and you do not bring us that with which we may acquit overselves of our duty." At these words the old man arose, and went into a closet, from whence he brought out upon his head ten basins one after another, all covered with blue stuff: he set one before every gentleman, together with a light.

They uncovered their basins, in which there were ashes, coal-dust, and lamp-black; they mixed alltogether, and rubbed and bedaubed their faces with it in such a manner that they looked very frightful. After having thus blackened themselves, they fell a weeping and lamenting, beating their heads and breasts, and cried continually, "This is the fruit of our idleness and debauches."

They continued thus almost the whole night, and when they left off, the old man brought them water, with which they washed their faces and hands; they changed all their clothes, which were spoiled, and put on others; so that they did not look in the least as if they had been doing so strange an action.

You may judge, madam, how uneasy I was all the while: I wished a thousand times to break the silence which those young gentlemen had imposed upon me, and ask questions; nor was it possible for me to sleep that night.

After we got up next day, we went out to walk, when I told them, "Gentlemen, I declare to you that I must renounce that law which you presctibed to me last night, for I cannot observe it. You are men of sense, and do not want wit; you have convinced me of this: yet I have seen you do such actions as none but madmen could be capable of. Whatever misfortune befalls me, I cannot forbear asking why you bedaubed your faces with black?—How it comes that

each of you have but one eye ? some singular circumstance must certainly be the cause of it ; therefore I conjure you to satisfy my curiosity." To these pressing instances they answered only, that it was no business of mine to ask such questions, and that I should do well to hold my peace.

We passed that day in conversation upon indifferent subjects ; and when night was come, and every man had supped, the old man brought in his blue basins, and the young gentlemen bedaubed their faces, wept and beat themselves, crying, "This is the fruit of our idleness and debauches," as before, and continued the same action the following night. At last, not being able to resist my curiosity, I earnestly prayed them to satisfy me, or shew me how to return to my own kingdom ; for it was impossible for me to keep them company any longer, and to see every night such an old spectacle, without being permitted to know the reason.

One of the gentlemen answered in behalf of the rest, "Do not wonder at our conduct in regard to yourself, and that hitherto we have not granted your request ; it is out of mere kindness to save you the pain of being reduced to the same condition with us. If you have a mind to try our unfortuante destiny, you need but speak, and we will give you the satisfaction you desire." I told them I was resolved on it, let what would be the consequence. "Once more," said the same gentlemen, "we advise you to restrain your curiosity ; it will cost you the loss of your right eye." "No matter," said I ; "I declare to you, that if such a misfortune befall me, I will not impute it to you but to myself."

He farther represented to me, that when I had lost an eye, I must not hope to stay with them, if I were so minded, because their number was so complete, and no addition could be made to it. I told them that it would be a great satisfaction to me never to part from such honest gentlemen ; but if there were necessity for it, I was ready to submit ; and let it cost what it would, I begged them to grant my request.

The ten gentlemen perceiving that I was so fixed in my resolution, took a sheep and killed it, and after

they had taken off the skin, presented me with a knife, telling me it would be useful to me on a certain occasion, which they should tell me of presently. "We must sew you into this skin," said they, "and then leave you; upon which a fowl of monstrous size called a roc, will appear in the air, and taking you to be a sheep, will come down upon you, and carry you up to the very sky; but let not that frighten you; he will come down with you again, and lay you on the top of a mountain. When you find yourself upon the ground, cut the skin with the knife, and throw it off. As soon as the roc sees you, he will fly away for fear, and leave you at liberty; do not stay, but walk on till you come to a prodigious large castle, covered with plates of gold, large emeralds, and other precious stones; go up to the gate, which always stands open, and walk in: we have been in the castle as long as we have been here; we will tell you nothing of what we saw, or what befell us there: you will learn it yourself; all that we can inform you is, that it hath cost each of us our right eye, and the penance which you have been witness to is what we are obliged to do, because we have been there. The history of each of us in particular is so full af extraordinary adventures, that a large volume would not contain them. "But we must explain ourselves no farther."

Here Scheherazade broke off the discourse, and said to the sultan of the Indies: Sir, my sister called upon me this morning sooner than ordinary; I fear I have wearied your majesty's patience. But now day appears in very good time, and commands my silence. Schahriar's curiosity still prevailed upon him to dispense what his cruel oath

THE FIFTY-EIGHTH NIGHT.

DINARZADE did not call so early this night as she did the last, yet she called upon the sultaness before day: If you be not asleep, sister, pray continue the story of the third calender. Scheherazade resumed it thus, personating the calender in his discourse to Zobeide:—

Madam, when the gentleman had ended this discourse, I wrapt myself in the sheep's skin, held fast the knife which was given me; and after those young

gentlemen had been at the trouble to sew the skin about me, they retired into the hall, and left me on the spot. The roc they spoke of was not long of coming; he fell upon me, took me in his talons like a sheep, and carried me up to the top, of the mountain.

When I found myself upon the ground, I made use of the knife, cut the skin, and throwing it off, the roc at the sight of me flew away. This roc is a whte bird, of a monstrous size; his strength is such that he can lift up elephants from the plains, and carry them to the tops of mountains, where he feeds upon them.

Being impatient till I reached the castle, I lost no time; but made so much haste that I got thither in half a day's journey, and I must say that I found it surpassed the description they had given me of it.

The gate being opened, I entered into a court that was square, and so large that there were round it ninety-nine gates of wood of sandals and aloes, with one of gold, without reckoning those of several magnificent staircases, that led to apartments above, besides many more, which I could not see. The hundred doors which I spoke of opened into gardens or storehouses full of riches, or into places which contained things wonderful to be seen.

I saw a door standing open just before me, through which I entered into a large hall, where I found forty young ladies of such perfect beauty that imagination could not surpass it: they were all most sumptuosly apparelled; and as soon as they saw me, rose up, and without expecting my compliments, said to me, with demonstrations of joy, "Noble sir, you are very welcome." And one spoke to me in the name of the rest, thus: "We have been in expectation a long while of such a gentleman as you: your mien assures us that you are master of all the good qualities we can wish for; and we hope you will not find our company disagreeable or unworthy of yours."

They forced me, notwithstanding all the opposition I could make, to sit down on a seat that was higher then their own; and though I signified that I was uneasy, "That is your place," said they; "you are at present our lord, master, and judge, and we are

your slaves, ready to obey your commands."

Nothing in the world, madam, did so much astonish me as the passion and eagerness of those fair ladies to do me all possible service. One brought hot water to wash my feet; a second poured sweet-scented water on my hands: others brought me all sorts of necessaries, and change of apparel; others brought in a magnificent collation; and the rest came with glasses in their hands, to fill me delicious wines, all in good order, and in the most charming manner possible. I ate and drank; after which the ladies placed themselves about me, and desired an account of my travels. I gave them a full relation of my advertures, which lasted till night came on.

Scheherazade making a stop here, her sister asked her the reason. Do you not see it is day? said the sultaness; wherfore did you not call me sooner?

The sultan, expecting some pleasant adventures from the arrival of the third calender at the palace of the forty ladies, would not deprive himself of the pleasure of hearing them; and therefore again put off the death of the sultaness.

THE FIFTY-NINTH NIGHT.

DINARZAED slept as long this night as she did the last: and when it was almost day, she called to the sultaness, Dear sister, if you be not asleep, pray tell us what passed in the fine castle where you left us yesterday.—I will, said Scheherazade; and, addressing her speech to the sultan, said, Sir, the calender resumed his narrative after this manner:—

When I had made an end of my story, which I related to the forty ladies, some of them that sat nearest to me stayed to keep me company, whilst the rest, seeing it was dark, rose up to fetch tapers. They brought a prodigious quantity, which made such a wonderful light, as if had been day, and they were so properly disposed that nothing could be more beautiful.

Other ladies covered a table with dry fruits, sweetmeats, and everything proper to relish the liquor; a sideboard was set out with several sorts of wine and other liquors. Some of the ladies came in with musi-

cal instruments ; and when everything was ready, they invited me to sit down to supper. The ladies sat down with me, and we continued a long while at supper. They that were to play upon the instruments and sing rose up, and formed a most charming concert. The others began a sort of ball, and danced two and two, one after another, with a wonderful good grace.

It was past midnight ere those divertisements ended. At length, one of the ladies said to me, "You are doubtless wearied by the journey you have taken to-day ; it is time for you to go to rest—your lodging is prepared ; but before you depart, make choice of any of us you like best, to be your bedfellow. I answered, that I knew better than to offer to make my own choice, since they were all equally beautiful, witty, and worthy of my respects and service, and that I would not be guilty of so much incivility as to perfer one before another.

The same lady that spoke to me before answered, "We are very well satisfied of your civility, and find you are afraid to create a jealousy among us, which occasions your modesty ; but let not this hinder you : we assure you that the good fortune of her whom you choose shall cause no jealousy ; for we are agreed among ourselves, that every one of us shall have the same honour till it go round ; and when forty days are past, to begin again ;—therefore, make your free choice, and lose no time to go and take the repose you stand in need of." I was obliged to yield to their entreaties, and offered my hand to the lady that spoke ; she, in return, gave me hands, and we were conducted to a sumptuous apartment, where they left us ; and then every one retired to their own apartment.—But day appears, sir, said Scheherazade to the sultan ; and your majesty, I hope, will permit me to leave the calender prince with his lady. Schahriar returned no answer, but said to himself, as he got up, I must allow that they story is extraordinary, and I should be very much to blame not to hear it out.

THE SIXTIETH NIGHT.

Dinarzade did not fail about the latter end of the next night to address the sultaness thus : If you be

not asleep, sister, pray relate to us the remaining part of the wonderful story of the third calender.—Most willingly, said Schei erazade. The prince continued it thus :—

I was scarce dressed next morning, when the other thirty-nine ladies came into my chamber, all in different dresses from those they had on the day before ; they bade me good-morrow, and inquired after my health, after which they carried me to a bath, where they washed me themselves, and, whether I would or not served me with everything I stood in need of ; and when I came out of the bath, they made me put on another suit much richer than the former.

We passed the whole day almost constantly at table ; and when it was bed-time, they prayed me again to make choice of one of them to keep me company. In short, madam, not to weary you with repetitions, I must tell you that I continued a whole year among those forty ladies, and received them into my bed one after another ; and during all the time of this voluptuous life, we met not with the least kind of trouble. When the year was expired, I was strangely surprised that these forty ladies, instead of appearing with their usual cheerfulness to ask how I did, entered one morning in to my chamber all in tears. They embraced me with great tenderness one after another, saying, " Adieu, dear prince, adieu! for we must leave you." Their tears affected me ; I prayed them to tell me the reason of their grief, and of the separation they spoke of. " For God's sake, fair ladies, let me know," said I, " if it be in my power to comfort you, or if my assistance can be in any way useful to you." Instead of returning a direct answer, " Would to God," said they, " we had never seen or known you! Several gentlemen have honoured us with their company before you ; but never one of them had that comeliness, that sweetness, that pleasantness of humour, and that merit which you possess ; we know not how to live without you," After they spoke these words, they began to weep bitterly. " My dear ladies," said I, " be so kind as not to keep me in suspense any longer : tell me the cause of your sorrow." " Alas! " said they, " what

but the necessity of parting from you could be capable of grieving us? It may so happen that we shall never see you again: but if you be so minded, and possess sufficient self-command, it is not impossible for us to meet again." "Ladies," said I, "I understand not your meaning; pray explain yourselves more clearly."

"Oh then," said one of them, "to satisfy you, we must acquaint you that we are all princesses, daughters of kings: we live here together in such manner as you have seen, but at the end of every year we are obliged to be absent forty days upon indispensable duties, which we are not permitted to reveal; and afterwards we return to this castle. Yesterday was the last of the year, and we must leave you this day, which is the cause of our grief. Before we depart we will leave you the keys of everything, especially those belonging to the hundred doors, where you will find enough to satisfy your curiosity, and to sweeten your solitude during our absence: but for your own welfare, and our particular concern in you, we recommend unto you to forbear opening the golden door; for if you do, we shall never see you again; and the fear of this augments our grief. We hope, nevertheless, that you will follow the advice we give you, as you tender your own quiet, and the happiness of your life; therefore take heed that you do not give way to indiscreet curiosity, for you will do yourself a considerable prejudice. We conjure you not to commit this fault, but to let us have the satisfaction of finding you here again after forty days. We would willingly carry the key of the golden door along with us; but that it would be an affront to a prince like you to question your discretion and modesty."—Scheherazade wished to go on; but she saw day appear, and stopped. The sultan, being curious to know what the third calender would do when the forty ladies were gone and had left him alone in the castle, deferred the hearing of it till next day.

THE SIXTY-FIRST NIGHT.

THE officious Dinarzade being awake long before day, called to the sultaness: If you be not asleep, sister, consider that it is time to tell the remaining part of

the story to our lord the sultan. Scheherazade, addressing herself to the sultan, said, Sir, your majesty may be pleased to know that the calender pursued his story thus :—

Madam, said he, this discourse of the fair princess grieved me extremely. I omitted not to make them sensible how much their absence would afflict me. I thanked them for their good advice, and assured them that I would follow it, and willingly do what was much more difficult in order to secure the happiness of passing the rest of my days with ladies of such rare qualifications. We took leave of one another with much tenderness, and having embraced them all, they departed, and I was left alone in the castle.

Their agreeable company, the good cheer, the concert of music, and other pleasures, had so much diverted me during the whole year, that I neither had time nor the least desire to see the wonderfull things contained in this enchanted palace. I did not so much as take notice of a thousand rare objects that were every day in my sight ; for I was so occupied with the charming beauty of those ladies, and took so much pleasure in seeing them wholly employed to oblige me, that their departure afflicted me very sensibly ; and though their absence was to be only forty days, it seemed to me an age to live without them.

I promised myself not to forget the important advice they had given me, not to open the golden door; but as I was permitted to satisfy my curiosity in everything else, I took the first of the keys of the other doors, which were hung in good order.

I opened the first door, and came into an orchard, which I believe the universe could not equal. I could not imagine anything that could surpass it, but that which our religion promises us after death ; the symmetry, the neatness, the admirable order of the trees, the abundance and diversity of a thousand sorts of unknown fruits, their freshness and beauty, ravished my sight.

I ought not to forget, madam, to acquaint you that this delicious orchard was watered after a very particular manner ; there were channels so artificially and

proportionably dug, that they carried water in abundance to the roots of such trees as wanted it for making them produce their leaves and flowers. Others carried it to those that had their fruit budded ; some carried it in lesser quantities to those whose fruits were swelling ; and others carried only so much as was just requisite to water those which had their fruit come to perfection, and only wanted to be ripened. They far exceeded the ordinary fruits of our gardens in bigness. Lastly, those channels that watered the trees whose fruit was ripe, had no more moisture than just what would preserve them from withering.

I could never be weary of looking at and admiring so sweet a place ; and I should never have left it, had I not conceived a great idea of the other things which I had not seen. I went out at last with my mind filled with those wonders : I shut that door, and opened the next.

Instead of an orchard I found a flowergarden, which was no less extraordinary in its kind. It contained a spacious plot, not watered so profusely as the former, but with greater niceness, furnishing no more water than just what each flower required. The roses, jessamines, violets, daffodils, hyacinths, anemones, tulips, crows-foots, pinks, lilies, and an infinite number of flowers, which do not grow in other places but at certain times, were there flourishing all at once, and nothing could be more delicious than the fragrant smell of this garden.

I opened the third door, where I found a large aviary, paved with marble of several fine uncommon colours. The cage was made of sandal wood and wood of aloes. It contained a vast number of nightingales, goldfinches, canary birds, larks, and other rare singing birds, which I never heard of ; and the vessels that held their seed and water were of the most precious jasper or agate.

Besides, this aviary was so exceedingly neat, that, considering its extent, one would think there could not be less than a hundred persons to keep it so clean ; but all this while not one soul appeared, either here or in the gardens where I had been ; and yet I could not

perceive a weed, or any superfluous thing there. The sun went down, and I retired, charmed with the chirping notes of the multitude of birds who then began to perch upon such places as suited them to repose on during the night. I went to my chamber, resolving to open all the rest of the doors the days following, excepting that of gold.

I failed not to open the fourth door next day, and if what I had seen before was capable of surprising me, that which I saw then put me in a perfect ecstacy. I went into a large court surrounded with buildings of an admirable structure, the description oi which I will pass by to avoid prolixity.

This building had forty doors, all open, and through each of them was an entrance into a treasury, several of which would purchase the largest kingdoms. The first contained heaps of pearls; and, what is almost incredible, the number of those stones, which are most precious, and as large as pigeon's eggs, exceeding the number of those of the ordinary size. In the second treasury there were diamonds, carbuncles, and rubies; in the third, emeralds; in the fourth, ingots of gold; in the fifth, money; in the sixth, ingots of silver; in the two following there was also money. The rest contained amethysts, chrysolites, topazes, opals, turquoises, and hyacinths, with all the others stones, unknown to us, without mentioning agate, jasper, cornelian, and coral, of which there was a storehouse filled, not only with branches, but whole trees.

Transported with amazement and admiration, I cried out to myself, after having seen all these riches, "If all the treasures of the kings of the universe were gathered together in one place, they could not come near this; what good fortune have I to possess all this wealth, with so many admirable princesses!"

I shall not stay, madam, to tell you the particulars of all the other rare and precious things I saw the following days. I shall only say that thirty-nine days afforded me but just as much time as was necessary to open ninety-nine doors, and to admire all that presented itself to my view: so that there was only the hundredth door left, the opening of which was forbidden to

me.

Day began to appear in the apartments of the sultan of the Indies, which imposed silence upon Scheherazade. But Schahriar was too much taken with this pleasing story, not to hear the remainder of it next day, and accordingly he got up with that resolution.

THE SIXTY-SECOND NIGHT.

DINARZADE, who had as ardent a desire as Schahriar to hear what wonderful things were locked up by the key belonging to the golden door, called the sultaness very early. It you be not asleep, sister, pray make an end of that amazing story of the third calender.—He went on thus, said Scheherazade :—

I was come to the fortieth day after the departure of those charming princesses, and had I but retained so much power over myself as I ought to have had, I should have been this day the happiest of all mankind, whereas now I am the most unfortunate. They were to return next day, and the pleasure of seeing them again ought to have restrained my curiosity: but through my weakness, which I shall ever repent, I yielded to the temptation of the evil spirit, who gave me no rest till I had involved myself in those misfortunes that I have since suffered.

I opened that fatal door, which I promissed not to meddle with, and had not moved my foot to go in when a smell that was pleasant enough, but contrary to my constitution, made me faint away. Nevertheless I came to myself again, and instead of taking notice, of this warning to shut the door, and forbear satisfying my curiosity, I went in, after I had stood sometime in the air, to carry off the scent, which did not incommode me any more. I found a large place, very well vaulted ; the pavement was strewed overwith saffron ; several candlesticks of massy gold, with lighted tapers that smelled of aloes and ambergris, lighted the place, and this light was augmented by lamps of gold and silver, that burnt with oil made of several sorts of sweet-scented materials.

Among a great many objects that engaged my attention, I perceived a black horse, of the handsomest and best shape that ever was seen. I went nearer, the

better to observe him, and found he had a saddle and bridle of massy gold, curiously wrought. One side of his trough was filled with clean barley and sesame, and the other with rose water: I, took him by the bridle, and led him forth to view him by the light; I got on his back, and would have had him move; but he not stirring I whipped him with a switch I had taken up in his magnificent stable; and he had no sooner felt the stroke than he began to neigh with a horrible noise, and extending his wings, which I had not seen before he flew up with me into the air, quite out of sight. I thought on nothing then but to sit fast; and considering the fear that had seized upon me I sat very well. He afterwards flew down again towards the earth, and lighting upon the terrace of a castle, without giving me any time to dismount, he shook me out of the saddle with such force that he threw me behind him, and with the end of his tail struck out mine eye.

Thus I became blind of one eye, and then I began to remember the predictions of the ten young gentlemen The horse flew again out of sight. I got up very much troubled at the misfortune I had brought upon myself; I walked upon the terrace, covering my eye with one of my hands, for it pained me exceedingly, and then came down and entered into a hall, which I knew presently by the ten sofas in a circle, and the eleventh in the middle, lower than the rest, to be the same castle from whence I was taken away by the roc.

The ten half-blind gentlemen were not in the hall when I came in. but came soon after with the old man. They were not at all surprised to see me again, nor at the loss of my eye; but said, "We are sorry that we cannot congratulate you upon your return as we could have desired; but we are not the cause of your misfortune." "I should be in the wrong to accuse you." said I; "for I have drawn it upon myself, and I can charge the fault upon no other person." "If it be a consolation to the unfortunate," said they, "to have companions, this example may afford us a subject of rejoicing. All that has happened to you we have also undergone; we tasted all sorts of pleasures during a year successively; and we had continued to enjoy the

same happiness still had we not opened the golden door when the princesses were absent. You have been no wiser than us, and have had likewise the same punishment. We would gladly receive you among us, to perform such penances as we do, though we know not how long it may continue ; but we have already declared the reasons that hinder us ; therefore depart from hence, and go to the court of Bagdad, were you shall meet with him that can decide your destiny." They told me the way I was to travel, and left them.

On the road I caused my beard and eye-brows to be shaven, and assumed a calender's habit. I have had a long journey, but at last I arrived this evening in this city, where I met these my brother calender's at the gate, being strangers as well as myself. We wondered much at one another, to see we were all three blind of the same eye ; but we had not leisure to discourse long of our common calamities. We had only so much time as to come hither, to implore those favours which you have been generously pleased to grant us.

The third calender having finished this relation of his adventures, Zobeide addressed her speech to him and his fellow-calenders thus :—"Go wherever you think fit ; you are all three at liberty." But one of them answered, "Madam, we beg you to pardon our curiosity, and permit us to hear those gentlemen's stories who have not yet spoken." Then the lady turned to that side where the caliph, the vizier Giafar, and Mesrour stood, whom she knew not : but said to them, "It is now your turn to tell me your adventures, therefore speak."

The grand vizier Giafar, who had always been the spokesman, answered Zobeide thus : " Madam, in order to obey you, we need only to repeat what we have said already, before we entered your house. We are merchants of Moussol, that came to Bagdad to sell our merchandise, that lies in the khan where we lodge. We dined to-day with several other persons of our profession, at a merchant's house of this city ; who, after he had treated us with choice dainties and excellent wines, sent for men and women dancers and musicians. The great noise we made brought in the watch, who arrest-

ed some of the company, and we had the good fortune to escape ; but it being already late, and the door of our khan shut up, we knew not whither to retire. It was our hap, as we passed along this street, to hear mirth at your house, which made us determine to knock at your gate. This is all the account that we can give you, in obedience to your commands."

Zobeide, having heard this discourse, seemed to hesitate upon what she should say ; which the calenders perceiving, prayed her to grant the same favour to the three Moussol merchants as she had done to them. "Well, then," said she, " I give my consent, for you shall all be equally obliged to me : I pardon you all, provided you depart immediately out of this house, and go whither you please."

Zobeide having given this command in a tone that signified she would be obeyed, the caliph, the vizier, Mesrour, the three calenders, and the porter, departed, without saying one word ; for the presence of the seven slaves with their weapons kept them in awe. When they were out of the house and the door shut, tho caliph said to the calenders, without making himself known, "You gentlemen strangers, that are newly come to town, which way do you design to go, since it is not yet day ?" "It is that which perplexes us, sir," said they. "Follow us," replied the caliph, "and we will bring you out of danger." After saying these words, he whispered to the vizier, "Take them along with you, and to-morrow morning bring them to me ; I will cause their history to be put in writing, for it deserves a place in the annals of my reign."

The vizier Giafar took the three calenders along with him, the porter went to his quarters, and the caliph and Mesrour returned to the palace. The caliph went to bed, but could not get a wink of sleep, his spirits were so perplexed by the extraordinary things he had seen and heard, but, above all, he was most concerned to know who Zobeide was, what reason she could have to be so severe to the two black bitches, and why Amine had her bosom so mortified. Day began to appear whilst he was thinking upon these things ; he arose, and went to his council-chamber,

where he used to give audience, and sat upon his throne.

The grand vizier came in a little after, and paid his respects as usual. "Vizier," said the caliph, "the affairs that we have to consider at present are not very pressing; that of the three ladies and the two black bitches is much more so: my mind cannot be at ease till I am thoroughly satisfied in all those matters that have surpised me so much.—Go, bring these ladies and the calenders at the same time; make haste, and remember that I impatiently expect your return.

The vizier, who knew his master's quick and fiery temper, made haste to obey, and went to the ladies, to whom he communicated, in a civil way, the orders he had to bring them before the caliph, without taking any notice of what had passed the night before at their house.

The ladies put on their veils, and went with the vizier. As he passed by his own house, he took the three calenders along with him; and they, in the meantime, had got notice that they had both seen and spoken with the caliph without knowing him. The vizier brought them to the palace with so much diligence, that the caliph was much pleased. This prince, that he might keep decorum before all the officers of his court who were then present, gave, orders that those ladies should be placed behind the hanging of the door of the room next his bed-chamber, and kept by him the three calenders, who by their respectful behaviour gave sufficient proof that they were not ignorant before whom they had the honour to appear.

When the ladies were placed, the caliph turned towards them and said, "Ladies, when I shall acquaint you that I came last night, disguised in a merchant's habit, into your house, it will certainly alarm you, and make you fear that you have offended me; and perhaps you believe that I have sent for you for no other purpose but to show some marks of my resentment; but be not afraid, you may rest assured that I have forgotten all that has past, and am very well satisfied with your conduct. I wish that all the ladies of Bagdad as much discretion as you have given proof of be-

fore me. I shall always remember the moderation you made use of, after the incivility that we had committed. I was then a merchant of Moussol, but am at present Haroun Alraschid, the seventh caliph of the glorious house of Abbas, that holds the place of our great prophet. I have only sent for you to know who you are, and to ask you for what reason one of you, after severely whipping the two black bitches, did weep with them. And I am no less curious to know why another of you has her bosom so full of scars."

Though the caliph pronounced these words very distinctly, and the three ladies heard him well enough, yet the vizier Giafar did, out of ceremony, repeat them over again

But, sir, said Scheherazade, it is day; and if your majesty thinks fit that I shall go on with the rest of this story, you will be pleased to prolong my life until to-morrow. The sultan agreed to it, knowing that Scheherazade would relate the history of Zobeide, which he had a great desire to hear.

THE SIXTY-THIRD NIGHT.

DEAR sister, said Dinarzade, about break of day, if you be not asleep, pray tell us the story of Zobeide, for, doubtless, that lady told it to the caliph. She certainly did, said Scheherazade, after that prince by his discourse had encouraged her to it. And it was in this manner that she satisfied his curiosity :—

THE STORY OF ZOBEIDE.

Commander of the faithful, said she, the relation which I am about to give your majesty is one of the strangest that ever was heard. The two black bitches and myself are sisters by the same father and mother; and I shall acquaint you by what strange accident they came to be metamorphosed. The two ladies who live with me, and are now here, are also my sisters by the father's side, but by another mother; she that has the scars upon her breast is named Amine, the other's name is Safie, and mine Zobeide.

After our father's death, the estate that he left us was equally divided among us; and as soon as these two sisters received their portions, they went from me to live with their mother. My other two sisters and

myself stayed with our mother, who was then alive, and when she died, left each of us a thousand sequins, As soon as we received our portions, the two elder, (for I am the youngest) being married, followed their husbands, and left me alone. Some time after, my eldest sister's husband sold all that he had, and with that money and my sister's portion they went both into Africa where her husband, by riotous living and debauchery, spent all: and, finding himself reduced to poverty, he found a pretexed for divorcing my sister, and put her away.

She returned to this city; and, having suffered incredible hardships by the way, came to me in so lamentable a condition that it would have moved the hardest heart to compassion. I received her with all the tenderness she could expect; and, inquiring into the cause of her sad condition, she told me with tears how inhumanly her husband had dealt with her. I was so much concerned at her misfortune that it drew tears from my eyes. I put her into a bath and clothed her with my own apparel and spoke to her thus: "Sister, you are the elder, and I esteem you as my mother; during your absence God has blest the portion that fell to my share, and the employment I follow to feed and bring up silk-worms. Assure yourself there is nothing I have but is at your service, and as much at your disposal as my own."

We lived very comfortably together for some months; and as we were often discoursing together about our third sister, and wondering we heard no news of her, she came in as bad a condition as the elder: her husband had treated her after the same manner, and I received her likewise with the same affection as I had done the former.

Some time after, my two sisters, on pretence that they would not be chargeable to me, told me they had thoughts to marry again. I answered that if their putting me to charge was all the reason, they might lay those thoughts aside, and be very welcome to stay with me; for what I had would be sufficient to maintain us all three in a manner answerable to our condition "But," said I, "I rather believe you have a

mind to marry again; which, if you have, I am sure it will very much surprise me: after the experience you have had of the small satisfaction there is in wedlock, is it possible you dare venture a second time? You know how rare it is to meet with a husband that is a real honest man. Believe what I say, and let us live together as comfortably as we can. All my persuasion was in vain; they were resolved to marry, and so they did. But after some months were past, they came back again, and begged my pardon a thousand times for not following my advice. "You are our youngest sister," said they, "and abundantly more wise than we; but if you will vouchsafe to receive us once more into your house, and account us your slaves, we shall never commit such a fault again." My answer was, "Dear sisters, I have not altered my mined with respect to you since we last parted from one another; come again, and take part of what I have." Upon this I embraced them again, and we lived together as we did formerly.

We continued thus a whole year in perfect love and tranquillity; and, seeing that God had increased my small stock, I projected a voyage by sea, to hazard somewhat in trade. To this end, I went with my two sisters to Balsora, where I bought a ship ready fitted for sea, and laded her with such merchandise as I brought from Bagbad. We set sail with a fair wind, and soon cleared the persian Gulf; and when we got into the ocean, we steered our course to the Indies, and the twentieth day saw land. It was a very high mountain, at the bottom of which we saw a great town; and, having a fresh gale, we soon reached the harbour, where we cast anchor.

I had not patience to stay till my sisters were dressed to go along with me, but went ashore in the boat by myself; and making directly to the gate of the town, I saw there a great number of men upon guard, some sitting, and others standing with batons in their hands; and they had all such dreadful countenances that it frightened me: but preceiving they had no motion, not so much as with their eyes, I tood courage, and went nearer, and then found they were

all turned into stones. I entered the town, and passed through the several streets, wherein stood everywhere men in various attitudes, but all motionless and petrified. On that side where the merchants lived I found most of the shops shut, and in such as were open I likewise found the people petrified. I looked up to the chimneys, but saw no smoke, which made me conjecture that the inhabitants, both within and without, were all turned into stone.

Being come into a vast square in the heart of the city, I perceived a great gate, covered with plates of gold, the two leaves of which stood open, and a curtain of silk stuff seemed to be drawn before it; I also saw a lamp hanging over the gate. After I had well considered the fabric, I made no doubt but it was the palace of the prince who reigned over that country; and being very much astonished that I had not met with one living creature, I went thither in hopes to find some. I entered the gate, and was still more surprised when I saw none but the guards in the porches, all petrified, some standing, some sitting, and some lying.

I crossed over a large court, where I saw a stately building just before me, the windows of which were inclosed with gates of massy gold. I supposed it to be the queen's apartment, and went into a large hall, where there stood several black eunuchs turned into a room richly hung and furnished, where I perceived a lady in the same situation. I knew it to be the queen by the crown of gold that hung over her head, and a necklace of pearls about her neck, each of them as big as a nut: I went up close to her to view it, and never beheld a finer sight.

I stood some time, and admired the riches and magnificence of the room; but, above all, the foot cloth, the cushions, and the sofas, which were all lined with Indian stuff of gold, with pictures of men and beasts in silver, admirably executed.

Scheherazade would have continued longer, but day light put a stop to her discourse. The sultan was highly pleased with the story: I must, said he, as he was getting out of bed, know what all this wonder ful

petrifaction of men will come to.

THE SIXTY-FOURTH NGIHT.

DINARZADE was so extremely pleased with the beginning of this story of Zobeide, that she did not fail to call the sultaness before day. If you be not asleep, sister, pray let us know what Zobeide saw more in this strange palace. Scheherazade answered. The lady continued the story to the caliph in this manner :—

Sir, said she, I went out of the chamber where the petrified queen was, and passed through several other apartments and closets richly furnished, and at last came into a vast large room, where was a throne of massy gold, raised several steps above the floor, and enriched with large enchased emeralds, and a bed upon the throne of rich stuff, embroidered with pearls. What surprised me more than all the rest was a sparkling light which came from above the bed. Being curious to know from whence it came, I mounted the steps, and, lifting up my head, I saw a diamond as big as the egg of an ostrich, lying upon a low stool ; it was so pure that I could not find the least blemish in it, and it sparkled so bright, that I could not endure the lustre of it when I saw it by day.

On each side of the bed's head there stood a lighted flambeau, but for what use I could not comprehend ; however, it made me imagine that there was some living creature in this place, for I could not believe that these torches continued thus burning of themselves. Several other rarities detained my curiosity in this room, which was inestimable, were it only for the diamond I mentioned.

The doors being all open, or but half shut, I surveyed some other apartments, that were as fine as those I had already seen. I looked into the offices and store-rooms, which were full of infinite riches, and I was so much taken with the sight of all the wonderfull things that I forgot myself, and did not think on my ship or my sister's ; my whole design was to satisfy my curiosity : meantime night came on which put me in mind that it was time to retire. I was for returning the same way I came in, but I could not find it ; I lost myself among the apartments ; and finding I was

come back again to that large room where the throne, the couch, the large diamond, and the torches stood, I resolved to take my night's lodgings there, and to depart the next morning betimes, to get aboard my ship. I laid myself down upon the couch, not without some dread to be alone in a desolate place ; and this fear hindered my sleep.

About midnight I heard a voice like that of a man reading the Koran, after the same manner and in the same tone in which we read in our mosques. Being extremely glad to hear it I got up immediately, and taking a torch in my hand to light me, I passed from one chamber to another, on that side where the voice came from. I came to the closet door, where I stood still, nowise doubting that it came from thence. I set down my torch upon the ground, and looking through a window, I found it to be an oratory. In short, it had, as we have in our mosques, a niche that shews where we must turn to say our prayers ; there were also lamps hung up, and the two candlesticks with large tapers of white wax burning.

I saw a little carpet laid down, like those we have to kneel upon when we say our prayers, and comely young man sat upon this carpet, reading with great devotion the Koran, which lay before him upon a desk, At the sight of this I was transported with admiration. I wondered how it came to pass that he should be the only living creature in a town where all the people were turned into stones, and I did not doubt but there was someting in it very extraordinary.

The door being only half shut, I opened it and went in, and standing upright before the niche, I said at his prayer aloud : "Praise be to God, who has favoured us with a happy voyage, and may He be graciously pleased to protect us in the same manner, until we arrive again in our own country. Here me, O Lord and grant ny request.

The young man cast his eyes upon me, and said. "My good lady, pray let me know who you are, and what has brought you to this desolate city ? And in return, I will tell you who I am, what happened to me, why the inhabitant of this city are reduced to that

state you see them in, and why I alone am safe and sound in the midst of such a terrible disaster.

I told him in few words from whence I came, what made me undertake the voyage, and how I safely arrived at the port after twenty days' sailing; and when I had done, I prayed him to perform his promise, and told him how much I was struck by the frightful desolation which I had seen in all places as I came along.

"My dear lady," said the young man, "have patience for a moment." At these words he shut the Koran, put it into a rich case, and laid it in the niche. I took that opportunity to observe him, and perceived so much good nature and beauty in him, that I felt such strange emotions in myself as I had never done before. He made me sit down by him; and before he began his discourse, I could not forbear saying to him, with an air that discovered the sentiments I was inspired with, "Amiable sir, dear object of my soul, I can scarce have patience to wait for an account of all those wonderful things that I have seen since the first time I came into your city; and my curiosity cannot be satisfied too soon; therefore pray, sir, let me know by what miracle you alone are left alive among so many persons that have died in so strange a manner."

Scheherazade broke off here, and said to Schahriar Sir, perhaps your majesty do not perceive it is day; should I continue my discourse any longer, I should trespass on your patience The sultan got up, resolving next night to hear the remainder of this wonderful story.

THE SIXTY-FIFTH NIGHT.

If you be not asleep, sister, said Dinarzade, next morning, before it was day, I would pray you to resume the story of Zobeide, and acquaint us what passed between her and the young man that she found alive in the palace you gave us so fine a description of.—I will immediately satisfy you, said the sultaness. Zobeide went on with her story thus:—

"Madam," said the young man, "you have given me to understand you have a knowledge of the true God, by the prayer you just now addresed to H.in

I will acquaint you with the most remarkable effect of His greatness and power. You must know that this city was the metropolis of a mighty kingdom, over which the king my father did reign. That prince, his whole court, the inhabitants of the city, and all his other subjects, were magi, worshippers of fire, and of Nardoun, the ancient king of the giants who rebelled against God.

" And though I was begotten and born of an idolatrous father and mother, I had the good fortune in my youth to have a governess who was a good Mussulman ; I had the Koran by heart, and understood the explaination of it perfectly well. ' Dear prince,' would she oftentimes say " there is but one true God ; take heed that you do not acknowledge and adore any other.' She taught me to read Arabic, and the book she gave me to preach upon was the Koran. As soon as I was apable of understanding it, she explained to me all the heads of this excellent book, and infused piety into my mind, unknown to my father, or anybody else. She happened to die, but not before she had perfectly instructed me in all that was necessary to convince me of the Mussulman religion. After her death I persisted with constancy in the belief I was in ; and I abhor the false god Nardoun, and the adoration of fire.

" It is about three years and some months ago that a thundering voice was heard all of a sudden so disthinctly through the whole city, that nobody could miss hearing it. The words were these :—' Inhabitants, abandon the worship of Nardoun, and of fire, and worship the only God that shews mercy.'

" This voice was heard three years successively, but nobody was converted ; so the last day of the year, at four o'clock in the morning, all the inhabitants in general were changed in an instant into stone, every one in the same condition and posture they happened to be then in. The king, my father, had the same fate, for he was metamorphosed into a black stone, as he is to be seen in this palace ; and the queen, my mother, had the like destiny.

" I am the only person that did not suffer under

that heavy judgment, and ever since I have continued to serve God with more fervency than before. I am persuaded, dear lady, that he has sent you hither for my comfort, for which I render Him infinite thanks; for I must own that this solitary life is very uneasy."

All these expressions, and particularly the last, increased my love to him extremely.

"Prince," said I, "there is no doubt but Providence had brought me into your port, to present you with an opportunity of withdrawing from this dismal place. The ship that I came in may in some measure persuade you that I am in some esteem at Bagdad, where I have left also a considerable estate; and I dare engage to promise you sanctuary there, until the mighty commander of the faithful, who is vice-regent to our prophet, whom you acknowledge, shew you the honour that is due to your merit. This renowned prince lives at Bagdad, and as soon as he is informed of your arrival in his capital, you will find that it is not in vain to implore his assistance. It is impossible you can stay any longer in a city where all the objects you see must renew your grief: my vessel is at your service, where you may absolutely command as you shall think fit." He accepted the offer, and we discoursed the remaining part of the night about our embarkment.

As soon as it was day we left the palace, and came aboard my ship, where we found my sisters, the captain, and the slaves, all very much troubled for my absence. After I had presented my sisters to the prince, I told them what had hindered my return to the vessel the day before, how I had met with the young prince, his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in unlading the merchandise I brought along with me, and embarking, instead of that, all the precious things in the palace, as jewels, gold, and money. We left the furniture and goods, which consisted of an infinite quantity of plate, &c., because our vessel could not carry it, for it would have required several vessels more to carry all the riches to Bagdad that we might have chosen to

take with us.

After we had laden the vessel with what we thought fit, we took such provisions and water aboard as were necessary for our voyage (for we had still a great deal of those provisions left that we had taken in at Balsora :) at last we set sail with a wind as favourable as we could wish.

Here Scheherazade saw day, and stopped her discourse : the sultan arose without speaking a word ; but he proposed to himself to hear the end of Zobeide's story, and the wonderful deliverance of this young prince.

THE SIXTY-SIXTH NIGHT.

WHEN the ensuing night was almost past, Dinarzade, impatient to know the success of Zobeide's voyage, called the sultaness : My dear sister, day begins to break ; for God's sake continue the story, of yesternight, and tell us whether the prince and Zobeide arrived safe at Bagdad.—I will, said Scheherazade.

Zobeide, addressing herself to the caliph, went on thus :—

Sir, said she, the young prince, my sisters, and myself, enjoyed ourselves for some time very agreeably : but, alas ! this good understanding did not last long, for my sisters grew jealous of the friendship between the prince and me, and maliciously asked me one day, what we should do with him when we came to Bagdad. I perceived immediately that they put this question to me on purpose to discover my inclinations ; therefore, resolving to put it off with a jest, I answered them, "I will take him for my husband ;" and upon that, turning to the prince, "Sir, I humbly beg of you to give your consent ; for as soon as we come to Bagdad, I design to offer you my person to be your slave, to do you all the service that is in my power, and to resign myself wholly to your commands."

The prince answered, "I know not, madam, whether you be in jest or no ; but for my own part, I seriously declare before these ladies, your sisters, that from this moment I heartily accept your offer, not with any intention to have you as a slave, but as my lady and mistress : nor will I pretend to have any power over

your actions." At these words my sisters changed colour, and I could perceive afterwards that they did not love me as formerly.

We were come into the Persian Gulf, and not far from Balsora, where I hoped, considering the fair wind, we might have arrived the day following; but in the night when I was asleep, my sisters watched their time, and threw me overboard. They did tho same to the prince who was drowned. I swam some minutes on the water; but by good fortune, or rather miracle, I felt ground. I went towards a black place, that, by what I could discern in the dark, seemed to be land, and actually was a flat on the coast; which when day came I found to be a desert island, lying about twenty miles from Balsora. I soon dried my clothes in the sun; and as I walked along, I found several sorts of fruit, and likewise fresh water, which gave me some hopes of preserving my life.

I laid myself down in a shade, and as soon after I saw a winged serpent, very large and long, coming towerds me, wringgling tothe right and to the left, and hanging out his tongue, which made me think he had some hurt. I arose, and saw a larger serpent follwing him holding him by the tail, and endeavouring to devour him I had compassion on him, aad instead of flying away, I had the boldness and courage to take up a stone that by chance lay by me, and threw it with all my strength at the great serpent, whom I hit on the head and killed him The other, finding himself at liberty, took to his wings and flew away. I looked a long while after him in the air, as an extraordinary thing; but he flew out of sight, and I lay down again in another place in the shade, and fell asleep.

When I awaked, judge how I was surprised to see by me a black woman, of a lively and agreeable complexion, who held tied together in her hand two bitches of the same colour. I sat up and asked her who she was. "I am," said she, "the serpent whom you delivered not long since from my mortal enemy. I know not how to acknowledge the great kindness you did me, but by doing what I have done. I knew the treachery of your sister, and to avenge you on them,

as soon as I was set at liberty by your generous assistance, I called several of my companions together, fairies like myself. We have carried into your storehouses at Bagdad all your lading that was in your vessel, and afterwards sunk it.

" These two black bitches are your sisters, whom I have transformed into this shape. But this punishment is not sufficient ; for I will have you treat them in such a manner as I shall direct."

At these words the fairy took me fast under one of her arms, and the two bitches in the other, and carried me to my house in Bagdad, where I found in my storehouses all the riches which were laden on board my vessel. Before she left me, she delivered me the two bitches, and told me, " If you will not be changed into a bitch as they are, I ordain you, in the name of him that governs the sea, to give each of your sisters every night a hundred lashes with a rod, for the punishment of the crime they have committed against your person, and the young prince whom they drowned." I was forced to promise that I would obey her order. Since that time I have whipped them every night, though with regret, whereof your majesty has been a witness. I give evidence by my tears with how much sorrow and reluctance I must performed this cruel duty ; and in this your majesty may see I am more to be pitied than blamed. If there be any thing else, with relation to myself, that you desire to be informed of, my sister Amine will give you the full discovery of it, by the relation of her story.

After the caliph had heard Zobeide with a great deal of astonishment, he desired his grand vizier to pray fair Amine to acquaint him wherefore her breast was marked with so many scars

But, sir, said Scheherazade, it is day, and I dare not detain your majesty any longer. Schahriar being persuaded that the story which Scheherazade was to relate would explain the former, said to himself, I must have the pleasure of hearing this story out ; upon which he arose, and resolved that Scheherazade should live one day longer.

THE SIXTY-SEVENTH NIGHT.

DINARZADE longed to hear the story of Amine, and therefore waked the sultaness a long while before day, saying, Dear sister, pray let us know why fair Amine had her breast so covered with scars :—I consent to it, said the sultaness ; and that no time may be lost, you may know that Amine addressed herself to the caliph, and began her story after this manner :—

THE STORY OF AMINE.

Commander of the faithful, said she, to avoid repeating what your majesty has already heard by my sister's story, I shall only add, that after my mother had taken a house for herself to live in during her widowhood, she gave me in marriage, with the portion my father left me, to a gentleman that had one of the best estates in the city.

I had scarce been a year married when I became a widow, and was left in possession of all my husband's estate, which amounted to ninety thousand sequins. The interest of this money was sufficient to maintain me very honourably. In the meantime, when my first six months' mourning was over, I caused to be made me ten suits of clothes, very rich, so that each suit came to a thousand sequins ; and when the year was past, I began to wear them.

One day, as I was busy alone about my domestic affairs, I was told that a lady desired to speak to me. I ordered her to be brought in. She was a person advanced in years : she saluted me by kissing the ground, and told me, kneeling, "Dear lady, excuse the freedom I take to trouble you ; the confidence I have in your charity makes me thus bold. I must acquaint your ladyship that I have an orphan daughter, who is to be married this day : she and I are both strangers, and have no acquaintance in this town ; which much perplexes me, for we wish the numerous family with whom we are going to ally ourselves to think we are not altogether strangers, and without credit ; therefore, most beautiful lady, if you would vouchsafe to honour the wedding with your presence, we shall be infinitely obliged to you, because the ladies of your country will then know that we are not looked

upon here as despicable wretches, when they shall come to understand that a lady of your quality did as that honour. But, al is ! madam. if you refuse this request, we shall be altogether disgraced, and dare not address ourselves to any other."

This poor woman's discourse , mixed with tears, moved my compassion. "Good woman," said I, "do not afflict yourself ; I am willing to grant you the favour you desire ; tell me what place I must come to and I will meet you as soon as I am dressed." The, old woman was so transported with joy at my answer that she kissed my feet without my being able to hinder it. "Good charitable lady," said he, rising up, "God will reward the kindness you have shewed to your servants, and make your heart as joyful as you have made theirs. It is too soon yet to give yourself that trouble : it will be time enough when I come to call you in the evening. So farewell, madam," said she, "till I have the honour to see you again."

As soon as she was gone I took the suit I liked best. with a necklace of large pearls, bracelets, pendants in my ears, and rings set with the finest and most sparkling diamonds ; for my mind presaged what would befall me.

When night drew on. the old woman came to call me, with a countenance full of joy ; she kissed my hands, and said, "My dear lady, the relations of my son-in-law, who are the principal ladies of the town, are now met together ; you may come when you please, I am ready to wait on you. We went immediately, she going before, and I followed her, with a good number of my maids and slaves, very well dressed. We stopt in a wide street, newly swept and watered, at a spacious gate with a lantern before it, by the light of which I could read this inscription over the gate in golden letters : "Here is the abode of everlasting pleasures and content." The old woman knocked, and the gate was opened immediately.

They brought me to the lower end of the court, into a large hall, where I was received by a young lady of admirable beauty. She came up to me, and after having embraced me, she made me sit down by her upon

a sofa, where there was a throne of precious wood, set with diamonds, "Madam," said she, "you are brought hither to assist at a wedding; but I hope this marriage will prove otherwise than what you expected. I have a brother, one of the handsomest men in the world; we is fallen so much in love with the fame of your beauty, that his fate depends wholly upon you, and he will be the unhappiest of men if you do not take pity on him. He knows your quality, and I can assure you he is in nowise unworthy of your alliance. If my prayers, madam, can prevail, I shall join them with his and humbly beg you will not refuse the offer of being his wife."

After the death of my husband, I had no thought of marrying again: but I had no power to refuse the offer mode by so charming a lady. As soon as I had given consent by silence, accompained with a blush, the young lady clapt her hands; and immediately a closet door opened, out of which came a young man of a majestic air, and so graceful a behaviour, that I thought myself happy to have made so great a conquest. He sat down by me, and by the discourse we had together, I found that his merits far exceeded the account his sister had given me of him.

When she saw that we were satisfied with one another, she clapt her hands a second time, and out came a cadi, or scrivener, who wrote our contract of marriage, signed it himself, and caused it to be attested by four witnesses he brought along with him. The only thing that my new spouse made me promise was, that I should not be seen by nor speak with any other man but himself; and he vowed to me upon that condition, that I should have no reason to complain of him. Our marriage was concluded and finished after this manner; so I became the principal actress of a wedding whereunto I was only invited as a guest.

After we had been married a month, I had occasion for some stuffs. I asked my husband's leave to go out and buy them which he granted; and I took that old woman along with me, of whom I spoke before, she being one of the family, and two of my own female slaves.

When we came to the street where the merchant dwell, the old woman told me, "Dear mistress, since you want silk stuffs, I must carry you to a young merchant of my acquaintance: he has of all sorts, and it will prevent you wearying yourself by going from one shop to another. I can assure you that he is able to furnish you with that which nobody else can," I was easily persuaded, and we entered into a shop belonging to a young merchant who was tolerably handsome. I sat down, and bade the old woman desire him to shew me the finest silk stuffs he had, The woman bade me speak myself; but I told her it was one of the articles of my marriage contract not to speak to any man but my husband, which I ought to keep.

The merchant showed me several stuffs, of which one pleased me better than the rest: but I bade her ask the price. He answered the old woman. "I will not sell it for gold or money, but I will make her a present of it, if she will give me leave to kiss her cheek." I ordered the old woman to tell him that he was very rude to propose such a thing; but instead of obeying me, she said, "What the merchant desires of you is no such great matter; you need not speak, but only present him your cheek, and the business will soon be done." The stuff pleased me so much that I was foolish enough to take her advice. The old woman and my slaves stood up, that nobody should see, and I put up my veil; but instead of a kiss, the merchant bit me till the blood came.

The pain and surprise were so great that I fell down in a swoon, and continued in it so long that the merchant had time to shut his shop, and fly for it. When I came to myself, I found my cheek all bloody: the old woman and my slaves took care to cover it with my veil, that the people who came about us could not perceive it, but supposed it to be only a fainting fit.

Scheherazade, as she spoke these words, perceived day, and held her peace. The sultan finding the story both extraordinary and pleasant, rose up, with a design to hear the rest of it.

THE SIXTY-EIGHTH NIGHT.

When next night was near at an end, Dinarzade

awaked and called to the sultaness, If you please, sister, pray continue the story of Amine—Scheherazade, answered. The lady resumed it thus :—

The old woman who was with me being extremely troubled at this accident, endeavoured to comfort me. "My dear mistress," said she, "I beg your pardon for, I am the cause of this misfortune, having brought you to this merchant, because he is my countryman ; but I never thought he would be guilty of such a villanous action. But do not grieve : let us make haste to go home ; I will give you a medicine that shall perfectly cure you in three days' time, so that the least mark shall not be seen." The fit had made me so weak that I was scarce able to walk : but at last I got home, where I had a second fit, as I went into the chamber. Meanwhile, the old woman applied her remedy, so that I came to myself, and went to bed.

My husband came to me at night, and seeing my head bound up, asked me the reason. I told him I had the headache, and hoped he would inquire no further ; but he took a candle, and saw my cheek was hurt. "How comes this wound ?" said he. And though I was not very guilty, yet I could not think of owning the thing ; besides, to make such a confession to a husband, I thought, was somewhat indecent ; therefore I told him, "That as I was going to seek for that stuff you gave me leave to buy, a porter carrying a load of wood came so close by me, as I went through a narrow street, that one of the sticks gave me a rub on the cheek ; but it is not much hurt." This put my husband in such a passion, that he vowed he should not go unpunished ; "for I will to-morrow give orders to the lieutenant of the police to seize upon all those brutes of porters, and cause them to be hanged." Being afraid to occasion the death of so many innocent persons I told him, "Sir, I should be sorry that so great a piece of injustice should be committed. Pray do not do it ; for I should deem myself unpardonable if I were the cause of so much mischief." "Then tell me sincerely," said he, "how came you by this wound ?" I answered, "That it came through the inadvertency of a broom-seller upon an ass, who coming behind me,

and looking another way, his ass gave me such a push that I fell down, and hurt my cheek upon some glass." "It it so?" said my husband ; "then to-morrow morning, before sun-rising, the grand vizier Giafar shall have an account of this insolence, and he shall cause all the broom-sellers to be put to death." "For the love of God, sir," said I, "let me beg of you to pardon them, for they are not guilty." "How, madam," said he, "what is it I must believe ! Speak, for I am absolutely resolved to know the truth from your own mouth." "Sir," said I, "I was taken with a giddiness in my head, and fell down, and that is the whole matter."

At these last words my husband lost all patience. "Oh," said he, "I have given ear to your lies too long:" with that clapping his hands, in came three slaves. "Pull her out of bed," said he, "and lay her in the middle of the floor." The slaves obeyed his orders, one holding me by the head, and another by the feet : he commanded a third to fetch him a scimitar ; and when he brought it, "Strike," said he ; cut her in two in the middle, and then throw her into the Tigris to feed the fishes. This is the punishment I give to those to whom I have given my heart, if they falsify their promise. When he saw that the slave made no haste to obey his orders, "Why do you not strike?" said he. "Who is it that holds you ? What are you waiting for ?"

"Madam, then," said the slave, "you are near the last moment of your life; consider if you have anything to dispose of before you die." I begged leave to speak one word, which was granted me. I lifted up my head, and looking wistfully to my husband, "Alas !" said I, "to what condition am I reduced ! Must I then die in the prime of my youth ?" I could say no more, for my tears and sighs prevented me. My husband was not at all moved, but, on the contrary, went on to reproach me, so that to have made answer would have been in vain. I had recourse to entreaties and prayers, but he had no regard to them, and commanded the slaves to proceed to execution. The old woman who had been his nurse came in just at that moment, fell down upon

her knees, and endeavoured to appease his wrath. "My son," said she, "since I have been your nurse, and brought you up, let me beg the favour of you to grant me her life ; consider that he who kills shall be killed, and that you will stain your reputation, and lose the esteem of mankind. What will the world say of such a bloody rage ?" She spoke these words in such an affecting manner, accompanied with tears, that she prevailed upon him at last.

"Well, then," said he to his nurse, "for your sake I will spare her life ; but she shall carry some marks along with her to make her remember the crime." With that one of the slaves, by his order, gave me so many blows as hard as he could strike, with a little cane, upon my sides and breast, that he fetched both skin and flesh away, so that I lay senseless. After that he caused the same slaves, the executioners of his fury, to carry me into a house, where the old woman took care of me. I kept my bed four months : at last I recovered : the scars you saw yesterday, against my will, have remained ever since.

As soon as I able to walk and go abroad, I resolved to go to the house which was my own by my first husband, but I could not find the place. My second husband, in the heat of his wrath, was not content to have raised it to the ground, but caused all the street where it stood to be pulled down. I believe such a violent proceeding was never heard of before ; but against whom should I make my complaint ? The author had taken such care that he was not to be found neither could I know him again if I saw him ; and suppose I had known him, it is not easily seen that the treatment I met with proceeded from absolute power ? How, then, dared I make any complaint ?

Being desolate, and unprovided with every thing, I had recourse to my dear sister Zobeide, who gave your majesty just now an account of her adventures : to her I made known my misfortune ; she received me with her accustomed goodness, and advised me to bear it with patience. "This is the way of the world" said she, "which either robs us of our means, our friends, or our lovers, and oftentimes of all at once." And,

at the same time, to confirm what she had said, she gave me an account of the loss of the young prince, occasioned by the jealousy of her two sisters; she told me also by what accident they were transformed into bitches; and in the last place, after a thousand testimonials of her love towards me, she shewed me my youngest sister, who had likewise taken sanctuary with her after the death of her mother.

Thus we gave God thanks, who had brought us together again, resolving to live a single life, and never to separate any more, for we have enjoyed this peaceable way of living a great many years; and as it was my business to mind the affairs of the house, I always took pleasure to go myself and buy in what we wanted. I happend to go abroad yesterday, and the things I bought I caused to be brought home by a porter, who proved to be a sensible and jocose fellow, and we kept him with us for a little diversion. Three calenders happend to come to our door as it began to grow dark, and prayed us to give them shelter till the next morning. We gave them entrance, but upon certain conditions, which they agreed to; and after we had made them sit down at the table by us, they gave us a concert of music after their fashion, and at the same time we heard knocking at our gate. These were the three merchants of Moussol, men of a very good mien, who begged the same favour which the calenders had obtained before. We consented to it upon the same conditions, but neither of them kept their promise; and though we had power as well as justice on our side to punish them, yet we centented ourselves with demanding from them the history of their lives, and consequently confined our revenge to dismissing them after they had done, and depriving them of the lodging they requested.

The caliph Haroun Alraschid was very well satisfied with these strange stories, and declared publicly his astonishment as what he had heard.

But, sir, said Scheherazade, day begins to break; so that I have not time to acquaint your majesty what the caliph did to put an end to the enchantment of the two black bitches. Schahriar, supposing that the sul-

taness would finish the story of the five ladies and the three calenders the next night, rose up, and suffered her to live till next morning.

THE SIXTY-NINTH NIGHT.

For the love of heaven, sister, says Dinarzade, before it was day, if you are not asleep, tell us how the two black bitches were brought to their former shape, and what became of the three calenders.—I will satisfy your curiosity, said Scheherazade. Then addressing her discourse to Schahriar, she pursued it thus :

Sir, the caliph having satisfied his curiosity, thought himself obliged to give some marks of grandeour and generosity to the calender princes, and also to give the three ladies some proofs of his bounty. He himself, without making use of his minister, the grand vizier, spoke to Zobeide ; "Madam, this fairy, that shewed herself to you in the shape of a serpent, and imposed such a rigorous command upon you, did she not tell you where her place of abode was ? Or rather, did she not promise to see you, and restore those bitches to their natural shape ?"

"Commander of the faithful," answered Zobeide, "I forgot to tell your majesty that the fairy left with me a bundle of hair, saying withal, that her presence would one day be of use to me ; and then, if I only burnt two tufts of this hair, she would be with me in a moment, though she were beyond Mount Caucasus." "Madam," said the caliph, "where is the bundle of hair ?" She answered, "Ever since that time I have had such a particular care of it, that I always carry it about me." Upon which she pulled it out, just opening the case where it was, and shewed it to him. "Well then," said the caliph, "let us make the fairy come hither, you could not call her in a better time, for I long to see her."

Zobeide having consented to it, fire was brought in, and she threw the whole bundle of hair into it. The palace began to shake at that very instant, and the fairy appeared before the caliph, in the shape of a lady very richly dressed.

"Commander of the faithful," said she to the prince, "you see I am ready to come and receive your

commands. The lady who gave me this call by your order, did me a particular piece of service: to make my gratitude appear, I revenged her of her sisters' inhumanity, by changing them into bitches; but if your majesty commands it, I will restore them to their former shape."

"Handsome fairy," said the caliph, "you cannot do me a greater pleasure; vouchsafe them that favour, and after that I will find some means to comfort them for the hard penance. But besides, I have another boon to ask in favour of that lady, who has had such cruel usage from an unknown husband; and as you undoubtedly know a great many things, we have reason to believe that you cannot be ignorant of this. Oblige me with the name of this barbarous fellow, who could not be contented to exercise his barbarous cruelty upon her person, but has also most unjustly taken from her all her substance. I only wonder how such an unjust and inhuman action could be performed in spite of my authority and not come to my ears."

"To oblige your majesty," answered the fairy, "I will restore the two bitches to their former state, and I will so cure the lady of her scars, that it shall never appear she was so beaten; and at last I will tell you who it was that did it."

The caliph sent for the two bitches from Zobeide's house; and when they came, a glass of water was brought to the fairy by her desire; she pronounced over it some words, which nobody understood; then throwing some part of it upon Amine, and the rest upon the bitches, the latter became two ladies of surprising beauty, and the scars that were upon Amine vanished away. After which the fairy said to the caliph, "Commander of the faithful, I must now discover to you the unknown husband you inquire after; he is very near related to yourself, for it is prince Amin, your eldest son, who falling passionately in love with this lady, by the fame he had heard of her beauty, by an intrigue got her brought to his house, where he married her. As to the strokes he caused to be given her, he is in some measure excusable; for the lady, his spouse, had been capable of making him believe she was

more faulty than really she was. This is all I can say to satisfy your curiosity;" and at these words she saluted the caliph, and vanished.

The prince being filled with admiration, and having much satisfaction in the changes that had happened through his means, did such things as will perpetuate his memory to all ages. First, he sent for his son Amin, and told him that he was informed of his secret marriage, and how he had wounded Amine upon a very slight cause. Upon this the prince did not wait for his father's commands, but received her again immediately.

After which the caliph declared that he would give his own heart and hand to Zobeide, and offered the other three sisters to the calenders, who were sons of kings, who accepted them for their brides with much joy. The caliph assigned each of them a magnificent palace in the city of Bagdad, promoted them to the highest dignities of his empire, and admitted them to his counsels.

The town-clerk of Bagdad being called, with witnesses, wrote the contracts of marriage; and the famous caliph Haroun Alraschid, by making the fortune of so many persons that had suffered such incredible calamities, drew a thousand blessings upon himself.

THE STORY OF SINDBAD THE SAILOR.

Dinarzade having awakened her sister the sultaness as usual, and prayed her to tell another story, Scheherazade asked leave of the sultan, and having obtained it, began thus:—

Sir, in the reign of the same Caliph Haroun Alraschid, whom I formerly mentioned there lived at Bagdad a poor porter called Hindbad.* One day, when the weather was excessively hot, he was employed to carry a heavy burden from one end of the town to the other. Being very weary, and having still a

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* It is remarkable that the names of "Sindbad" and "Hindbad" are both derived from the old Persian language. "Bad" signifies a city; "Sind" and "Hind" are the territories on either side of the Indus. "Sind" indeed, is its original name, but "Hind" is of those countries which lie betwixt it and the Ganges. —Hole.

great way to go, he came into a street where a delicate western breeze blew on his face, and the pavement of the street being sprinkled with rose-water, he could not desire a better place to rest in; therefore, laying off his burden, he sat down by it, near a great house.

He was mightily pleased that he stopt in this place, for an agreeable smell of wood of aloes, and of pastils, that came from the house, mixing with the scent of rose-water, did completely perfume and embalm the air: besides he heard from within a concert of several sorts of instrumental music, accompanied with the harmonious notes of nightingales, and other birds peculiar to that climate. This charming melody, and the smell of several sorts of victuals, made the porter think there was a feast, and great rejoicings within. His occasions leading him seldom that way, he knew not who dwelt in the house; but to satisfy his curiosity, he went to some of the servants, whom he saw standing at the gate in magnificent apparel, and asked the name of the master of the house. How!" replied one of them, "do you live in Bagdad, and know not that this is the house of Signor Sindbad the Sailor, that famous Traveller, who has sailed round the world?" The porter, who had heard of this sindbad's riches, could not but envy a man whose condition he thought to be as happy as his own was deplorable; and his mind being fretted with those reflections, he lifted up his eyes to heaven, and said, loud enough to be heard, "Almighty Creator of all things, consider the difference between Sindbad and me: I am every day exposed to fatigues and calamities, and can scarce get coarse barley-bread for myself and my family, whilst happy Sindbad profusely expends immense riches, and leads a life of continual pleasure. What has he done to obtain from thee a lot so agreeable? And what have I done to deserve one so miserable?" Having finished his expostulations, he struck his foot against the ground, like a man swallowed up of grief and despair.

Whilst the porter was thus indulging his melancholy, a servant came out of the house, and taking him by the arm, bid him follow him, for Signor Sind-

bad, his master, wanted to speak with him.—Here day beginning to appear, Scheherazade broke off her story, but resumed it again next morning as follows :—

THE SEVENTIETH NIGHT.

Sir, your majesty may easily imagine that poor Hindbad was not a little surprised at this compliment; for, considering what he had said, he was afraid Sindbad had sent for him to punish him : therefore he would have excuesd himself, alleging that he could not leave his burden in the middle of the street. But Sindbad's servants assured him they would look to it, and pressed the porter so, that he was obliged to yield.

The servants brought him into a great hall, where abundance of people sat round a table covered with all sorts of fine dishes. At the upper end there sat a grave, comely. venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics all ready to serve him ; this grave gentleman was Sindbad. The porter, whose fear was increased at the sight of so many people, and of a banquet so sumptuous, saluted the company trembling. Sindbad bade him draw near, and setting him down at his right hand, served him himself, and gave him excellent wine, of which there was a good store upon the side board.

When dinner was over, Sindbad began his discourse to Hindbad : and calling him brother, according to the manner of the Arabians when they are familiar one with another, he asked him his name and employment. " Signor,'' answered he, " my name is Hindbad." " I am very glad to see you," replied Sindbad, " and I dare say the same for all the company ; but I would be glad to hear from your own mouth what it was you said a while ago in the street." For Sindbad had heard it himself through the window, before he sat down at table, and that occasioned his calling for him.

Hindbad, being surprised at the question, hung down his head, and replied, " Signor, I confess that my weariness put me out of humour, and occasioned me to speak some indiscreet words, which I beg you to pardon." " Oh! do not think I am so unjust," replied Sindbad, " to resent such a thing as that ; I consider

your condition, and instead of upbraiding you with your complaints, I commiserate you : but I must rectify your mistake concerning myself. You think, no doubt, that I have acquired without labour and trouble the ease and conveniency which I now enjoy : but do not mistake ; I did not attain to this happy condition without enduring more trouble of body and mind, for several years, than can well be imagined. Yes, gentlemen," added he, speaking to the whole company, " I can assure you many troubles were so extraordinary that they were capable of discouraging the most covetous man from undertaking such voyages as I did to acquire riches. Perhaps you have never heard a distinct account of my wonderful adventures, and the dangers I met with in my seven voyages ; and since I have this opportunity, I am willing to give you a faithful account of them, not doubting but it will be acceptable."

And because Sindbad was to tell this story particularly upon the porter's account, he ordered his burden to be carried to the place appointed, and began thus :

THE STORY OF SINDBAD THE SAILOR : HIS FIRST VOYAGE.

My father left me a considerable estate, the best part of which I spent in debauchery during my youth ; but I perceived my error, and reflected that riches were perishable, and quickly consumed by such ill managers as myself. I further considered, that by my irregular way of living I wretchedly misspent my time, which is the most valuable thing in the world. I remembered the saying of the great Solomon, which I had frequently heard from my father, ' That death is more tolerable than poverty. Struck with these reflections, I collected the remains of my furniture, and sold all my patrimony by public auction to the highest bidder. Then I entered into a contract with some merchants, who traded by sea : I took the advice of such as I thought most capable to give it me ; and resolving to improve what money I had, I went to Balsora,* and embarked with several merchants on board a ship which we jointly fitted out.

* A port in the Persian Gulf.

We set sail, and steered our course towards the East Indies, through the Persian Gulf, which has formed by the coasts of Arabia Felix on the right, and by those of Persia on the left, and, according to common opinion, is seventy leagues at the broadest place. The Eastern sea, as well as that of the Indies, is very spacious: it is bounded on one side by the coasts of Abyssinia, and 4,500 leagues in length to the isles of Vak vak* At first I was troubled with the sea sickness, but speedily recovered my health, and was not afterwards troubled with that disease.

In our voyage we touched at several islands, where we sold or exchanged our goods, One day, whilst under sail, we were becalmed near a little island, even almost with the surface of the water, which resembled a green meadow. The captain ordered his sails to be furled, and permitted such persons as had a mind to land upon the island, amongst whom I was one.

But while we were diverting ourselves with eating and drinking, and recovering ourselves from the fatigue of the sea, the island on a sudden trembled, and shook us terribly.

Here Scheherazade stopped, bacause day appeared, but resumed her discourse next morning as follows:—

THE SEVENTY-FIRST NIGHT.

SIR, Sindbad pursued his story thus:—They perceived the trembling of the island on board the ship, and called us to re-embark speedily, or we should all be lost; for what we took for an island was only the back of a whale. The nimblest got into the sloop, others betook themselves to swimming; but for my part, I was still upon the back of the whale when he dived into the sea, and had time only to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile, the captain, having received those on board who were in the sloop, and taken up some of those that swam, resolved to improve the favourable gale that was just risen, and hoisting his sails, pursued

* These islands, according to the Arabians, are beyond China, and are so called from a tree which bears a fruit of that name. They are, without doubt the isles of Japan; which are not, however, far from Abyssinia.

his voyage, so that it was impossible to recover the ship.

Thus was I exposed to the mercy of the waves, and struggled for my life all the rest of the day and the following night. Next morning I found my strength gone, and despaired of saving my life, when happily a wave threw me against and island.* The bank was high and rugged, so that I could scarcely have got up, had it not been for some roots of trees, which fortune seemed to have preserved in this place for my safety. Being got up, I lay down upon the ground half dead, until the sun appeared; then, though I was very feeble, both by reason of my hard labour and want of food, I crept along to see some herbs fit to eat, and had not only the good luck to find some, but likewise a spring of excellent water, which contributed much to recover me. After that I advanced farther into the island, and came at last into a fine plain, where I perceived a horse feeding at a great distance. I went towards him, between hope and fear, not knowing whether I was going to lose my life or save it. When I came near, I perceived it to be a very fine mare, tied to a stake. Whils I looked upon her, I heard the voice of a man from under ground, who immediately appeared to me, and asked who I was. I gave him an acoount of my adventure; after which, taking me by the hand, he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I eat some victuals which they offered me, and then, having asked them what they did in such a desert place, they answered that they were grooms belonging to King Mihrage, sovereign of the islands; and that every year, at the same season, they brought thither the king's mares, and fastened them as I saw that mare, until they were covered by a horse that came out of the sea, who, after he had done so, endeavoured to destory the mares; but they hindered him by their noise, and obliged him to return to the sea: after

* Mr. Hole, p, 27, says that this is probably one of the three islands near Ceylon called Ilhas de Cavalos, from the wild horses, to which the *Dutch* annually send mares to improve the breed.—Wolf's *Account of Coylon*, but p. 256, he alters his opinion.

which they carried home the mares, whose foals were kept for the king's use, and called sea-horses They added, that they were to get home to-morrow, and I been one day later, I must have perished, because the inhabited part of the island was at a great distance, and it would have been impossible for me to have got thither without a guide.

Whilst they entertained me thus, the horse came out of the sea, as they had told me, covered the mare, and afterwards would have devoured her ; but upon a great noise made by the grooms he left her, and went back to the sea.

Next morning they returned with their mares to the capital of the island, took me with them, and presented me to King Mihrage.* He asked me who I was, and by what adventure I came into his dominions, and, after I had satisfied him, he told me he was much concerned for my misfortune, and, at the same time, ordered that I should want nothing, which his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I frequented men of my own profession, and particularly inquired for those who were strangers. if perhaps I might hear any news from Bagdad, or find an apportunity to return thither, for King Mihrage's capital is situated on the bank of the sea, and has a fine harbour, where ships arrive daily from the different quarters of the world. I frequented also the society of the learned Indies, and took delight to hear them discourse ; but withal, I took care to make my court regularly to the king, and covered with the governors and petty kings, his tributaries; that were about him. They asked me a thousand questions about my country ; and I being willing to inform myself as to their laws and customs, asked them everything which I thought worth knowing.

There belongs to this king an island named Cassel ;

* We meet with King Mihrage in the Accounts of India and China by two Mahommedan travellers in the ninth century and the island of Zapage and the Friendly Islands answer to Borneo. —Hole.

they assured me that every night a noise of drums* was heard there, whence the mariners fancied that it was the residence of Degial.† I had a great mind to see this wonderful place, and in my way thither saw fishes of 100 and 200 cubits long‡ that occasion more fear than hurt, for they are so fearful that they will fly upon the rattling of two sticks or boards. I saw likewise other fishes about a cubit in length, that had heads like owls.§

As I was one day at the port, after my return, a ship arrived, and, as soon as she cast anchor, they began to unload her, and the merchants on board ordered their goods to be carried into the magazine. As I cast my eye upon some bales, and looked to the name, I found my own, and perceived the bales to be the same that I had embarked at Balsora. I also knew the captain; but being persuaded that he believed me to be drowned, I went and asked him whose bales these were. He repled that they belonged to a merchant of Bagdad, called Sindbad, who came to sea with him; but one day, being near an island, as we thought, he went ashore, with several other passengers, upon this supposed island, which was only a monstrous whale that lay asleep upon the surface of the water; but as soon as he felt the heat of the fire they had kindled upon his back to dress some victuals, he began to move, and dived under water: most of the persons who were upon him perished, and among them unfortunate Sindbad. Those bales belonged to him, and I am resolved to trade with them until I meet with some of his family, to whom I may return the profit. "Captain," said I, "I am that Sindbad whom you thought

* The same in one of the islands of Eolus. Perhaps the roaring of the waves among the rocks.—Hole. Like the cave in Britain, mentioned by Clemens Alexandrinus, where the wind produced a sound as of cymbals.

† Degial, with the Mohammedans, is the same as Antichrist with us. According to them he is to appear about the end of the world, and will conquer all the earth except Mecca, Medina, Tarsus, and Jerusalem, which are to be preserved by angels which he shall set round them.

‡ The sea-serpents on the Malabar coast.—Hole.

§ Martini mentions fishes with birds faces in the China seas.—Hole.

to be dead, and those bales are mine." Here Scheherazade stopt till next morning, and went on as follows :—

THE SEVENTY-SECOND NIGHT.

SINDBAD, pursuing the story, said to the company, when the captain heard me speak thus, "O heaven!" said he, "whom can we ever trust now-a-days! There is no faith left among men. I saw Sindbad perish with my own eyes, and the passengers on board saw it as well as I : and yet you tell me you are that Sindbad. What impudence is this! To look on you one would take you to be a man of probity ; and yet you tell a horrible falsehood in order to possess yourself of what does not belong to you." "Have patience, captain," replied I ; "do me the favour to hear what I have to say." "Very well," said he, "speak ; I am ready to hear you." Then I told him how I escaped, and by what adventure I met with the grooms of King Mihrage, who brought me to his court.

He began to abate of his confidence upon my discourse, and was soon persuaded that I was no cheat ; for there came people from his ship who knew me, paid me great compliments, and expressed much joy to see me alive. At last he knew me himself, and, embracing me, "Heaven be praised," said he, "for your happy escape ; I cannot enough express my joy for it. There are your goods ; toke and do with them what you will." I thanked him, acknowledged his probity, and, in requital, offered him part of my goods as a present, which he generously refused.

I took out what was most valuable in my bales, and presented it to King Mihrage, who, knowing my misfortune, asked me how I came by such rarities? I acquainted him with the whole story. He was mightily pleased at my good luck, accepted my present, and gave me one much more considerable in return. Upon this I took leave of him, and went aboard the same ship, after I had exchanged my goods for the commodities of that country. I carried with me wood of aloes, sandal, camphor, nutmegs, cloves, pepper, and ginger. We passed by several islands, and at last arrived at Balsora, from whence I came to this city, with

the value of 100,000 sequins.* My family and I received one another with all the transports of sincere friendship. I bought slaves of both sexes, fine lands and built me a great house; and thus I settled myself, resolving to forget the miseries I had suffered, and to enjoy the pleasures of life.

Sindbad stopped here, and ordered the musicians to go on with their concerts, which his story had interrupted. The company continued to eat and drink till the evening, when it was time to retire; when Sindbad sent for a purse of one hundred sequins, and giving it to the porter, said, "Take this, Hindbad; return to your home, and come back to-morrow to hear some more of my adventures." The porter went home, astonished at the honour done him, and the present made him. The relation of it was very agreeable to his wife and children, who did not fail to return thanks to God for what providence had sent him by the hand of Sindbad.

Hindbad put on his best clothes next day, and returned to the beautiful traveller, who received him with a pleasant air, aud caressed him heartily. When all the guests were come, dinner was set upon the table, and continued a long time. When it was ended, Sindbad, addressing himself to the company, said, "Gentlemen, be pleased to give me audience and listen to the adventures of my second voyage; they deserve your attention better than the first." Upon which every one held his peace, and Sindbad went on thus:—

THE SECOND VOYAGE OF SINDBAD THE SAILOR.

I designed, after my first voyage, to spend the rest of my days at Bagdad, as I had the honour to tell you yesterday; but it was not long ere I grew weary of a quiet life. My inclination to trade received. I bought goods proper for the commerce I intended, and put to sea a second time, with merchants of known probity. We embarked on board a good ship, and, after recommending ourselves to God, set sail. We traded from island to island, and exchanged commodities with great profit. One day we landed on an island covered with several sorts of fruit trees, but so unpeopled that we

* The Turkish sequin is about nine shillings sterling.

could neither see man nor beast upon it. We went to take a little fresh air in the meadows, and along the streams that watered them. Whilst some diverted themselves with gathering flowers, and others with gathering fruits, I took my wine and provisions, and sat down by a stream betwixt two great trees, which formed a curious shape. I made a very good meal, and afterwards fell asleep. I cannot tell how long I slept, but when I awaked the ship was gone.—Here Scheherazade broke off, because day appeared, but next night continued the story thus :—

THE SEVENTY-THIRD NIGHT.

I was very much surprised, said Sindbad, to find the ship gone. I got up, and looked about everywhere and could not see one of the merchants who landed with me. At last I perceived the ship under sail, but at such a distance that I last sight of her in a very little time.

I leave you to guess at my melancholy reflections in this sad condition; I was ready to die with grief. I cried out sadly, beat my head and breast, and threw myself down upon the ground, where I lay some time in a terrible agony, one afflicting thought being succeeded by another still more afflicting. I upbraided myself a hundred times for not being content with the produce of my first voyage, that might well have served me all my life. But all this was in vain, and my repentance out of season.

At last I resigned myself to the will of God; and not knowing what to do, I climbed up to the top of a great tree, from whence I looked about on all sides to see if therewas any thing that could give me hopes. When I looked towards the sea I could see nothing but sky and water; but looking towards the land I saw something white, and coming down from the tree I took up what provision I had left, and went towards it, the distance being so great that I could not distinguish what it was.

When I came nearer. I thought it to be a white bowl, of a prodigious height and bigness; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on

any side, but saw it was not, and that there was no climbing up to the top of it, it was so smooth. It was at least fifty paces round.

By this time the sun was ready to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more when I found it occasioned by a bird of a monstrous size, that came flying toward me. I remembered a fowl, called *roc*, that I had often heard mariners speak of, and conceived that the great bowl, which I so much admired, must needs be its egg. In short, the bird alighted, and sat over the egg to hatch it. As I perceived her coming I crept close to the egg, so that I had before me one the legs of the bird, which was as big as the trunk of a tree. I tied myself strongly to it with the cloth that went round my turban, in hopes that when the roc* flew away next morning, she would carry me with her out of this desert island. And after having passed the night in this condition, the bird actually flew away next morning, as soon as it was day, and carried me so high that I could not see the earth; she afterwards descended all of a sudden, with so much rapidity that I lost my senses; but when the roc was settled, and I found myself upon the ground, I speedily untied the knot, and had scarce done so when the bird, having taken up a serpent of a monstrous length in her bill, flew away †

The place where it left me was a very deep valley, encompassed on all sides with mountains, so high that they seemed to reach above the clouds, and so full of steep rocks that there was no possibility of getting out of the valley. This was a new perplexity; so that when I compared this place with the desert island from which the roc brought me, I found that I had gained nothing by the change.

* Marco Paolo, in his Travels, and Father Martini, in his History of China, speak of this bird called "Ruch," and say it will take up an elephant and a rhinoceros. See also Vigafetta, in Ramusio's Collection of Voyages, 1369. The combat between eagles and elephants is to be found in Pliny, Solinus, and Diodorus Siculus.—Hole.

† Of serpents devoured by eagles, see Marco Paolo, hereafter cited. Hole.

As I walked through this valley I perceived it was strewed with diamonds, some of which were of a surprising bigness. I took a great deal of pleasure to look upon them; but speedily I saw at a distance such objects as very much diminished my satisfaction, and which I could not look upon without terror; this was a great number of serpents, so big and so long, that the least of them was capable of swallowing an elephant. They retired in the daytime to their dens, where they hid themselves from the roc, their enemy, and did not come out but in the night-time.

I spent the day in walking about the valley, resting myself at times in such places as I thought most commodious. When night came on I went into a cave, where I thought I might be in safety. I stopped the mouth of it, which was low and straight, with a great stone, to preserve me from the serpents, but not so exactly fitted as to hinder light from coming in. I supped on part of my provisions; but the serpents, which began to appear, hissing about in the meantime, put me into such extreme fear that you may easily imagine I did not sleep. When day appeared the serpents retired, and I came out of the cave trembling. I can justly say that I walked a long time upon diamonds, without feeling an inclination to touch any of them. At last I sat down, and, notwithstanding my uneasiness, not having shut my eyes during the night, I fell sleep, after having eaten a little more of my provision; but I had scarce shut my eyes when something, that fell by me with great noise, awaked me. This was a great piece of fresh meat; and at the same time I saw several others fall down from the rocks in different places.

I always looked upon it to be a fable when I heard mariners and others discourse of the valley of diamonds and of the stratagems made use of by merchants, to get jewels from thence; but then I found it to be true. For in reality those merchants come to the neighbourhood of this valley when the eagles have young ones, and throwing great joints of meat into the valley, the diamonds, upon whose points they fall, stick to them; the eagles, which are stronger in this country than

anywhere else, pounce with great force upon those pieces of meat, and carry them to their nests upon the top of the rocks, to feed their young with; at which time the merchants, running to their nests, frighten the eagles by their noise, and take away the diamonds that stick to the meat.* And this stratagem they make use of to get the diamonds out of the valley, which is surrounded with such precipices that nobody can enter it.

I believed till then that it was not possible for me to get out of this abyss, which I looked upon as my grave; but then I changed my mind, for the falling in of those pieces of meat put me in hopes of a way of saving my life.—Here day began to appear, which obliged Schherazade to break off; but she went on with it next night as follows:—

THE SEVENTY-FOURTH NIGHT.

SIR, said she to the sultan, Sindbad continued the story of the adventure of his second voyage thus:—

I began to gather together the largest diamonds that I could see, and put them into the leathern bag in which I used to carry my provisions. I afterwards took the largest piece of meat I could find, tied it close round me with the cloth of my turban, and then laid myself upon the ground with my face downward, the bag of diamonds being tied fast to my girdle, that it could not possibly drop off.

I scarce laid me down before the eagles came; each of them seized a piece of meat, and one of the strongest having taken me up, with a piece of meat on my back, carried me to his nest on the top of the mountain. The merchants fell straightway to shouting, to frighten the eagles; and when they had obliged them to quit their prey, one of them came to the nest where I was. He was very much afraid when he saw me; but, recovering himself, instead of inquiring how I came thither, he began to quarrel with me, and asked why I stole his

* Epiphanius, in a treatise on the twelve stones in the Jewish high priest's breast-plate, tells a like story of the jacinths in the deserts of Scythia. Marco Paolo places it beyond Malabar, in a situation which would suit Golconda. See also Benjamin of Tudela, who travelled between 1160 and 1173.—HOLE.

goods. "You will treat me," replied I, "with more civility when you know me better. Do not trouble yourself, I have diamonds enough for you and myself too more than all the other merchants together. If they have any it is by chance; but I chose myself in the bottom of the valley all those which you see in this bag," and having spoken these words I shewed them to him. I had scarce done speaking when the other merchants came trooping about us much astonished to see me; but they were much more surprised when I told them my story. Yet they did not so much admire my stratagem to save myself as my courage to attempt it.

They carried me to the place where they stayed all together, and there having opened my bag, they were surprised at the largeness of my diamonds, and confessed that in all the courts where they had been they never saw any that came near them. I prayed the merchant to whom the nest belonged whither I was carried, (for every merchant had his own,) to take as many for his share as he pleased. He contented himself with one and that, too, the least of them; and when I pressed him to take more, without fear of doing me any injury, "No," said he, "I am very well satisfied with this, which is valuable enough to save me the trouble of making any more voyages, to raise as great a fortune as I desire.

I spent the night with those merchants, to whom I told my story a second time, for the satisfaction of those who had not heard it. I could not moderate my joy when I found myself delivered from the danger I have mentioned; I thought myself to be in a dream, and could scarce believe myself to be out of danger.

The merchants had thrown their pieces of meat into the valley for several days; and each of them being satisfied with the diamonds that had fallen to his lot, we left the place next morning all together, and travelled near high mountains, where there were serpents of a prodigious length, which we had the good fortune to escape. We took the first port we came at, and came to the Isle of Roha, where the trees grow that

yield camphor. This tree is so large, and its branches so thick, that a hundred men may easily sit under its shade. The juice, of which the camphor is made, runs out from a hole bored in the upper part of the tree, is received in a vessel, where it grows to a consistency, and becomes what we call camphor; and the juice thus drawn out, the tree withers and dies.

There is in this island the rhinoceros, a creature less than the elephant, but greater than the buffalo; they have a horn upon their nose, about a cubit long; this horn is solid, and cleft in the middle from one end to the other, and there is upon it white lines, representing the figure of a man. The rhinoceros fights with the elephant, runs his horn into his belly, and carries him off upon his head; but the blood and the fat of the elephant running into his eyes, and making him blind, he falls to the ground; and then, strange to relate, the roc comes and carries them both away in her claws, to be food for her young ones.

I pass over many other things peculiar to this island, lest I should be troublesome to you. Here I exchanged some of my diamonds for good merchandise. From thence we went to other isles; and at last, having touched at several trading towns of the main land, we landed at Balsora, from whence I went to Bagdad. There I immediately gave great alms to the poor, and lived honourably upon the vast riches I had brought and gained with so much fatigue. Thus Sindbad ended the story of the second voyage, gave Hindbad another hundred sequins, and invited him to come next day to hear the story of the third. The rest of the guests returned to their houses, and came again the next day at the same hour; and one may be sure the porter did not fail, having by this time almost forgot his former poverty. When dinner was over, Sindbad demanded attention, and gave them an account of his third voyage, as follows:—

SINDBAD THE SAILOR'S THIRD VOYAGE.

The pleasures of the life which I then led soon made me forget the risks I had run in my two former voyages; but being then in the flower of my age, I grew weary of living without business; and harden-

ing myself against the thought of any danger I might incur, I went from Bagbad, with the richest commodities of the country, to Balsora: there I embarked again with the merchants. We made a long voyage, and touched at several ports, where we drove a considerable trade. One day, being out in the main ocean, we were attacked by a horrible tempest, which made us lose our course. The tempest continued several days, and brought us before the port of an island, where the captain was very unwilling to enter; but we were obliged to cast anchor there. When we had furled our sails, the captain told us that this and some other neighbouring islands* were inhabited by hairy savages, who would speedily attack us; and though they were but dwarfs, yet our misfortune was such that we must make no resistance, for they were more in number than the locusts; and if we happened to kill one of them, they would all fall upon us and destroy us.—Here day beginning to appear, Schcherazade broke off her story, and continued it next night, as follows:—

THE SEVENTY-FIFTH NIGHT.

THIS discourse of the captain, said Sindbad, put the whole company into a great consternation; and we found very soon, to our cost, that what he had told us was but too true; an innumerable multitude of frightful savages, covered all over with red hair, and about two feet high,† came swimming towards us, and encompassed our ship in a little time. They spoke to us as they came near, but we understood not their language: they climbed up the sides of the ship with so much agility as surprised us. We beheld all this with mortal fear, without daring to offer to defend ourselves, or to speak one word to divert them from their mischievous design. In short, they took down our sails, cut the cable, and hauled to the shore, made us all get out and afterwards carried the ship into another island, from whence they came. All travellers carefully avoided that island where they left us, it being

* Ptolemy places the island of Satyrs, inhabited by cannibals, to the eastward of the island of Sunda.—HOLE.

† These are described by William de Rubruquis, 1253, and are supposed to be apes.—HOLE.

very dangerous to stay there, for a reason you shall hear anon ; but we were forced to bear our affliction with patience.

We went forward into the island, where we found some fruits and herbs to prolong our lives as long as we could ; but we expected nothing but death. As we went on, we perceived at a distance a great pile of building, and made towards it. We found it to be a palace, well built, and very lofty, with a gate of ebony of two leaves, which we thrust open. We entered the court, where we saw before us a vast apartment, with a porch, having on one side a heap of men's bones, and on the other a vast number of roasting spits. We trembled at this spectacle, and being weary with travelling, our legs failing under us, we fell to the ground, being seized with deadly fear, and lay a long time motionless.

The sun was set, and whilst we were in the lamentable condition just mentioned, the gate of the apartment opened with a great noise, and there came out the horrible figure of a black man, as high as a tall palmtree. He had but one eye, and that in the middle of his forehead, where it looked as red as a burning coal. His fore-teeth were very long and sharp, and stood out of his mouth, which was as deep as that of a horse ; his upper lip hung down upon his breast ; his ears resembled those of an elephant,* and covered his shoulders ; and his nails were as long and crooked as the talons of the greatest birds. At the sight of so frightful a giant we lost all sense, and lay like men dead.†

At last we came to ourselves, and saw him sitting in the porch, looking at us. When he had considered us well, he advanced towards us, and laying his hand upon me, he took me up by the nape of my neck, and turned me round as a butcher would do a sheep's head. After having viewed me well, and perceiving me to be so lean that I had nothing but skin and bone, he let

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* The long-eared people, mentioned by Strabo and Pliny, vii. 2 ; and Marsden's "History of Sumatra," p. 47.—Hole.

† Without going back to the Cyclops in the ninth book of the "Odyssey," Sir John Mandeville will furnish such one eyed giants in one of the Indian islands.—Hole.

me go. He took up all the rest, one by one, viewed them in the same manner, and the captain being the fattest, he held him with one hand, as I would do a sparrow, and thrusting a spit through him, kindled a great fire, roasted, and ate him in his apartment for his supper; which being done, he returned to his porch, where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. For our parts, it was not possible for us to enjoy any rest; so that we passed that night in the most cruel fear that can be imagined. Day being come, the giant awaked, got up, went out, and left us in the palace.

When we thought him at a distance, we broke the melancholy silence we had kept all night, and every one grieving more than another, we made the palace resound with our complaints and groans. Though there were a great many of us, and we had but one enemy, we had not at first the presence of mind to think of delivering ourselves from him by his death. This enterprise, however, though hard to put in execution, was the only design we ought naturally to have formed.

We thought of several other things, but determined nothing; so that submitting to what it should please God to order concerning us, we spent the day in running about the island for fruit and herbs to sustain our lives. When evening came, we sought for a place to lie in, but found none; so that we were forced, whether we would or not, to return to the palace.

The giant failed not to come back, and supped once more upon one of our companions; after which he slept and snored till day, and then went out and left us as formerly. Our condition was so very terrible, that several of my comrades designed to throw themselves into the sea rather than die so srtrange a death; and those who were of this mind argued with the rest to follow their example: upon which one of the company answered, that we were forbidden to destroy ourselves; but al owing it to be lawful, it was more reasonable to think of a way to rid ourselves of the barbarous tyrant who designed so cruel a death for us.

Having thougt of a project for that end, I com-

municated the same to my comrades, who approved of it. "Brethren," said I, "you know there is a great deal of timber floating upon the coast: if you will be advised by me, let us make several floats of it that may carry us; and when they are done, leave them there till we think fit to make use of them. In the meantime we will execute the design to deliver ourselves from the giant; and if it succeed, we may stay here with patience till some ship pass by, that may carry us out of this fatal island; but if it happen to miscarry, we will speedily get to our floats, and put to sea. I confess that exposing ourselves to the fury of the waves, we run a risk of losing our lives; but if we do, is it not better to be buried in the sea than in the entrails of this monster, who has already devoured two of us?" My advice was relished, and we made ffloats capable af carrying three persons each.

We returned to the palace towards the evening, and the giant arrived a little while after. We were forced to conclude on seeing another of our comrades roasted. But at last we revenged ourselves on the brutish giant thus: after he had made an end of his cursed supper, he lay down on his back and fell asleep. As soon as we heard him snore,* according to his custom, nine of the boldest among us, and myself, took each of us a spit, and putting the points of them into the fire till they were burning hot, we thrust them into his eye all at once, and blinded him. The pain occasioned him to make a frightful cry, and to get up and stretch out his hands, in order to sacrifice some of us to his rage; but we ran to such places as he could not find us: and after having sought for us in vain, he groped for the gate, and went out, howling dreadfully.—Scheherazade stopped here, but next night resumed her story thus:—

THE SEVENTY-SIXTH NIGHT.

We went out of the palace after the giant, continued Sindbad, and came to the shore, where we had left our floats, and put them immediately into the sea. We waited till day, in order to get upon them, in case the giant came towards us with any guide of his own

* It would seem the Arabian author has taken this story from Homer's "Odyssey,"

species; but we hoped, if he did not appear by sun-rising and give over his howling, which we still heard, that he would die; and if that happened to be the case, we resolved to stay in that island, and not to risk our lives upon the floats; but day had scarce appeared, when we perceived our cruel enemy, accompanied with two others almost of the same size, leading him, and a great number more coming before him with a very quick pace.

When we saw this, we made no delay, but got immediately upon our floats, and rowed off from the shore. The giants, who perceived this, took up great stones, and running the shore, entered the water up to the middle, and threw so exactly, that they sunk all the floats but that I was upon; and all my companions, except the two with me, were drowned. We rowed with all our might and got out of the reach of the giants; but when we got out to sea, we were exposed to the mercy of the waves and winds, and tossed about, sometimes on one side, and sometimes on another, and spent that night and the following day under a cruel uncertainty as to our fate; but next morning we had the good luck to be thrown upon an island, where we landed with much joy. We found excellent fruit there, that gave us great relief, so that we pretty well recovered our strength.

In the evning we fell asleep on the bank of the sea, but were awaked by the noise of a serpent as long as a palm-tree, whose scales made a rustling as he crept along. He swallowed up one of my comrades, notwithstanding his loud cries and the efforts he made to rid himself of the serpent; which shaking him several times against the ground, crushed him; and we could hear him gnaw and tear the poor wretch's bones when we had fled a great distance from him. Next day we saw the serpent again, to our great terror; when I cried out, "O Heaven, to what dangers are we exposed! We rejoiced yesterday at our having escaped from the cruelty of a giant and the rage of the waves, and now are we fallen into another danger altogether as terrible."

As we walked about we saw a large tall tree, upon

which we designed to pass the following night for our security ; and having satisfied our hunger, we mounted it accordingly. A little while after the serpent came hissing to the root of the tree, raised itself up against the trunk of it, and meeting with my comrade, who sat lower than I, swallowed him at once, and went off.

I stayed upon the tree till it was day, and then came down, more like a dead man than one alive, expecting the same fate with my two compa nions. This filled me with horror, so that I was going to throw myself into the sea ; but nature prompting us to a desire to live as long as we can, I withstood this temptation to despair, and submitted myself to the will of God, who disposes of our lives at his pleasure.

In the meantime I gathered together a great quantity of small wood, brambles, and dry thorns, and making them up into faggots, made a great circle with them round the tree, and also tied some of them to the branches over my head. Having done thus, when the evening came I shut myself up within this circle, with this melancholy piece of satisfaction, that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent failed not to come at the usual hour, and went round the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made ;so that he lay till day, like a cat watching in vain for a mouse that has retired to a place of safety. When day appeared he retired ; but I dared not to leave my fort until the sun arose.

I was fatigued with the toil he had put me to and suffered so much by his poisonous breath, that, death seeming more eligible to me than the horror of such a condition, Icame down from the tree, and, not thinking on the resignation I had made to the will of God the preceding day, I ran towards the sea, with a design to throw myself into it headlong. Here Scheherazade stopped because day appeared, and next night continued her story thus :—

THE SEVENTY-SEVENTH NIGHT.

SINDBAD pursued the account of his third voyage

thus :—God, said he, took compassion on my desperate state ; for just as I was going to throw myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could, and taking the linen from my turban, displayed it, that they might observe me. This had the desired effect ; all the crew perceived me, and the captain sent his boat for me. As soon as I came aboard, the merchants and seamen flocked about me to know how I came to that desert island ; and after I had told them of all that befell me, the oldest of them said to me, they had several times heard of the giants that dwelt in that island, that they were cannibals, and ate men raw as well as roasted ; and as to the serpents, they added that there were abundance in the isle, that hid themselves by day, and came abroad by night. After having testified their joy at my escaping so many dangers, they brought me the best of what they had to eat ; and the captain, seeing that I was all in rags, was so generous as to give me one of his own suits. We were at sea for some time, touched at several islands, and at last landed on that of Salabat,* where there grows sanders, a wood of great use in physic we entered the port, and came to an anchor. The merchants began to unload their goods, in order to sell or exchange them. In the meantime the captain came to me, and said, "Brother, I have here a parcel of goods that belonged to a merchant who sailed some time on board this ship ; and he being dead, I design to dispose of them for the benefit of his heirs, when I know them." The bales he spoke of lay on the deck, and, shewing them to me, he said, "There are the goods ; I hope you will take care to sell them, and you shall have factorage." I thanked him that he gave me an opportunity to employ myself, because I hated to be idle.

The clerk of the ship took an account of all the bales, with the names of the merchants to whom they belonged ; and when he asked the captain in whose name he should enter those he gave him the charge of,

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* Possibly Timor, which Linschoten celebrates for its woods and wildernesses of sanders, Purchas' Pilgrims, ii. p. 1784. HOLE.

"Enter them," said the captain, "in the name of Sindbad the sailor." I could not hear myself named without some emotion; and looking steadfastly on the captain, I knew him to be the person who, in my second voyage, had left me in the island where I fell asleep by a brook, and set sail without me or sending to see for me: but I could not remember him at first, he was so much altered since I saw him.

And as for him, who believed me to be dead, I could not wonder at his not knowing me. "But captain," said I, "was the merchant's name, to whom those bales belonged, Sindbad?" "Yes," replied he, "that was his name; he came from Bogdad and embarked on board my ship at Balsora. One day, when we landed at an island to take in water and other refreshments, I know not by what mistake, I set sail without observing that he did not re-embark with us; neither I nor the merchants perceived it till four hours after. We had the wind in our stern, and so fresh a gale, that it was not then possible for us to tack about for him." "You believed him then to be dead?" said I "Certainly," answered he. "No, captain" said I; "look upon me, and you may know that I am Sindbad, whom you left on that desert island. I fell asleep by a brook, and when I awaked, I found all the company gone." At these words the captain looked steadfastly upon me.— Here Scheherazade perceiving day, broke off her story, and next day resumed it thus:—

THE SEVENTY-EIGHTH NIGHT.

The captain, continued Sindbad, having considered me attentively, knew me at last, embraced me, and said, "God be praised that fortune has supplied my defect. There are your goods which I always took care to preserve, and to make the best of them at every port where I touched. I restore them to you with the porfit I have made of them." I took them from him, and at the same time acknowledged how much I owed to him.

From the isle of Salabat we went to another, where I furnished myself with cloves, cinnamon, and other spices. As we sailed from that island we saw a

tortoise that was twenty cubits in length and breadth.* We observed also a fish, which looked like a cow, and gave milk,† and its skin is so hard that they usually make bucklers of it. I saw another which had the shape and colour of a camel.‡ In short, after a long voyage, I arrived at Balsora, and from thence returned to this city of Bagdad, with so much riches that I knew not what I had. I gave a great deal to the poor, and bought another great estate in addition to what I had already.

Thus Sindbad finished the history of his third voyage gave another hundred sequins to Hindbad, and invited him to dinner again next day, to hear the story of his fourth voyage. Hindbad and the company retired; and next day, when they returned, Sindbad after dinner continued the story of his adventures.

THE FOURTH VOYAGE OF SINDBAD THE SAILOR.

The pleasure, said he and the divertisements I took after my third voyage, had not charms enough to divert me from another. I was again prevailed upon by my passion for traffic, and curiosity to see new things. I therefore settled my affairs, and having provided a stock of goods fit for the places where I designed to trade, I set out on my journey. I took the way of Persia, of which I travelled over several provinces, and then arrived at a port, where I embarked. We set sail, and having touched at several ports of the main land, and some of the eastern islands, we put out to sea, and were overtaken by such a sudden gust of wind as obliged the captain to furl his sails, and to take all other necessary precautions to prevent the danger that threatened us: but all was in vain; our endeavours had no effect: the sails were torn in a thousand pieces, and the ship was stranded; so that a great many of the merchants and seamen were drowned, and the cargo lost.

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* Elllian, Hist. An. xvi. 16, describes Tortoises fifteen cubits long, the shells big enough to cover a house; and Mandeville says three men might hide under them, in the island of Calonah, not far from Java.—HOLE.

† The Hippopotamus.

‡ The Manatre.

Scheherazade perceiving day, held her peace; but resumed her story next night, as follows:—

THE SEVENTY-NINTH NIGHT.

I had the good fortune, continued Sindbad, with several of the merchants and mariners, to get a plank, and we were carried by the current to an island which lay before us: there we found fruit and spring water, which preserved our lives. We stayed all night near the place where the sea cast us ashore, without consulting what we should do, our misfortune had dispirited us so much.

Next morning, as soon as the sun was up, we walked from the shore, and advancing into the island, saw some houses, to which we went; and as soon as we came thither we were encompassed by a great number of blacks, who seized us, shared us among them, and carried us to their respective habitations.*

I, and five of my comrades, were carried to one place; they made us sit down immediately, and gave us a certain herb, which they made signs to us to eat My comrades, not taking notice that the blacks ate none themselves, consulted only the satisfying of their own hunger, and fell to eating with greediness; but I, suspecting some trick, would not so much as taste it, which happened well for me; for in a little time after I perceived my companions had lost their senses, and that when they spoke to me they know not what they said

The blacks fed us afterwards with rice, prepared with oil of cocoa-nuts; and my comrades, who had lost their reason, ate of it greedily. I ate of it also, but very sparingly. The blacks gave us that herb at first on purpose to deprive us of our senses,† that we might not be aware of the sad destiny prepared for us; and they gave us rice on purpose to fatten us; for, being cannibals, their design was to eat us as soon

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* In the sea of Andaman, or Bay of Bengal, the Mohammedan travellers, in the ninth century, mention negro cannibals. Ptolemy places them in the same Bay in the Nicobar Island.—HOLE.

† The lotus of Homer's "Odyssey," the intoxicating "seeds' of Sumatra, mentioned by Davis, 1597; and the herb "dutron" of Linschoten, or "dutro" of Lobo: "durty" and "bung," or "bang" of Pryer.—HOLE.

as we grew fat. They did accordingly eat my comrades who were not sensible of their condition, but my senses being entire, you may easily guess, gentlemen, that instead of growing fat, as the rest did, I grew learner every day. The fear of death under which I laboured, turned all my food into poison. I fell into a languishing distemper, which proved my safety; for the blacks, having killed and eaten up my companions, seeing me to be withered, lean, and sick deferred my death till another time.

Meanwhile I had a great deal of liberty, so that there was scarce any notice taken of what I did; and this gave me an opportunity one day to get at a distance from the houses, and to make me escape. An old man who saw me, and suspected my design, called to me as loud as he could to return; but instead of obeying him I redoubled my pace, and quickly got out of sight. At that time there was none but the old man about the house, the rest being abroad, and not to come home till night, which was pretty usual with them: therefore, being sure that they could not come time enough to pursue me, I went on till night, when I stopped to rest a little, and to eat some of the provisions I had taken care of; but I speedily set forward again, and travelled seven days, avoiding those places which seemed to be inhabited, and lived for the most part upon cocoa-nuts, which served me both for meat and drink. On the eighth day I came near the sea, and saw all of a sudden white people like myself, gathering pepper,* of which there was great plenty in that place. This I took to be a good omen, and went to them without any scruple.—Scheherazade broke off here, and went on with the story next night, as follows:—

THE EIGHTIETH NIGHT

THE people who gathered pepper, continued Sindbad, came to meet me as soon as they saw me, and asked me, in Arabic, who I was, and whence I came. I was overjoyed to hear them speak in my own language, and satisfied their curiosity by giving them an account

* Sunda Islands and Sumatra produce plenty of pepper and cocoa-nuts.—HOLE.

of my shipwreck, and how I fell into the hands of the blacks. "Those blacks," replied they, "eat men; and by what miracle did you escape their cruelty?" I told them the same story I now tell you, at which they were wonderfully surprised.

I stayed with them till they had gathered their quantity of pepper, and then sailed with them to the island from whence they came. They presented me to their king, who was a good prince. He had the patience to hear the relation of my adventures, which surprised him; and he afterwards gave me clothes, and commanded care to be taken of me.

The island was very well peopled, plentiful in every thing, and the capital was a place of great trade. This agreeable retreat was very comfortable to me after my misfortune; and the kindness of this generous prince towards me, completed my satisfaction. In a word, there was not a person more in favour with him than myself; and by consequence, every man in court and city sought to oblige me; so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing, which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. This made me one day take the liberty to ask the king how that came to pass. His majesty answered, that I talked to him of things which nobody knew the use of in his dominions.

I went immediately to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterwards went to a locksmith, who made me a bridle according to the pattern I shewed him, and then he made me also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so pleased with them that he testified his satisfaction by large presents to me. I could not avoid making several others for his ministers and principal officers of his household, who all of them made me presents that

enriched me in a little time. I also made some for the people of best quality in the city, which gained me great reputation and regard.

As I made my court very constantly to the king, he said to me one day, "Sindbad, I love thee ; and all my subjects who know thee treat thee according to my example. I have one thing to demand of thee, which thou must grant." "Sir," answered I, "there is nothing but what I will do, as a mark of my obedience to your majesty, whose power over me is absolute." "I have a mind thou shouldst marry," replied he, "that so thou mayst stay in my dominion, and think no more of thy own country." I dared not resist the prince's will ; and so he gave me one of the ladies of his court, a noble, beautiful, chaste, and rich lady. The ceremonies of marriage being over, I went and dwelt with the lady, and for some time we lived together in perfect harmony. I was not, however, very well satisfied with my condition, and therefore designed to make my escape on the first occasion, and to return to Bagdad ; which my present settlement, how advantageous soever, could not make me forget.

While I was thinking on this, the wife of one of my neighbours, with whom I had contracted a very strict friendship, fell sick, and died. I went to see and comfort him in his affliction ; and finding him swallowed up with sorrow, I said to him, as soon as I saw him, "God preserve you and grant you a long life." "Alas!" replied he, "how do you think I should obtain that favour you wish me ! I have not above an hour to live." "Pray," said I, "do not entertain such a melancholy thought ; I hope it will not be so, but that I shall enjoy your company for many years." "I wish you," said he "a long life ; but for me my days are at an end, for I must be buried this day with my wife.* This is a law which our ancestors established in this island, and always observed it inviolably. The living husband is interred with the

* Mandeville mentions the burying the wives alive with the dead husband, in the island of Calanack and Jerome, the husband with the wives in Scythia.—HOLE.

dead wife, and the living wife with the dead husband. Nothing can save me: every one must submit to this law."

While he was entertaining me with an account of this barbarous custom, the very hearing of which frightened me cruelly, his kindred, friends, and neighbours came in a body to assist at the funerals. They put on the corpse the woman's richest apparel, as if it had been her wedding day, and dressed her with all her jewels; then they put her into an open coffin, and lifting it up, began their march to the place of burial. The husband walked at the head of the company, and followed the corpse. They went up to a high mountain, and when they came thither, took up a great stone, which covered the mouth of a very deep pit, and let down the corpse with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be put into another open coffin without resistance, with a pot of water, and seven little loaves, and was let down in the same manner as they let down his wife. The mountain was pretty long, and reached to the sea. The ceremony being over, they covered the hole again with the stone, and returned,

It is needless, gentlemen, for me to tell you that I was the only melancholy spectator of this funeral, whereas the rest were scarcely moved at it, the practice was so customary to them. I could not forbear speaking my thoughts of this matter to the king. "Sir," said I, "I cannot but wonder at the strange custom in this country, of burying the living with the dead. I have been a great traveller, and seen many countries, but never heard of so cruel a law." "What do you mean, Sindbad?" said the king: "it is a common law. I shall be interred with the queen, my wife, if she die first." "But, sir," said I, "may I presume to ask your majesty if strangers be obliged to observe this law?" "Without doubt," replied the king, (smiling at the occasion of my question,) "they are not exempted, if they be married in this island."

I went home very melancholy at this answer; for the fear of my wife's dying first, and that I should be interred alive with her, occasioned me very mortify-

ing reflections. But there was no remedy : I must have patience, and submit to the will of God I trembled, however, at every little indisposition of my wife : but alas! in a little time my fears came upon me all at once, for she fell sick, and died in a few days.

Scheherazade stopt here for that time, and resumed the thread of her story next night, thus :—

THE EIGHTY-FIRST NIGHT.

You may judge of my sorrow, continued Sindbad ; to be interred alive, seemed to me as deplorable an end as to be devoured by cannibals. But I must submit ; the king and all his court would honour the funeral with their presence, and the most considerable people of the city did the like. When all was ready for the ceremony, the corpse was put into a coffin, with all her jewels and magnificent apparel. The cavalcade began ; and as second actor in this doleful tragedy, I went next the corpse, with my eyes full of tears, bewailing my deplorable fate. Before I came to the mountain, I made an essay on the minds of the spectators. I addressed myself to the king in the first place, and then to all those who were round me, and bowing before them to the earth, to kiss the border of their garments, I prayed them to have compassion upon me. " Consider," said I, " that I am a stranger, and ought not to be subject to this rigorous law, and that I have another wife and children in my own country."* It was no purpose for me to speak thus. No soul was moved at it ; on the contrary, they made haste to let down my wife's corpse into the pit, and put me down the next moment in an open coffin, with a vessel full of water, and seven loaves. In short, the fatal ceremony being performed, they covered up the mouth of the pit, notwithstanding the excess of my grief, and my lamentable cries.

As I came near the bottom, I discovered, by the help of the little light that came from above, the nature of this subterraneous place. It was a vast long cave, and might be about fifty fathoms deep. I immediately smelt an insufferable stench, proceeding from the

* He was a Mohammedan, and they allow polygamy.

multitude of dead corpses which I saw on the right and left ; nay, I fancied that I heard some of them sigh out their last. However, when I got down I immediately left my coffin, and getting at a distance from the corpses, held my nose, and lay down upon the ground, where I stayed a long time bathed in tears. Then reflecting on my sad lot, "It is true." said I, "that God disposes all things according to the decrees of his providence ; but, poor Sindbad, art not thou thyself the cause of thy being brought to die so strange a death ? Would to God thou hadst perished in some of those tempests which thou hast escaped ! Then thy death had not been so lingering and terrible in all its circumstances. But thou hast drawn all this upon thyself by thy accursed avarice. Ah ! unfortunate wretch, shouldst thou not rather have stayed at home, and quietly enjoyed the fruits of the labour ?"

Such were the vain complaints with which I made the cave to echo, beating my head and stomach out of rage and despair, and abandoning myself to the most afflicting thoughts. Nevertheless I must tell you, that instead of calling death to my assistance in that miserable condition, I felt still an inclination to live, and to do all I could to prolong my days. I went groping about, with my nose stopped, for the bread and water that was in my coffin, and I took some of it. Though the darkness of the cave was so great that I could not distinguish day and night, yet I always found my coffin again, and the cave seemed to be more spacious and fuller of corpses than it appeared to me at first. I lived for some days upon my bread and water, which being all spent, at last I prepared for death.—At these words Scheherazade left off, but resumed the story next night thus :—

THE EIGHTY-SECOND NIGHT.

As I was thinking of death, continued Sindbad, I heard the stone lifted up from the mouth of the cave, and immediately the corpse of a man was let down. When men are reduced to necessity, it is natural for them to come to extreme resolutions. While they let down the woman, I approached the place where her coffin was to be put, and as soon I as perceived they

were covering again the mouth of the cave. I gave the unfortunate wretch two or three great blows over the head with a large bone that I found; which stunned, or, to say the truth, killed her. I committed this inhuman action merely for the sake of the bread and water that were in her coffin and thus I had provisions for some days more. When that was spent, they let down another dead woman, and a live man. I killed the man in the same manner, and, as good luck would have it for me, there was then a sort of mortality in the town, so that by this means I did not want for provisions.

One day, as I had despatched another woman, I heard something walking, and blowing or panting as it walked. I advanced towards that side from whence I heard the noise, and upon my approach the thing puffed and blew harder, as if it had been running away from me. I followed the noise, and the thing seemed to stop sometimes, but always fled and blew as I approached. I followed it so long, and so far, till at last I perceived a light, resembling a star; I went on towards that light, and sometimes lost sight of it, but always found it again, and at last discovered that it came through a hole in the rock, large enough for a man to get out at.

Upon this I stopped some time to rest myself, being much fatigued with pursuing this discovery so fast: afterwards coming up to the hole, I went out at it, and found myself upon the bank of the sea. I leave you to guess the excess of my joy: it was such, that I could scarce persuade myself of its being real.

But when I was recovered from my surprise, and convinced of the truth of the matter, I found the thing which I had followed, and heard puff and blow, to be a creature which came out of the sea, and was accustomed to enter at that hole to feed upon the dead carcases *

I examined the mountain, and perceived it to be situated betwixt the sea and the town, but without any passage or way to communicate with the latter, the rocks on the side of the sea were so rugged and steep.

* See the escape of Aristomenes, in his life by Rowe.—HOLE.

I fell down upon the shore to thank God for this mercy, and afterwards entered the cave again to fetch bread and water, which I did by daylight, with a better appetite than I had done since my interment in the dark hole.

I returned thither again, and groped about among the biers for all the diamonds, rubies pearls, gold bracelets, and rich stuffs I could find ; these I brought to the shore, and tying them up neatly into bales, with the cords that let down the coffins, I laid them together upon the bank, waiting till some ship passed by, without fear of rain, for it was not then the season.

After two are three days, I perceived a ship that had but just come out of the harbour, and passed near the place where I was. I made a sign with the linen of my turban, and called to them as loud as I could. They heard me, and sent a boat to bring me on board, when the mariners asked by what misfortune I came thither. I told them that I had suffered shipwreck two days ago, and made shift to get ashore with the goods they saw. It was happy for me that those people did not consider the place where I was nor inquire into the probability of what I told them ; but, without any more ado, took me on board with my goods. When I came to the ship, the captain was so well pleased to have saved me, and so much taken up with his own affairs, that he also took the story of my pretended shipwreck upon trust, and generously refused some jewels which I offered him.

We passed by several islands, and among others that called the Isle of Bells, about ten days' sail from Serendib,* with a regular wind, and six from that of Kela, where we landed. This island produces lead mines, Indian canes,† and excellent camphor.

The king of the Isle of Kela is very rich and potent; and the Isle of Bells, which is about two days' journey in extent, is also subject to him. The inhabitants are so barbarous that they still eat human flesh. After

* Serendib is Ceylon, and Kela is Cala, or Calabar, where the Arabians touched in their way to China ; so that it must have been somewhere about the Point of Malabar.—RENAUDOT.

† Sugar-canes, or bamboo trees.

we had finished our commerce in that island, we put to sea again, and touched at several other ports; at last I arrived happily at Bagdad with infinite riches, of which it is needless to trouble you with the detail. Out of thankfulness to God for his mercies, I gave great alms for the support of several mosques, and for the subsistence of the poor, and employed myself wholly in enjoying my kindred and friends, and making merry with them.

Here Sindbad finished the relation of his fourth voyage, which was more surprising to the company than all the three former. He gave a new present of a hundred sequins to Hindbad, whom he prayed to return with the rest next day at the same hour, to dine with him, and hear the story of his fifth voyage. Hindbad and the rest of his guests took leave of him, and retired. Next morning when they all met, they sat down at table, and when dinner was over, Sindbad began the relation of his fifth voyage as follows:—

THE FIFTH VOYAGE OF SINDBAD THE SAILOR.

The pleasures I enjoyed had again charms enough to make me forget all the troubles and calamities I had undergone, without curing me of my inclination to make new voyages. Therefore I bought goods, ordered them to be packed up and loaded, and set out with them for the best sea-port; and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I stayed till one was built on purpose, at my own charge. When the ship was ready, I went on board with my goods; but not having enough to load her, I took on board several merchants of different nations, with their merchandise.

We sailed with the first fair wind, and, after a long navigation, the first place we touched at was a desert island, where he found an egg of a roc, equal in bigness to that I formerly mentioned. There was a young roc in it just ready to be hatched, and the bill of it began to appear.

At these words Scheherazade stopt, because day began to enter the Sultan's apartment; but next night she resumed her story thus:—

THE EIGHTY-THIRD NIGHT.

SINDBAD the sailor, said she, continued the relation of

his fifth voyage as follows :—The merchants whom I had taken on board my ship, and who landed with me, broke the egg with hatchets, and made a hole in it, from whence they pulled out the young roc, piece after piece, and roasted it. I had earnestly persuaded them not to meddle with the egg, but they would not listen to me.

Scarcely had they made an end of their feast when there appeared in the air, at a considerable distance from us, two great clouds. The captain whom I hired to manage my ship, knowing, by experience, what it meant, cried that it was the male and female roc, that belonged to the young one, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us. We made haste to do so, and set sail with all possible diligence.

In the meantime the two rocs approached with a frightful noise, which they redoubled when they saw the egg broken, and their young one gone. But having a mind to avenge themselves, they flew back towards the place from whence they came, and disappeared for some time, while we made all the sail we could, to prevent that which unhappily befell us.

They returned, and we observed that each of them carried between thier talons, stones or rather rocks, of a monstrous size. When they came directly over my ship, they hovered, and one of them* let fall a stone; but by the dexterity of the steersman, who turned the ship with the rudder, it missed us, and, falling by the side of the ship into the sea, divided the water so, that we almost could see to the bottom. The other roc, to our misfortune, threw the stone so exactly upon the middle of the ship, that it split in a thousand pieces. The mariners and passengers were all killed by the stone, or sunk. I myself had the last fate; but as I came up again, I fortunately caught hold of a piece of the wreck, and, sometimes swimming with one hand, and sometimes with the other, but always holding fast my board, the wind and the tide favouring me. I came to an island, whose shore was very steep. I

*Bochart, (Hieroz,) vol. ii. p. 854, tells a story exactly similar to *Demur* or *Damur*' another writer who died in 1405,

overcame that difficulty, however, and got ashore.

I sat down upon the grass, to recover myself a little from the fatigue; after which I got up, and went into the island to view it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green, and others ripe fruits, and streams of fresh pure water, with pleasant windings and turnings. I ate the fruits, which I found excellent, and drank the water, which was very pleasant.

Night being come, I lay down upon the grass in a conveinent place enough, but I could not sleep an hour at a time, my mind was so disturbed with the fear of being alone in so desert a place. Thus I spent the best part of the night in fretting, and reproached myself for my imprudence in not staying at home rather than undertaking this last voyage. These reflections carried me so far, that I began to form a design against my own life; but daylight dispersed those melancholy thoughts, and I got up and walked among the trees, but not without apprehensions of danger.

When I was a little advanced into the island, I saw an old man,* who appeared very weak and feeble. He sat upon the bank of a stream, and at first I took him to be one who had been shipwrecked like myself. I went towards him and saluted him; but he only bowed his head a little. I asked him what he did there; but, instead of answering me, he made a sign for me to take him upon my back, and carry him over the brook, signifying that it was to gather fruit.

I believed him really to stand in need of my help, so took him upon my back, and, having carried him over, bid him get down, and for that end stooped, that he might get off with ease; but instead of that (which I laugh at every time I think of it,) the old man, who to me appeared very decreipt, clasped his legs nimbly about my neck, and then I perceived his skin to resemble that of a cow. He sat astride upon my shoulders, and held my throat so tight, that I thought he would have strangled me, the fright of which made me faint away and fall down.

Day appearing, Scheherazade was obliged to stop

* An ourang-outang.—Hole.

here, but pursued her story thus next night:—

THE EIGHTY-FOURTH NIGHT.

NOTWITHSTANDING my fainting, continued Sindbad, the ill-natured old fellow kept fast about my neck, but opened his legs a little, to give me time to recover my breath. When I had done so, he thrust one of his feet against my stomach, and struck me so rudely on the side with the other, that he forced me to rise up against my will. Being got up, he made me walk under the trees, and forced me now and then to stop to gather and eat fruit such as we found. He never left me all day, and when I lay down to rest myself by night, he laid himself down with me, holding always fast about my neck. Every morning he pushed me to make me awake, and afterwards obliged me to get up and walk, and pressed me with his feet. You may judge then, gentlemen, what trouble I was in, to be loaded with such a burden which I could by no means rid myself from.

One day I found in my way several dry calabashes that had fallen from a tree. I took a large one, and, after cleaning it, pressed into it some juice of grapes,* which abounded in the Island. Having filled the calabash, I set it in a convenient place; and coming hither again some days after, I took up my calabash, and setting it to my mouth, found the wine to be so good, that it made me presently not only forget my sorrow, but I grew vigorous, and was so light-hearted that I began to sing and dance as I walked along.

The old man perceiving the effects which this drink had upon me, and that I carried him with more ease than I did before, made a sign for me to give him some of it. I gave him the calabash, and the liquor pleasing his palate, he drank it all off. There being enough of it to fuddle him, he became drunk immediately, and the fumes getting up into his head, he began to sing after his manner, and to dance with his breach upon my shoulders. His jolting made him vomit, and he loosened his legs from about me by degrees; so finding that he did not press me as before, I threw him upon

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* Grapes grow in the isles of Bauda. Hain's Collect. vol. i. p. 161.—HOLE.

the ground, where he lay without motion ; and then I took up a great stone, with which I crushed his head to pieces.

I was extremely rejoiced to be freed thus for ever from this cursed old fellow, and walked upon the bank of the sea, where I met the crew of a ship that had cast anchor to take in water to refresh themselves. They were extremely surprised to see me, and to hear the particulars of my adventures. You fell, said they, into the hands of the old man of the sea, and are the first that ever escaped strangling by him. He never left those he had once made himself master of, till he destroyed them, and he had made this island famous by the number of men he has slain ; so that the merchants and mariners who landed upon it dared not to advance into the island but in numbers together.

After having informed me of those things, they carried me with them to the ship. The captain received me with great satisfaction when they told him what had befallen me. He put out again to sea, and after some days' sail we arrived at the harbour of a great city, whose houses were built with good stone.

One of the merchants of the ship, who had taken me into his friendship, obliged me to go along with him, and carried me to a place appointed for a retreat for foreign merchants. He gave me a great bag, and having recommended me to some people of the town, who used to gather cocoa-nuts, he desired them to take me with them to do the like. "Go," said he, "follow them, and do as you see them do and do not separate from them, otherwise you will endanger your life." Having thus spoken, he gave me provisions for the journey, and I went with them.

We came to a great forest of trees, extremely straight and tall, and their trunks so smooth that it was not possible for any man to climb up to the branches that bore the fruit. All the trees were cocoa-trees, and when we entered the forest we saw a great number of apes of several sizes, that fled as soon as they perceived us and, climbed up to the top of the trees with surprising swiftness.

Scheherazade would have gone on, but day appear-

ing prevented her, and next night she resumed her discourse as follows :—

THE EIGHTY-FIFTH NIGHT.

THE merchants with whom I was, continued Sindbad, gathered stones, and threw them at the apes on the top of the trees. I did the same, and the apes out of revenge threw cocoa-nuts at us as fast, and with such gestures as sufficiently testified their anger and resentment. We gathered up the cocoa-nuts, and from time to time threw stones to provoke the apes ; so that by this stratagem we filled our bags with cocoa-nuts, which it had been impossible for us to have done otherwise.

When we had gathered our number, we returned to the city, where the merchant who sent me to the forest gave me the value of the cocoas I brought. "Go on," said he, "and do the like every day, until you have got money enough to carry you home." I thanked him for his good advice, and insensibly gathered together so many cocoa-nuts as amounted to a considerable sum.

The vessel in which I came sailed with merchants, who loaded her with cocoa-nuts. I expected the arrival of another, which landed speedily for the like loading. I embarked on board the same all the cocoa-nuts that belonged to me, and when she was ready to sail, I went and took leave of the merchant who had been so kind to me ; but he could not embark with me, because he had not finished his business.

We set sail towards the islands,* where pepper grows in great plenty. From thence we went to the isle of Comary,† where the best sort of wood of aloes grows, and whose inhabitants have made it an inviolable law to themselves to drink no wine, nor to suffer any place of debauch. I exchanged my cocoa-nuts in those two islands for pepper and wood of aloes, and

*In the straits of Sunda.—HOLE.

† This island, or peninsula, ends at the cape which we now call Cape Comorin. It is also called Comar and Camor. The Mohammedan travellers say the king of Comar (whence they bring aloes,) was subdued by Mihrage. The inhabitants are very virtuous, and debauchery wtth women and the use of wine are forbidden them.—Accounts of India and China, p. 63.

went with other merchants a pearl-fishing.* I hired divers, who fetched me up those that were very large and pure. I embarked joyfully in a vessel that happily arrived at Balsora; from thence I returned to Bagdad, where I made vast sums of my pepper, wood of aloes, and pearls. I gave the tenth of my gains in alms, as I had done upon my return from other voyages, and endeavoured to ease myself from my fatigues by diversions of all sorts.

When Sindbad had finished his story, he ordered one hundred sequins to be given to Hindbad, who retired with all the other guests; but next morning the same company returned to dine with rich Sindbad, who after, having treated them as formerly, demanded audience and gave the following account of his sixth voyage:—

THE SIXTH VOYAGE OF SINDBAD, THE SAILOR.

GENTLEMEN, said he, you long, without doubt, to know how, after being shipwrecked five times, and escaping so many dangers, I could resolve again to try my fortune, and expose myself to new hardships. I am astonished at it myself when I think on it, and must certainly have been induced to it by my stars. But be that as it will after a year's rest, I prepared for a sixth voyage, notwithstanding the entreaties of my kindred and friends, who did all that was possible to prevent me.

Instead of taking my way by the Persian Gulf, I travelled once more through several provinces of Persia and the Indies, and arrived at a sea-port, where I embarked on board a ship, the captain of which was resolved on a long voyage.

It was very long indeed, but at the same time so unfortunate, that the captain and pilot lost their course, and knew not where they were. They found it at last, but we had no reason to rejoice at it. We were all seized with extraordinary fear, when we saw the captain quit his post, and cry out. He threw off his turban, pulled the hair of his beard, and beat his head

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* There still is, and has been from time immemorial, a pearl-fishery in the neighbourhood of Cape Comorin. See Marco Paolo.—HOLE.

like a madman. We asked him the reason, and he answered, that "He was in the most dangerous place in all the sea. A rapid current carries the ship along with it, and we shall all of us perish in less than a quarter of an hour. Pray to God to deliver us from this danger; we cannot escape it if he does not take pity on us." At these words he ordered the sails to be changed; but all the ropes broke, and the ship, without its being possible to help it, was carried by the current to the foot of an inaccessible mountain, where she run ashore, and was broken to pieces, yet so that we saved our lives, our provisions, and the best of our goods.

This being over, the captain said to us, "God has done what pleased him; we may every man dig our grave here, and bid the world adieu; for we are all in so fatal a place, that none shipwrecked here did ever return to their homes again." His discourse afflicted us sorely, and we embraced each other with tears in our eyes, bewailing our deplorable lot.

The mountain at the foot of which we were cast was the coast of a very long and large island. This coast was covered all over with wrecks, and by the vast number of men's bones we saw everywhere, and which filled us with horror, we concluded that abundance of people had died there. It is also incredible to tell what a quantity of goods and riches we found cast ashore there. All those objects served only to augment our grief. Whereas in all other places rivers run from their channels into the sea, and here a great river of fresh water* runs out of the sea into a dark cave, whose entrance is very high and large. What is most remarkable in this place is, that the stones of the mountain are of crystal, rubies, or other precious stones. Here is also a sort of fountain of pitch or bitumen,† that runs into the sea, which the fishes swallow, and then vomit it up again, turned into

* Mr. Ives mentions wells of fresh water under the sea in the Persian Gulf near the Island of Barien.—Hole.

† Such fountains are not unfrequent in India and Ceylon; and the Mohammedan travellers speak of ambergris swallowed by whales who are made sick by and regorge it.—Hole.

ambergris ; and this the waves throw upon the beach in great quantities. Here also grow trees, most of which are wood of aloes, equal in goodness to those of Comari.

To finish the description of this place—which may well be called a gulf, since nothing ever returns from it—it is not possible for ships to get off from it, when once they come within such a distance of it. If they be driven thither by a wind from the sea, the wind and the current ruin them ; and if they come into it when a land-wind blows, which might seem to favour their getting out again, the height of the mountain stops the wind, and occasions a calm, so that the force of the current runs them ashore, where they are broken to pieces, as ours was ; and that which completes the misfortune is, that there is no possibility to get to the top of the mountain, or to get out any manner of way.

We continued upon the shore, like men out of their senses, and expected death every day. At first we divided our provisions as equally as we could, and thus every one lived a longer or shorter time, according to their temperance, and the use they made of their provisions.

Scheherazade perceiving day, left off speaking ; but next night she resumed the story as follows :—

THE EIGHTY-SIXTH NIGHT

Those who died first, continued Sindbad, were interred by the rest ; and, as for my part, I paid the last duty to all my companions : nor are you to wonder at this ; for besides that I husbanded the provision that fell to my share better than they, I had provisions of my own, which I did not share with my comrades ; yet when I buried the last, I had so little remaining, that I thought I could not hold out long ; so that I dug a grave, resolving to lie down in it because there was none left alive to inter me. I must confess to you, at the same time, that while I was thus employed, I could not but reflect upon myself as the cause of my own ruin, and repented that I had ever undertaken this last voyage : nor did I stop at reflections only, but had well-nigh hastened my own death, and began to tear

my hands with my teeth.

But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cave; where, considering the river with great attention, I said to myself. This river which runs thus underground, must come out somewhere or other. If I make a float, and leave myself to the current, it will bring me to some inhabited country, or down me. If I be drowned, I lose nothing, but only change one kind of death for another and if I get out of this fatal place, I shall not only avoid the sad fate of my comrades, but perhaps find some new occasion of enriching myself. Who knows but fortune waits, upon my getting off this dangerous shelf, to compensate my shipwreck with usury?

I immediately went to work on a float. I made it of large pieces of timber and cables, for I had choice of them, and tied them together so strong, that I had made a very solid little float. When I had finished, I loaded it with some bales of rubies, emeralds, ambergris, rock-crystal, and rich stuffs. Having balanced all my cargo exactly, and fastened them well to the float, I went on board it with two little oars that I had made, and leaving it to the course of the river, I resigned myself to the will of God.

As soon as I came into the cave, I lost all light, and the stream carried me I knew not whither. Thus I floated some days in perfect darkness, and once found the arch so low, that it very nigh broke my head, which made me very cautious afterwards to avoid the like danger. All this while I ate nothing but what was necessary to support nature; yet, notwithstanding this frugality, all my provisions were spent. Then a pleasing sleep seized upon me. I cannot tell how long it continued: but when I awaked, I was surprised to find myself in the middle of a vast country, at the brink of a river, where my float was tied amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not nnderstand their language. I was so transported with joy, that I knew not whether I was asleep or awake; but being persuaded that I was not asleep, I recited the

following words in Arabic aloud ; " Call upon the Almighty, he will help thee ; thou needest not perplex thyself about anything else : shut thy eyes, and while thou art asleep God will change thy bad fortune into good."

One of the blacks, who understood Arabic, hearing me speak thus, came towards me, and said, " Brother, be not surprised to see us ; we are inhabitants of this country, and came hither to-day to water our fields, by digging little canals from this river, which comes out of the neighbouring mountain. We perceived something floating upon the water, went speedily to see what it was, and perceiving your float, one of us swam into the river, and brought it hither, where we fastened it, as you see, until you should awake. Pray tell us your history for it must be extraordinary ; how did you venture yourself into this river, and whence did you come ?" I begged of them first to give me something to eat, and then I would satisfy their curiosity. They gave me several sorts of food ; and when I had satisfied my hunger, I gave them a true account of all that had befallen me, which they listened to with admiration. As soon as I had finished my discourse, they told me, by the person who spoke Arabic, and interpreted to them what I said, that it was one of the most surprising stories they ever heard, and that I must go along with them, and tell it their king myself ; the story is too extraordinary to be told by any other than the person to whom it happened. I told them I was ready to do whatever they pleased.

They immediately sent for a horse, which was brought in a little time ; and having made me get upon him; some of them walked before me to show me the way and the rest took my float and cargo, and followed me.

Here Scheherazade was obliged to stop because day appeared ; but towards the close of the next night resumed the thread of her story thus :—

THE EIGHTY SEVENTH- NIGHT.

We marched thus altogether, till we came to the city of Serendib,* for it was in that island I landed. The

* Ceylon.

blacks presented me to their king; I approached his throne, and saluted him as I used to do the kings of the Indies; that is to say, I prostrated myself at his feet and kissed the earth. The prince ordered me to rise up, received me with an obliging air, and made me come up, and sit down near him. He first asked me my name, and I answered, "They call me Sindbad the sailor, because of the many voyages I had undertaken, and I am a citizen of Bagdad." "But," replied he, "how came you into my dominions, and from whence came you last?"

I concealed nothing from the king. I told him all that I have now told you; and his majesty was so surprised and charmed with it, that he commanded my adventure to be written in letters of gold, and laid up in the archives of his kingdom. At last my float was brought in, and the bales opened in his presence: he admired the quantity of wood of aloes and ambergris, but, above all, the rubies and emeralds, for he had none in his treasury that came near them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them one after another, I fell prostrate at his feet, and took the liberty to say to him, "Sir, not only my person is at your magesty's service, but the cargo of the float, and I would beg of you to dispose of it as your own." He answered me with a smile, "Sindbad, I will take care not to covet any thing of yours, nor take any thing from you that God has given you: far from lessening your wealth, I design to augment it, and will not let you go out of my dominions without marks of my liberality." All the answer I returned was prayers for the prosperity of that prince, and commendations of his generosity and bounty. He charged one of his officers to take care of me, and ordered people to serve me at his own charge. The officer was very faithful in the execution of his orders, and caused all the goods to be carried to the lodgings provided for me.

I went every day at a set hour to make my court to the king, and spent the rest of my time in seeing the city, and what was most worthy of notice.

The isle of Serendib is situated just under the

equinoctial line ;* so that the days and nights there are always of twelve hours each, and the island is eighty † parasangs in length and as many in breadth.

The capital city stands in the end of a fine valley, formed by a mountain in the middle of the Island, which is the highest in the world. ‡ It is seen three days sail off at sea. There are rubies and several sorts of minerals in it, and all the rocks are for the most part emery, a metallic stone made use of to cut and smooth other precious stones. There grow all sorts of rare plants and trees, especially cedars and cocoa-trees. There is also a pearl fishery in the mouth of its river, and in some of its valleys there are found diamonds. I made, by way of devotion, a pilgrimage to the place where Adam was confined after his banishment from Paradise, and had the curiosity to go to the top of it.

When I came back to the city, I prayed the king allow me to return to my country, which he granted me in the most obliging and most honourable manner. He would need force a rich present upon me ; and when I went to take my leave of him, he gave me one much more considerable, and at the same time charged me with a letter for the commander of the faithful, our sovereign, saying to me, I pray you give this present from me, and this letter, to Caliph Haroun Alraschid, and assure him of my friendship. I took the present and letter in a very respectful manner, and promised his majesty punctually to execute the commission with which he was pleased to honour me. Before I embarked, this prince sent for the captain and the merchant who were to go with me, and ordered them to treat me with all possible respect.

The letter from the king of Serendib was written on the skin of a certain animal of great value, because

* Geographers place it on this side the line, in the first climate. Diodorus Siculus and Ptolemy place it in the same island as Sindbad, though not the true one.

† The eastern geographers made a parasang longer than a French league.

‡ Knox and Wolf confirm this account of the situation of the Capital of Ceylon, and the productions of its mountains. Pico d' Adam is the high mountain here described.

of its being so scarce, and of a yellowish colour.* The characters of this letter were of azure, and the contents as follows :—

"The king of the Indies, before whom march a hundred elephants, who lives in a palace that shines with a hundred thousand rubies, and who has in his treasury twenty thousand crowns enriched with diamonds, to Caliph Haroun Alraschid :

"Though the present we send you be inconsiderable, receive it however as a brother and a friend, in consideration of the hearty friendship which we bear for you, and of which we are willing to give you proof. We desire the same part in your friendship, considering that we believe it to be our merit, being of the same dignity with yourself. We conjure you this in quality of a brother.—Adieu!"

The present consisted, first, one single ruby † made into a cup about half a foot high, an inch thick, and filled with round pearls of half a dram each ; second, the skin of a serpent, whose scales were as large as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it ;‡ third, fifty thousand drams of the best wood of aloes, with thirty grains of camphor as big as pistachios ; and fourth, a female slave of ravishing beauty, whose apparel was all covered over with jewels.

The ship set sail, and after a very long and successful navigation, we landed at Balsora ; from thence I went to Bagdad, where the first thing I did was to acquit myself of my commission.—Scheherazade stopt because day appeared, and next night proceeded thus :—

THE EIGHTY-EIGHTH NIGHT.

I TOOK the king of Serendib's letter, continued Sindbad, and went to present myself at the gate of the commander of the faithful, followed by the beautiful slave,

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* Yellow vellum, or the skin of the hog deer from Princes Island in the straits of Sunda. The elephants, rubies, &c., are illustrated by Mr. Hole.

† Ceylon is known to produce large rubies, and the Indian Ocean abounds in pearls of extraordinary size.—HOLE.

‡ There is a snake in Bengal whose skin is esteemed a cure for external pains, by applying it to the part affected.—HOLE.

and such of my own family as carried the presents. I gave an account of the reason of my coming. and was immediately conducted to the throne of the caliph . I made my reverence by prostration, and after a short speech,gave him the letter and present. When he had read what the king of Serendib wrote to him, he asked me if that prince was really so rich and potent as he had said in his letter ? I prostrated myself a second time, and rising again, " Commander of the faithful," said I, " I can assure your majesty he doth not exceed the truth on that head ; I am witness of it. There is nothing more capable of raising a man's admiration than the magnificence of his palace. When the prince appears in public, he has a throne fixed on the back of an elephant, and marches betwixt two ranks of his ministers, favourites, and other people of his court ; before him, upon the same elephant, an officer carries a golden lance in his hand ; and behind the throne there is another, who stands upright, with a column of gold, on the top of which there is an emerald half a foot long and an inch thick ; before him march a guard of a thousand men clad in cloth of gold and silk, and mounted on elephants richly caparisoned.

" While the king is on his march, the officer who is before him on the same elephant, cries from time to time with a loud voice' 'Behold the great monarch, the potent and redoubtable sultan of the Indies, whose palace is covered with a hundred thousand rubies, and who possesses twenty thousand crowns of diamonds. Behold the crowned monarch greater than the great Solima * and the great Mihrage,' † After he has pronounced those words, the officer behind the throne cries in his turn, 'This monarch, so great and so powerful, must die, must die must die.' And the officer before replies.

Praise be to him who lives for ever.'

" Farther, the king of Serendib is so just that there are no judges in his dominions. His people have no need of them. They understand and observe justice

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* Solomon.

† An ancient king of a great island of the same name in the Indies and very much famed among the Arabians for his power and wisdom.

exactly of themselves."

The caliph was much pleased with my discourse. "The wisdom of that king," said he, "appears in his letter ; and after what you tell me, I must confess that his wisdom is worthy of his people, and his people deserve so wise a prince." Having spoken thus, he dismissed me, and sent me home with a rich present.

Sindbad left off speaking, and his company retired; Hindbad having first received a hundred sequins ; and next day they returned to hear the relation of his seventh and last voyage, as follows :—

THE SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR.

BEING returned from my sixth voyage, I absolutely laid aside all thoughts of travelling any farther ;for, beside that my years now required rest, I was resolved no more to expose myself to such risk as I had run; so that I thought of nothing but to pass the rest of my day in quiet. One day as I was treating a parcel of my friends, one of my servants came and told me, that an officer of the caliph's asked for me I rose from the table and went to him "The caliph," said he, "has sent me to tell you, that he must speak with you." I followed the officer to the palace, where, being presented to the caliph, I saluted him by prostrating myself at his feet. "Sindbad," said he to me, "I stand in need of you you must do me the service to carry my answer and present to the king of Serindib. It is but just I should return his civility."

This command of the caliph to me was like a clap of thunder. "Commander of the faithful," replied I, "I am ready to do whatever your majesty shall think fit to command me ; but I beseech you most humbly to consider what I have undergone. I have also made a vow never to go out of Bagdad. Hence I took occasion to give him a large and particular account of all my adventures, which he had the patience to hear out.

As soon as I had finished, "I confess," said he, "that the things you tell me are very extraordinary ; yet you must, for my sake, undertake this voyage which I propose to you. You have nothing to do but to go to isle of Serindib, and deliver the commission which

I give you. After that you are at liberty to return. But you must go; for you know it would be indecent, and not suitable to my dignity, to be indebted to the king of that island." Perceiving that the caliph insisted upon it, I submitted, and told him that I was willing to obey. He was very well pleased at it, and ordered me a thousand sequins for the charge of my journey.

I prepared for my departure in a few days, and as soon as the caliph's letter and present were delivered to me, I went to Balsora, where I embarked, and had a very happy voyage. I arrived at the isle of Serindib, where I acquainted the king's ministers with my commission, and prayed them to get me speedy audience. They did so, and I was conducted to the palace in an honourable manner where I saluted the king by prostration, according to custom. That prince knew me immediately, and testified very great joy to see me. "O Sindbad," said he, "you are welcome. I swear to you I have many times thought of you since you went hence; I bless the day upon which we see one another once more." I made my compliment to him, and after having thanked him for his kindness to me, I delivered the caliph's letter and present, which he received with all imaginable satisfaction.

The caliph's present was a complete set of cloth of gold, valued at one thousand sequins fifty robes of rich stuff, a hundred other of white cloth, the finest of Cairo, Suez, Cusa,* and Alexandria;† a royal crimson bed, and a second of another fashion; a vessel of agate, broader than deep an inch thick, and half a foot wide, the bottom of which represented in bas-relief a man with one knee on the ground, who held a bow and an arrow, ready, to let fly at a lion. He sent him also a rich table, which, according to tradition, belonged to the great Solomon. The caliph's letter was as follows:—

"Greeting in the name of the sovereign guide of the right way; to the potent and happy sultan, from Abdallah Horoun Alraschid, whom God hath set in the place of honour, after his ances-

* A port on the Red Sea. † A town of Arabia,

tors of happy memory.

"We received your letter with joy, and send you this from the council of our port; the garden of superior wits. We hope, when you look upon it, you will find our good intention, and be pleased with it Adieu!"

The king of Serendib was highly pleased that the caliph answered his friendship. A little time after the audience, I solicited leave to depart, and had much difficulty to obtain it. I obtained it, however at last; and the king, when he dismissed me, made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there as I hoped. God ordered it otherwise.

Three or four days' after my departure, we were attrcked by corsairs, who easily seized upon our ship, because it was no vessel of force. Some of the crew offered resistance, which cost them their lives. But for me and the rest who were not so imprudent, the corsairs saved us, on purpose to make slaves of us.

Day beginning to appear, Scheherazade was obliged to keep silence, but next night resumed the story thus:—

THE EIGHTY-NINTH NIGHT.

Sir, said she to the sultan of the Indies, Sindbad, continuing his story told the company.—"We were all stripped, and instead of our own clothes, they gave us sorry rags, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, carried me to his house, treated me well, and clad me handsomely for a slave. Some days after, not knowing who I was, he asked me if I understood any trade? I answered, that I was no mechanic, but a merchant, and that the corsairs, who sold me, robbed me of all I had. "But tell me," replied he, "can you shoot with a bow?" I answered that the bow was one of my exercises in my youth, and I had not yet forgot it. Then he gave me a bow and arrows, and taking me behind him upon an elephant, carried me to a vast forest some leagues from the

town. We went a great way into the forest, and when he thought fit to stop, he bid me alight; then showing me a great tree, "Climb up that tree," said he, "and shoot at the elephants as you see them pass by, for there is a prodigious number of them in this forest, and if any of them fall, come and give me notice of it." Having spoken thus, he left me, victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during that time, but next morning, as soon as the sun was up, I saw a great number I shot several arrows among them, and at last one of the elephants fell; the rest retired immediately, and left me at liberty to go and acquaint my patron with my booty. When I had told him the news, he gave, me a good meal, commended my dexterity, and caressed me highly. We went afterwards together to the forest, where we dug a hole for the elephant my patron designing to return when it was rotten, and to take its teeth, &c., to trade with.

I continued this game for two months, and killed an elephant every day, getting sometimes upon one tree, and sometimes upon another. One morning, as I looked for the elephants, I perceived, with an extreme amazement, that, instead of passing by me across the forest as usual, they stopped, and came to me with a horrible noise, in such a number that the earth was covered with them, and shook under them. They encompassed the tree where I was, with their trunks extended, and their eyes all fixed upon me. At this frightful spectacle I continued immovable, and was so much frightened, that my bow and arrows fell out of my hand.

My fears were not in vain; for after the elephants had started upon me some time, one of the largest of them put his trunk round the foot of the tree, and pulled so strong that he plucked it up, and threw it on the ground; I fell with the tree, and the elephant taking me up with his trunk, laid me on his back, where I sat more like one dead than alive, with my quiver on my shoulder. He put himself at the head of the rest, who followed him in troops, and carried me to a place where he laid me down on the ground, and retired

with all his companions. Conceive, if you can, the condition I was in: I thought myself to be in a dream. At last, after having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, covered all over with the bones and teeth of elephants. I confess to you, that this object furnished me with abundance of reflections. I admired the instinct of those animals. I doubted not but that was their burying-place, and that they carried me thither on purpose to tell me that I should forbear to persecute them, since I did it only for their teeth. I did not stay on the hill, but turned towards the city, and, after having travelled a day and a night, I came to my patron. I met no elephant in my way, which, made me think they had retired farther into the forest, to leave me at liberty to come back to the hill without any obstacle.

As soon as my patron saw me, "Ah, poor Sindbad, said he, " I was in great trouble to know what had become of you. I have been at the forest, where I found a tree newly pulled up and a bow and arrows on the ground; and after having sought for you in vain, I despaired of ever seeing you more. Pray tell me what befell you, and by what good had thou art still alive." I satisfied his curiosity, and going both of us next morning to the hill, he found to his great joy that what I had told him was true. We loaded the elephant upon which we came with as many teeth as he could carry; and when we were returned, "Brother," said my patron, "for I will treat you no more as my slave, after having made such a discovery as will enrich me, God bless you with all happiness and prosperity. I declare before him that I give you your liberty. I concealed from you what I am now going to tell you.

" The elephants of our forest have every year killed us a great many slaves, whom we sent to seek ivory. For all the cautions we could give them, those crafty animal killed them one time or other. God has delivered you from their fury, and has bestowed that favour upon you only. It is a sign that he loves you, and has use for your service in the world. You have pro-

cured me incredible gain. We could not have ivory formerly, but by exposing the lives of our slaves, and now our whole city is enriched by your means. Do not think I pretend to have rewarded you by giving you your liberty; I will also give you considerable riches. I could engage all our city to contribute towards making your fortune but I will have the glory of doing it myself."

To this obliging discourse I replied. "Patron, God preserve you. Your giving me my liberty is enough to discharge what you owe me, and I desire no other reward for the service I had the good fortune to do to you and your city but leave to teturn to my own country." "Very well," said he, "the monsoon* will in a little time bring ships for ivory. I will send you home then, and give you wherewith to bear your charges." I thanked him again for my liberty, and his good intentions towards me. I stayed with him, expecting the monsoon; and during that time, we made so many journeys to the hill, that we filled all our warehouses with ivory. The other merchants, who traded in it, did the same thing, for it could not be long concealed from them. At these words Scheherazade, perceiving day, broke off, but resumed the story next night.

THE NINETIETH NIGHT.

SIR, said she to the sultan of the Indies, Sindbad went on with his seventh voyage thus:—

The ships arrived at last, and my patron himself having made choice of the ship wherein I was to embark, he loaded half of it with ivory on my account, he laid in provisions in abundance for my passage, and besides obliged me to accept a present of the curiosities of the country, of great value. After I had returned him to thousand thanks for all his favours, I went aboard. We set sail; and as the adventure which procured me this liberty was very extraordinary, I had it continually in my thoughts.

We stopped at some islands to take in fresh pro-

* A regular wind that blows six months from the east and as many from the west.

visions. Our vessel being come to a port on the main-land in the Indies, we touched there, and not being willing to venture by sea to Balsora, I landed my proportion of the ivory, resolving to proceed on my journey by land. I made vast sums of my ivory, I bought several rarities, which I intended for presents, and when my equipage was got ready, I set out in company of a large caravan of merchants. I was a long time on the way, and suffered very much, but endured all with patience, when I considered that I had nothing to fear from the seas, from pirates, from serpents, nor from the other perils I had undergone.

All these fatigues ended at last, and I came safe to Bagdad. I went immediately to wait upon the caliph, and gave him an account of my embassy. That prince told me he had been uneasy, by reason I was so long in returning, but that he always hoped God would preserve me. When I told him of the adventure of the elephants, he seemed to be much surprised at it, and would never have given any credit to it had he not known my sincerity. He reckoned this story and the other relations I had given him to be so curious, that he ordered one of his secretaries to write them in characters of gold, and lay them up in his treasury. I retired very well satisfied with the honours I received and the presents which he gave me; and after that I gave myself up wholly to my family, kindred, and friends.

Sindbad here finished the relation of his seventh and last voyage, and then addressing himself to Hindbad, "Well, friend," said he, "did you ever hear of any person that suffered so much as I have done, or of any mortal that has gone through so many perplexities? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life?" As he said this, Hindbad drew near to him, and kissing his hand, said, "I must acknowledge, sir, that you have gone through terrible dangers; my troubles are not comparable to yours: if they afflict me for a time, I comfort myself with the thoughts of the profits I get by them. You not only deserve a quiet life, but are worthy besides of all the riches you enjoy, because you make such a good

and generous use of them. May you therefore continue to live in happiness and joy to the day of your death." Sindbad gave him a hundred sequins more, received him into the number of his friends, and desired him to quit his porter's emplyment, and come and dine every day with him, that he might all his days have reason to remember Sindbad the Sailor.

Scheherazade perceiving it was not yet day, continued her discourse, and began another story.

THE THREE APPLES.

Sir, said she, I have already had the honour to entertain your majesty with a ramble which the caliph Haroun Alraschid made one night from his palace; I must give you an account of one more.

This prince one day commanded the grand vizier Giafar to come to his palace the night following "Vizier," said he, "I will take a walk round the town, to inform myself what people say, and particularly how they are pleased with my officers of justice. If there be any against whom they have reason of just complaint, we will turn them out, and put others in their stead, who shall officiate better. If, on the contrary, there be any that have gained their applause, we will have that esteem for them which they deserve." The grand vizier being come to the palace at the hour appointed, the caliph, he, and Mesrour the chief of the eunuchs, disguised themselves so as they could not be known, and went out all three together.

They passed through several places, and by several markets; and as they entered a small street, they perceived, by the light of the moon, a tall man, with a white beard, who carried nets on his head, and a club in his hand. "The old man," said the caliph, "does not seem to be rich; let us go to him, and inquire into his circumstances." "Honest man," said the vizier, "who art thou?" The old man replied, "Sir, I am a fisher, but one of the poorest and most miserable of the trade; I went from my house about noon to go a fishing, and from that time to this I have not been able to catch one fish; and at the same time I have a wife and small children, and nothing to maintain them."

The caliph, moved with compassion, said to the fisherman, "Hast thou the courage to go back and cast thy net once more ? We will give thee a hundred sequins for what thou shalt bring up." At this proposal the fisherman, forgetting all his day's toil, took the caliph at his word : and, with him, Giafar and Mesrour, returned to the Tigris ; he saying to himself : "These gentlemen seem to be too honest and reasenable not to reward my pains : and if they give me the hundredth part of what they promise me, it will be a great deal."

They came to the bank of the river, and the fisherman throwing in his net, when he drew it again, brought up a trunk, close shut, and very heavy. The caliph made the grand vizier pay him a hundred sequins immediately and sent him away. Mesrour, by his master's orders, carried the trunk on his shoulder ; and the caliph was so very eager to know what was in it, that he returned to the palace with all speed. When the trunk was opened, they found in it a large basket made of palm-leaves, shut up, and the covering of it sewed with red thread. To satisfy the caliph's impatience, they would not take time to unrip it, but cut the thread with a knife, and they took out of the basket a bundle wrapt up in a sorry piece of hanging and bound about with a rope which being untied, and the bundle opened, they found, to their great amazement, the corpse of a young lady, whiter than snow, all cut in pieces.

Scheherazade stopped here, because she saw it was day, and next night continued it thus :

THE NINTY-FIRST NIGHT.

Sir, your majesty may imagine a great deal better than I am able to express it, the astonishment of the caliph at this dreadful spectacle. His surprise was instantly changed into passion, and darting an angry look at the vizier. "Ah ! thou wretch," said he, "is this your inspection into the actions of my people ? Do they commit such impious murders under thy minstry in my capital city, and throw my subjects into the Tigris, that they may cry for vengeance against me at the day of judgment ? If thou dost not speedily

revenge the murder of this woman, by the death of her murderer, I swear by Heaven, that I will cause thee to be hanged, and forty more of thy kindred" "Commander of the faithful," replied the grand vizier, "I beg your majesty to grant me time to make inquiry." "I will allow thee no more," said the caliph, "than three days, therefore thou must look to it."

The vizier Giafar went home in great confusion of mind. "Alas!" said he, how is it possible that in such a vast and populous city as Bagdad, I should be able to detect a murderer, who undoubtedly committed the crime without witness, and perhaps may be already gone from hence? Any other but I would take some wretched person out of prison, and cause him to die, to satisfy the caliph; but I will not burden my conscience with such a barbarous action; I will rather die than save my life at that rate."

He ordered the officers of the police and justice to make strict search for the criminal; they sent their servants about, and they themselves were not idle, for they were no less concerned in this matter than the vizier. But all their endeavours amounted to nothing; what pains soever they took they could not find out the murderer; so that the vizier concluded his life to be gone, unless some remarkable providence hinder it.

The third day being come, an officer came to this unfortunate minister with a summons to follow him, which the vizier obeyed. The caliph asked him for the murderer. He answered with tears in his eyes; "Commander of the faithful, I have not found any person that could give me the least account of him." The caliph, full of fury and rage, gave him many reproachful words, and ordered that he and forty Bermecides* more should be hanged up at the gate of the palace.

In the meanwhile the gibbets were preparing, and orders were sent to seize forty Bermecides more in their houses: a public crier was sent about the city to cry thus, by the caliph's order:—"Those who have a desire to see the grand vizier Giafar hanged, and forty more Bermecides of his kindred, let them come to the square

* The Bermecides were a family that came out of Persia, and of them the grand vizier was descended.

before the palace."

When all things were ready, the criminal judge, and a great many officers belonging to the palace, brought out the grand vizier, with the forty Bermecides, and set each of them at the foot of the gibbet designed for them; and a rope was put about each of their necks. The multitude of people that filled the square could not without grief and tears behold this tragical sight; for the grand vizier and the Bermecides were loved and honoured on account of their probity, bounty, and impartiality, not only in Bagdad, but, through all the dominions of the caliph.

Nothing could prevent the execution of this prince's too severe and irrevocable sentence; and the lives of the most honest people in the city were just going to be taken away, when a young man of handsome mien, and good apparel, pressed through the crowd till he came where the grand vizier was, and after he had kissed his hand, said, "Most excellent vizier, chief of the emirs of this court, and comforter of the poor, you are not guilty of the crime for which you stand here. Withdraw, and let me expiate the death of the lady that was thrown into the Tigris. It was I who murdered her, and I deserve to be punished for it."

Though these words occasioned great joy to the vizier, yet he could not but pity the young man, in whose look he saw something that instead of being ominous was engaging; but as he was about to answer him, a tall man, pretty well in years, who had likewise forced his way through the crowd, came up to him, saying, "Sir, do not believe what this young man tells you; I killed that lady who was found in the trunk, and this punishment ought only to fall upon me. I conjure you in the name of God not to punish the innocent for the guilty." "Sir," said the young man to the vizier, "I do protest that I am he who committed this vile act, and nobody else had any hand in it." "My son," said the old man, "it is despair that brought you hither, and you would anticipate your destiny. I have lived a long time in the world, and it is time for me to be gone; let me, therefore sacrifice my life for yours." "Sir," said he again to the vizier, "I tell you

once more I am the murderer ; let me die without any more ado."

The controversy between the old man and the young one obliged the grand vizier Giafar to carry them both before the caliph, which the judge criminal consented to, being very glad to serve the vizier. When he came before the prince, he kissed the ground seven times, and spake after this manner ; Commander of the faithful, I have brought here, before your majesty this old man and this young man, who both confess themselves to be the sole murderers of the lady." Then the caliph asked the criminals which of them it was that so cruelly mrudered the lady, and threw her into the Tigris. The young man assured him it was he, but the old man maintained the contrary. "Go," said the caliph to the grand vizier, "and cause them both to be hanged." "But sir," said the vizier, "if only one of them be guilty, it would be unjust to take the lives of both." At these words the young man spoke again,—"I swear by the great God who has raised the heavens so high, that I am the man who killed the lady, cut her in quarters and threw her into the Tigris about four days ago. I renounce my part of happiness amongst the just at the day of judgment, if what I say be not true ; therefore I am he that ought to suffer." The caliph being surprised at this oath, believed him, especially since the old man made no answer to this. Whereupon, turning to the young man, "Thou wretch," said he, "what was it that made thee commit that detestable crime, and what is it that moves thee to offer thyself voluntarily to die." "Commander of the faithful," said he "if all that has passed between that lady and me were set down in writing, it would be a history that might be very useful for other men." "I command thee, then, to relate it," said the caliph. The young man obeyed and began. His history was thus :—

Scheherazade would have gone on, but she was obliged to defer it to the night following.

THE NINETY-SECOND NIGHT.

SCHAHRIAR prevented the sultaness, and desired to know what was the young man's speech to Haroun

Alraschid. Sir, said Scheherazade, the words he spoke were these :—

THE STORY OF THE LADY THAT WAS MURDERED, AND OF THE YOUNG MAN HER HUSBAND.

Commander of the faithful, your majesty may be pleased to know that this murdered lady was my wife, the daughter of this old man you see here, who is my own uncle by the father's side. She was not above twelve years old when he gave her to me, and it is now eleven years ago. I have three children by her, all boys, yet alive ; and I must do her that justice to say, that she never gave me the least occasion for offence. She was chaste, of good behaviour, and made it her whole business to please me ; and, for my part, I loved her entirely, and rather prevented her in granting anything she desired, than oppossed it.

About two months ago she fell sick ; I took all imaginable care of her, and spared nothing that could procure her a speedy recovery. After a month she began to grow better, and had a mind to go to the bath. before she went out of the house, "Cousin," said she, (for so she used to call me out of familiarity,) "I long for some apples ;—If you would get me any you would please me extremely. I have longed for them a great while ; and I must own it is come to that height, that if I be not satisfied very soon I fear some misfortune will befall me." "With all my heart," said I ; "I will do all that is in my power to make you easy."

I went immediately round all the markets and shops in the town to seek for apples, but I could not get one, though I offered to pay it sequin a-piece. I returned home very much dissatisfied at my disappointment; and for my wife, when she returned from the bagnio, and saw no apples, she became so very uneasy, that she could not sleep all night. I got up betimes in the morning, and went through all the gardens, but had no better success than the day before ; only I happened to meet an old gadener, who told me that all my pains would signify nothing, for I could not expect to find apples any where but in your majesty's garden at Balsora. As I loved my wife passionately, and would not have

any neglect to satisfy her chargeable upon me, I dressed myself in a traveller's habit, and, after I had told her my design, I went to Balsora, and made my journey with so great diligence, that I returned at the end of fifteen days, with three appl s, which cost me a sequin a-piece: there were on more left in the garden, so that the gardener would not let me have them cheaper. As soon as I came home, I presented them to my wife; but her longing was over, so she satisfied herself with receiving them, and laid them down by her. In the meantime she continued sickly, and I knew not what remedy to get for her. Some few days after I returned from my journey, I was sitting in my shop in the public place where all sorts of fine stuffs are sold, and saw an ugly, tall, black slave come in with an apple in his hand, which I knew to be one of those I had brought from Balsora. I had no reason to doubt it, because I was certain there was not one to be had in all Bagdad, nor in any of the gardens about it. I called to him and said, "Good slave, prithee tell me where thou hadst this apple." "It is a present," said he, smiling, "from my mistress. I went to s e h r to-day, and found her out of order. I saw three apples lying by her, and asked her where she had them. She told me the good man her husband had made a fortnight's journey on purpose for them, and brought them to her. We had a collation together; and when I took my leave of her, I brought away this apple that you see.

This discourse put me out of my senses. I rose, shut up my shop, and, ran home with all speed, and, going to my wife's chamber, looked immediately for the apples; and seeing only a couple, asked what was become of the third. Then my wife, turning her head to the place where the apples lay, and perceiving there were but two, answered me coldly, "Cousin, I know not what is become of it." At this answer I did verily believe what the slave told me to be true; and at the same time, giving myself up to madness and jealousy, I drew my knife from my girdle, and thrust it into the unfortunate creature's throat. I afterwards cut off her head and divided her body into four quarters, which I packed up in a bundle, and hiding it in a basket,

sewed it up with a thread of red yarn, put altogether in a trunk, and when night came, I carried it on my shoulder down to the Tigris, where I sunk it.

The two youngest of my children were already put to bed and asleep, the third was gone abroad; but at my return, I found him sitting by my gate, weeping very sore. I asked him the reason:—"Father," said he, "I took this morning from my mother, without her konwledge, one of those three apples you brought her, and I kept it a long while; but as I was playing some time ago with my little brother in the street, a tall slave that went by snatched it out of my hands, and carried it with him. I ran after him, demanding it back, and besides told him, that it belonged to my mother, who was sick, and that you had made a fortnight's journey to fetch it; but all to no purpose—he would not restore it. And as I still followed him crying out, he turned and beat me, and then ran away as fast as he could from one lane to another, till at length I lost sight of him; I have since been walking without the town, expecting your return, to pray you, dear father, not to tell my mother of it, lest it should make her worse." And when he had said these words, he fell a-weeping again more bitterly than before.

My son's discourse afflicted me beyond all measure. I then found myself guilty of an enormous crime, and repented too late of having so easily believed the calumnies of a wretched slave, who from what he had learnt of my son, invented that fatal lie.

My uncle here present came just at the time to see his daughter; but instead of finding her alive, understood from me that she was dead, for I concealed nothing from him; and, without staying for his censure, declared myself the greatest criminal in the world.

Upon this, instead of reproaching me, he joined his tears with mine, and we wept three days together without intermission; he for the loss of a daughter whom he always loved tenderly, and I for the loss of a dear wife, of whom I had deprived myself after so cruel a manner, by giving too easy credit to the report of a lying slave.

This, Commander of the faithful, is the sincere con-

fession your majesty commanded from me. You have heared now all the circumstances of my crime, and I most humbly beg of you to order the punishment due for it; how severe soever it may be, I shall not in the least complain, but esteem it too easy and gentle.

Scheherazade perceiving day, left off speaking, but next night pursued her discourse thus:—

THE NINETY-THIRD NIGHT.

Sir, said she, the caliph was very much astonished at the young man's relation. But this just prince, finding he was rather to be pitied than condemned, began to speak in his favour: "This young man's crime," said he, "is pardonable before God, and excusable with men. The wicked slave is the sole cause of this murder—it is he alone that must be punished; wherefore said he, looking upon the grand vizier, I give you three days' time to find him out; if you do not bring him within that space, you shall die in his stead." The unfortunate Giafar, who thought him self now out of danger, was terribly perplexed at this new order of the caliph; but as he durst not return any answer to this prince, whose hasty temper he knew too well, he departed from his presence, and retired to his house with tears in his eyes, persuading himself he had but three days to live; for he was so fully persuaded that he should not find the slave, that he made not the least inquiry about him. "Is it possible," said he, "that in such a city as Bagdad, where there is an infinite number of negro slaves, I should be able to find him out that is guilty? So that unless God be pleased to bring it about, as he hath already detected the murderer, nothing can save my life."

He spent the two first days in mourning with his family, who sat round him, weeping and complaining of the Caliph's cruelty. The third day being come, he prepared himself to die with courage as an honest minister, and one that had nothing to trouble his conscience; he sent for notaries and witnesses, who signed the last will he made in their presence. After which he took leave of his wife and children, and bade them the last farewell. All his family were drowned in tears, so that there never was a

more sorrowful spectacle. At last the messenger came from the Caliph to tell him that he was out of all patience, having heard nothing from him, nor concerning the negro slave whom he had commanded him to search for: "I am therefore ordered," said he, "to bring you before his throne." The afflicted vizier made ready to follow the messenger; but as he was going out, they brought him his youngest daughter, about five or six years of age. The nurses that attended her presented her to her father to receive his last blessing.

As he had a particular love for that child, he prayed the messenger to give him leave to stop for a moment; and, taking his daughter in his arms, he kissed her several times. As he kissed her, he perceived she had somewhat in her bosom that looked bulky, and had a sweet scent. "My dear little one," said he, "what hast thou in thy bosom?" "My dear father," said she, "it is an apple upon which is written the name of our Lord and Master the Caliph; our slave Rihan* sold it me for two sequins."

At these words *apple* and *slave*, the grand vizier cried out with surprise, intermixed with joy; and putting his hand into the child's bosom, pulled out the apple. He caused the slave, who was not far off, to be brought immediately: and when he came, "Rascal," said he, "where hadst thou this apple?" "My lord," said the slave, "I swear to you that I neither stole it in your house, nor out of the commander of the faithful's garden; but the other day, as I was going along a street, where three or four small children were at play, one of them having it in his hand, I snatched it from him, and carried it away. The children ran after me, telling me it was none of his own, but belonged to his mother, who was sick, and that his father, to save her longing, had made a long journey, and brought home three apples, whereof this was one, which he had taken from his mother without her knowledge. He said what he could to make me give it him back, but I would not; and so I brought it home, and sold it for two sequins

* This word signifies in Arabic, Basilick, an odoriferous plant; and the Arabians call their slaves by this name, as the custom in *France* is to give the name of Jessamin to a footman.

to the little lady your daughter ; and this is the whole truth of the matter.

Giafar could not enough admire how the roguery of a slave had been the cause of an innocent woman's death, and almost of his own. He carried the slave along with him ; and when he came before the caliph, he gave that prince an exact account of all that the slave had told him, and the chance that had brought him to the discovery of his crime.

Never was any surprise so great as that of the caliph, yet he could not prevent himself from falling into excessive fits of laughter. At last he recovered himself and, with a serious mien, told the vizier, that since his slave had been the occasion of a strange accident, he deserved an exemplary punishment. "Sir, I must own it," said the vizier, "but his guilt is not irremissible. I remember a strange story of a vizier of Cairo, called Noureddin Ali,* and Bedreddin Hassan, † of Balsora ; and since your majesty delights to hear such things, I am ready to tell it, upon condition, that if your majesty finds it more astonishing than that which gives me occasion to tell it, you will be pleased to pardon my slave." "I am content," said the caliph ; "but you undertake a hard task, for I do not believe you can save your slave, the story of the apples being so very singular." Upon this, Giafar began his story thus :—

STORY OF NOUREDDIN ALI AND BEDREDDIN HASSAN.

Commander of the faithful, there was in former days a sultan of Egypt, a strict observer of justice, gracious, merciful, and liberal; and his valour made him terrible to his neighbours. He loved the poor and protected the learned, whom he advanced to the highest dignities. This sultan had a vizier, who was prudent, wise, sagacious, and well versed in other sciences. This minister had two sons, very handsome men, and who in everything followed his own footsteps. The eldest was called Schemseddin ‡ Mohammed, and the younger Noureddin Ali. The last especially was endowed with all the good qualities that any man could possess.

The vizier their father being dead, the sultan sent

* Noureddin signifies in Arabic the light of religion.
† Bedreddin signifies the full moon of religion.
‡ That is to say, the sun of religion.

for them; and, after he had caused them both to put on the usual robes of a vizier, "I am as sorry," said he "for the loss of your father as you yourselves; and because I know you live together, and love one another entirely, I will bestow his dignity upon you conjointly. Go, and imitate your father's conduct."

The two new viziers humbly thanked the sultan, and went home to their house, to make due preparation for their father's interment. They did not go abroad for a month, and then went to court, where they appeared continually on council days. When the sultan went out a-hunting, one of the brothers went along with him, and this honour they had by turns. One evening, as they were talking after supper, the next day being the elder brother's turn to go a-hunting with the sultan, he said to his younger brother, "Since neither of us is yet married, and we live so lovingly together, a thought has come into my head: let us both marry in one day, and let us choose two sisters out of some family that may suit our quality,—what do you think of this fancy?" "I must tell you, brother," answered Noureddin Ali, "that it is very suitable to our friendship—there cannot be a better thought; for my part, I am ready to agree to anything you should think fit." "But hold, this is not all," said Schemseddin Mohammed; "my fancy carries me farther: suppose both our wives should conceive the first night our marriage, and should happen to be brought to bed on one day, yours of a son, and mine of a daughter—we will give them to one another in marriage, when they come to age." "Nay," said Noureddin Ali aloud, "I must acknowledge that this prospect is admirable: such a marriage will perfect our union, and I willingly consent to it." "But then, brother," said he farther. "if this marriage should happen, would you expect that my son should settle a jointure on your daughter?" "There is no difficulty in that," replied the other; "for I am persuaded, that, besides the usual articles of the marriage contract, you will not fail to promise, in his name, at least three thousand sequins, three good manors, and three slaves. "No," said the younger, "I will not consent to that: are we not

brethren, and equal in title and dignity ? Do not you and I both know what is just ? The male being nobler than the female, it is your part to give a large dowry with your daughter. By what I perceive, you are a man that would have your business done at another man's charge."

Although Noureddin Ali spoke these words in jest, his brother, being of an ill temper, was offended at it ; and, falling into a passion, "A mischief upon your son," said he, "since you prefer him before my daughter! I wonder you had so much confidence as to believe him worthy of her ; —you must needs have lost your judgment to think you are my equal, and say we are colleagues. I would have you to know, you fool, that since you are so impudent, I would not marry my daughter to your son, though you would give him more than you are worth." This pleasant quarrel between two brothers about the marriage of their children before they were born went so far, that Schemseddin Mahammed concluded with threatening : "Were I not to-morrow," said he, "to attend the sultan, I would treat you according as you deserve ; but at my return I shall make you sensible that it does not become a younger brother to speak so insolently to his elder brother as you have done to me." Upon this, he retired to his apartment and his brother went to bed.

Schemseddin Mohammed rose very early next morning, and goes to the palace to attend the sultan, who went to hunt about Cairo, near the pyramids. As for Noureddin Ali, he was very uneasy all the night ; and, considering that it would not be possible for him to live longer with a brother who treated him with so much haughtiness, he provided a good mule, furnished himself with money, jewels, provisions, and victuals ; and having told his people that he was going on a private journey for to or three days, he departed.

When he was out of Cairo, he rode by the desert towards Arabia ; but his mule happening to tire by the way, he was forced to continue his journey on foot. A courier that was going to Balsora by good fortune overtaking him, took him up behind him. As soon as the courier came to Balsora, Noureddin Ali alighted,

and returned him thanks for his kindness. As he went about to seek for a lodging, he saw a person of quality, with a great retinue, coming along, to whom all the people shewed the greatest respect, and stood still till he passed by ; Noureddin Ali stopt among the rest. This was the grand vizier to the sultan of Balsora, who walked through the city to see that the inhabitants kept good order and discipline.

This minister, casting his eyes by chance on Noureddin Ali, found something extraordinary in his aspect, looked very attentively upon him, and as he came near him, and saw him in a traveller's habit, he stood still, asked him who he was, and from whence he came. " Sir," said Noureddin Ali " I am an Egyptian, born at Cairo, and have left my country because of the unkindness of a near relation, and am resolved to travel through the world, and rather to die than to return home again." The grand vizier, who was a reverend old gentleman, after hearing these words, said to him, Son, beware ; do not pursue your design ; there is nothing, but misery in the world : you are not sensible of the hardships you must endure : come, follow me : I may perhaps make you forget the thing that has forced you to leave your own country."

Noureddin Ali followed the grand vizier, who soon perceived his good qualities, and fell so much in love with him, that one day he said to him in private, " My son, I am, as you see, so far gone in years that there is no likelihood I shall live much longer. Heaven has bestowed only one daughter upon me, who is as beautiful as you are handsome, and now fit for marriage. Several people of the greatest quality at this court have desired her for their sons, but I could not grant their request. I have a love for you, and think you so worthy to be received into my family, that, preferring you before all those that have sought her, I am ready to accept you for my son- in law. If you like the proposal I will acquaint the sultan my master that I have adopted you by this marriage, and I will pray him to grant you the reversion of my dignity of grand vizier in the kingdom of Balsora. In the meantime, nothing being more requisite for me than ease in my old age, I will

not only put you in possession of my estate. but leave the administration of public affairs to your management."

When the grand vizier had made an end of this kind and generous proposal, Noureddin Ali fell at his feet, and expressing himself in terms that demonstrated his joy and gratitude, told the vizier that he was at his command in every thing. Upon this the vizier sent for his chief domestics, ordered them to furnish the great hall of his palace, and prepare a great feast; he afterwards sent to invite the nobility of the court and city to honour him with their company; and when they were all met, (Noureddin Ali, having now told him who he was,) he said to those lords, for he thought it proper to speak thus, on purpose to satisfy such of them to whom he had refused his alliance.—I am now, my lords, to discover a thing to you which hitherto I have kept secret. I have a brother, who is grand vizier to the sultan of Egypt, as I am to the sultan of this kingdom. This brother has but one son, whom he would not marry in the courtof Egypt, but sent him hither to marry my daughter, that both our branches may be reunited. His son, whom I knew to be my nephew as soon as I saw him, is the young gentleman I here present to you, and is to be my son-in-law. I hope you will do me the honor to be present at this wedding, which I am resolved to celebrate this day." The noblemen, who could not take it ill that he preferred his nephew before all the great matches that had been proposed to him, said that he had very good reason for what he did, were willing to be witnesses to the ceremony, and wished that God might prolong his days, to enjoy the satisfaction of the happy match.

Here Scheherazade broke off, because day appeared, and next night resumed her story.

THE NINETY-FOURTH NIGHT.

SIR, said she, the grand vizier Giafar continued his story to the caliph thus:—The lords met at the vizier of Balsora's house, having testified their satisfaction at the marriage of his daughter with Noureddin Ali, sat down to dinner, which lasted a long while; and the latter course was sweetmeats, of which every one ac-

cording to custom, took what they thought fit. The notaries came in with the marriage contract, the chief lords signed it, and when the company departed, the grand vizier ordered his servants to prepar a bath, and had everything in readiness for Noureddin Ali to bathe. He had fine new linen, and everything else provided for him in the most curious manner. When he had washed and dried himself, he was going to put on his former apparel, but had an extraordinary rich suit brought him. Being dressed, and perfumed with the most odoriferous essence, he went to see the grand vizier, his father-in-law, who was exceedingly well pleased with his genteel mien; and having made him sit down, "my son," said he, "you have declared unto me who you are and the quality you had at the court of Egypt You have also told me of a difference betwixt you and your brother, which occasioned you to leave your country. I desire you to make me your entire confidant, and to acquaint me with the cause of your quarrel; for now you have no reason either to doubt me, or to conceal anything from me."

Noureddin Ali gave him an account of every circumstance of the quarrel; at which the vizier burst out into a fit of laughter, and said, "This is one of the oddest things that I ever have heard; is it possible my son, that your quarrel should rise so high about an imaginary marriage? I am sorry you fell out with your elder brother upon such a frivolous matter; but I find he is in the wrong to be angry at what you only spoke in jest, and I ought to thank Heaven for that difference which has procured me such a son-in-law But," said the old gentleman, "it is late and time for you to retire; go to your bride, my son, she expects you: to-morrow I will present you to the sultan, and hope he will receive you in such a manner as shall satisfy us both."

Noureddin Ali took leave of his father-in-law, and went to his spouse's apartment. It is remarkable, continued Giafar, that Schemseddin Mohammed happened also to marry at Cairo the very same day that this marriage was solemnised at Balsora, the particulars of

which are as follows:—

After Noureddin Ali left Cairo, with an intention never to return, Schemseddin Mohammed, his elder brother, who was gone a-hunting with the sultan of Egypt, did not come back in a month; for the sultan loved that game extremely, and therefore continued the sport all that while Schemseddin, at his return, ran to Noureddin Ali's apartment, but was much surprised when he understood that under pretence of taking a journey of two or three days, he went away on a mule the same day that the sultan went a-hunting, and had never appeared since. It vexed him so much the more, because he did not doubt but the hard words he had given him were the cause of his going away. He sent a messenger in search of him who went to Damascus, and as far as Aleppo, but Noureddin was then at Balsora. When the courier returned, and brought word that he heard no news of him Schemseddin Mohammed intended to make further inquiry after him in other parts, and in the meantime had a fancy to marry, and matched with the daughter of one of the greatest lords in Cairo, upon the same day his brother married the daughter of the grand vizier of Balsora.

But this is not all said Giafar: at the end of nine months Schemseddin Mohammed's wife was brought to bed of a daughter at Cairo, and on the same day Noureddin's wife brought forth a son at Balsora, who was called Bedreddin Hassan.

The grand vizier of Balsora testified his joy by great gifts and public entertainments, for the birth of his grandson; and to show his son-in-law the great esteem he had for him, he went to the palace, and most humbly besought the sultan to grant Noureddin Ali his office, that he might have the comfort before his death to see his son-in-law made grand vizier in his stead.

The sultan, who had taken a great liking to Noureddin, when his father presented him after his marriage, and had ever since heard everybody speak well of him, readily granted his father-in-law's request, and caused Noureddin immediately to put on the robe of grand vizier.

The next day, when the father saw his son-in-law preside in council as he himself had done, and perform all the offices of grand vizier, his joy was complete. Noureddin Ali behaved himself so well in everything, that one would have thought he had been all his life-time employed in such affairs He continued afterwards to assist in council every time when the infirmities of age would not permit his father-in-law to appear.

The old gentleman died about four years after with great satisfaction, to see a branch of his family that promised so fair to support the grandeur of it.

Noureddin Ali performed his last duty to him with all possible love and gratitude. And as soon as his son Bedreddin Hassan had attained to the age of seven years, he provided him a most excellent tutor, who taught him such things as became his birth. The child had a ready wit, and a genius capable of receiving all the good instructions that could be given.

Scheherazade was going on, but perceiving day, she put an end to the discourse, and resumed it thus the night following :—

THE NINETY-FIFTH NIGHT.

SIR, the vizier Giafar continuing his story, told the caliph, that after Bedreddin Hassan had been two years under the tuition of his master, who taught him perfectly to read, he learnt the Koran by heart His father Noureddin Ali put him afterwards to other tutors, by whom his mind was cultivated to such a degree, that when he was twelve years of age he had no more occasion for them ; and then, as his physiognomy promised wonders, he was admired by all that looked upon him.

Hitherto Noureddin Ali had kept him to his study, and had not yet brought him in public; but now he carried him to the palace, on purpose to have the honour of kissing the sultan's hand, who received him very graciously. The people that saw him in the streets were charmed with his gentle mien, and gave him a thousand blessings.

His father, proposing to make him capable of supplying his place, spared no cost for that end, and brought him up to business of the greatest moment, on purpose

to qualify him betimes. In short, he omitted nothing to advance a son he loved so well. But as he began to enjoy the fruits of his labour, he was all of a sudden taken with a violent fit of sickness; and finding himself past recovery, disposed himself to die a good Mussulman.

In that last and precious moment he forgot not his son Bedreddin, but called for him, and said, "My son, you see this world is transitory; there is nothing durable but in that which I shall speedily go to. You must therefore from henceforth begin to fit yourself for this change, as I have done; you must prepare for it without murmuring, and so as to have no trouble of conscience for not acting the part of a real honest man. As for your religion, you are sufficiently instructed in it by what you have learned from your tutors and your own study; and as to what belongs to an honest man, I shall give you some instructions, which I hope you will make good use of. As it is a necessary thing to know one's self, and that you cannot come to that knowledge without you first understand who I am, I shall now tell it you.

"I am," said he, "a native of Egypt; my father, your grandfather, was first minister to the sultan of that kingdom. I myself had the honour to be vizier to that same sultan, and so has my brother, your uncle, who I suppose is yet alive; his name is Schemseddin Mohammed. I was obliged to leave him and come into this country, where I have raised myself to the high dignity I now enjoy. But you will understand all these matters more fully by a manuscript that I shall give you."

At the same time Noureddin Ali pulled out his pocket-book, which he had written with his own hand, and carried always about him, and giving it to Bedreddin Hassan, "Take it," said he, "and read it at your leisure; you will find, among other things, the day of my marriage, and that of your birth; these are such circumstances as perhaps you may hereafter have occasion to know, therefore you must keep it very carefully."

Bedreddin Hassan being most afflicted to see his father in that condition, and sensibly touched with this

discourse, could not but weep when he received the pocket-book, and promised at the same time never to part with it.

That very moment Noureddin Ali fainted, so that it was thought he would have expired; but he came to himself again, and uttered these words:—

"My son," said he, "the first instruction I give you is, not to make yourself familiar with all sorts of people. The way to live happy is to keep your mind to yourself, and not to tell your thoughts easily.

"Secondly, Not to do violence to anybody whatever; for in that case you will draw everybody's hatred upon you. You ought to consider the world as a creditor, whom you owe moderation, compassion, and forbearance.

"Thirdly, Not to say a word when you are reproached; for, as the proverb says, 'He that keeps silence is out of danger.' And in this case particularly you ought to practise it. You also know what one of our poets says upon this subject, 'That silence is the ornament and safeguard of life; That our speech ought not to be like a storm of rain that spoils all. Never did any man yet repent of having spoke too little, whereas many have been sorry that they spoke so much.'

"Fourthly, To drink no wine, for that is the source of all vices.

"Fifthly, To be frugal in your way of living: if you do not squander your estate away, it will maintain you in time of necessity. I do not mean you should be either too liberal or too niggardly; for though you have ever so little, if you husband it well, and lay it out on proper occasions, you shall have many friends; but if, on the contrary, you have great riches, and make but a bad use of them, all the world will forsake you, and leave you to yourself."

In short, Noureddin Ali continued till the last moment of his breath to give good advice to his son; and when he was dead, he was magnificently interred.

Scheherazade stopt her discourse here, because she saw day, and deferred the residue of her story till next night.

THE NINETY-SIXTH NIGHT.

THE sultaness of the Indies being awaked by her sister Dinarzade at the usual hour, she addressed herself to Schahriar. Sir, said she, the caliph was very well satisfied to hear the grand vizier Giafar relate his story which he continued thus :—

Noureddin Ali was buried with all the honours due to his quality. Bedreddin Hassan of Balsora, for so he was called, because born in that town, was so overwhelmed with grief for the death of his father, that instead of a month's time to mourn, according to custom, he kept himself close shut up in tears and solitude about two months, without seeing anybody, or so much as going abroad to pay his duty to the sultan of Balsora; who being displeased at his neglect, looked upon it as a slight put on his court and person, suffered his passion to prevail, and in his fury called for the new grand vizier (for he had created a new one as soon as Noureddin Ali died), commanded him to go to the house of the deceased, and seize upon it, with all his other houses, lands, and effects, without leaving anything for Bedreddin Hassan, and to bring him prisoner along with him.

The new grand vizier, accompanied with a great many messengers belonging to the palace, justices, and other officers, and went immediately to execute his commission. But one of Bedreddin Hassan's slaves happening accidentally to come into the crowd, no sooner understood the vizier's errand but he ran before in all haste to give his master warning. He found him sitting in the porch of his house, as melancholy as if his father had been but newly dead. He fell down at his feet out of breath, and after he had kissed the hem of his garment, cried out, "My lord, save yourself immediately." Bedreddin Hassan, lifting up his head, "What is the matter, what news dost thou bring?" "My lord," said he, there is no time to be lost; the sultan is horribly incensed against you, he has sent people to take all you have, and also to seize your person."

The words of this faithful and affectionate slave put Bedreddin Hassan into great confusion. "May not

I have so much time," said he, "as to take some money and jewels along with me?" "No, sir," replied the slave; "the grand vizier will be here this momemt: begone immediately; save yourself." Bedreddin Hassan rose up from his sofa in all haste, put his feet in his sandals, and after he had covered his head with the tail of his gown, that his face might not be known, he fled, without knowing what way to go, to avoid the impending danger.

The first thought that came into his head was to get out of the next gate with all speed. He ran without stopping till he came to the public burying-ground, and since it was growing dark, he resolved to pass that night on his father's tomb. It was a large edifice, in form of a dome, which Noureddin Ali built when he was alive. Bedreddin met a very rich Jew by the way, who was a banker and merchant, and was returning from a place where his affairs had called him to the city.

The Jew, knowing Bedreddin, halted, and saluted him very courteously.—Day beginning to appear as Scheherazade spoke these words, she put it off till next night, when she resumed her discourse again.

THE NINETY-SEVENTH NIGHT.

Sir, said she, the caliph was very attentive to the grand vizier's discourse, who went on after this manner:—

Isaac, the Jew, after he had paid his respects to Bedreddin Hassan, by kissing his hand, said, "My lord, dare I be so bold to ask whither you are going at this time of night all alone, and so much troubled? Has any thing disquieted you?" "Yes," said Bedreddin; "a while ago I was asleep, and my father appeared to me in a dream, looking very fiercely upon me, as if he were extraordinarily angry. I started out of my sleep, very much frightened, and came out immediately to go and pray upon his tomb."

"My lord," said the Jew (who did not know the true reason why Bedreddin left the town), "your father of happy memory, and my good lord, had store of merchandise in several vessels, which are yet at sea, and belong to you; I beg the favour of you to grant me the first refusal of them before any other merchant.

I am able to pay down ready money for all the goods that are in your ships : and to begin, if you will give me those that happen to come in the first ship that arrives in safety, I will pay you down in part of payment a thousand sequins." And drawing out a bag from under his gown, he shewed it to him, sealed up with one seal.

Bedreddin Hassan being banished from home, and dispossessed of all that he had in the world, looked upon this proposal of the Jew as a favour from heaven, and therefore accepted it with a great deal of joy.

"My lord," said the Jew, "then you sell unto me, for a thousand sequins, the lading of the first of your ships that shall arrive in port ?" "Yes," answered Bedreddin, "I sell it you for a thousand sequins ; it is done." Upon this the Jew delivered him the bag of a thousand sequins, and offered to count them, but Bedreddin Hassan saved him the trouble, and said he would trust his word. "Since it is so, my lord," said he, "be pleased to favour me with a small note in writing of the bargain we have made." And having said this, he pulled the ink-horn from his girdle, and taking a small reed out of it neatly cut for writing, he presented it to him, with a piece of paper he took out of his letter-case ; and whilst he held the ink-horn, Bedreddin Hassan wrote these words :—

"This writing is to testify that Bedreddin Hassan of Balsora has sold to Isaac the Jew, for the sum of one thousand sequins, received in hand, the lading of the first of his ships that shall arrive in this port.

"Bedreddin Hassan of Balsora."

This note he delivered to the Jew, who put it in his letter-case, and then took his leave of him.

While Isaac pursued his journey to the city, Bedreddin Hassan made the best of his way to his father Noureddin Ali's tomb. When he came to it, he bowed his face to the ground, and, with his eyes full of tears, deplored his miserable condition. "Alas !" said he, "unfortunate Bedreddin, what will become of thee ? Whither canst thou fly for refuge against the unjust prince that persecutes thee ? Was it not enough to be afflicted for the death of so dear a father ? Must fortune

needs add new misfortunes to just complaints ?" He continued a long time in this posture, but at last rose up again, and leaning his head upon his father's sepulchre, his sorrows returned more violently than before ; so that he sighed and mourned till, overcome with heaviness, he stretched himself all along upon the floor and fell asleep.

He had not slept long when a genie, who had retired to that cemetary during the day, and was intending, according to his custom, to range about the world at night, espying this young man in Noureddin Ali's tomb, he entered, and finding Bedreddin lying on his back, was surprised at his beauty.

Daylight appeared, and prevented Scheherazade's going on with her story, but next night at the usual hour she continued it thus :—

THE NINETY-EIGHTH NIGHT.

When the genie had attentively considered Bedreddin Hassan, he said to himself, "To judge of this creature by his good mien, he would seem to be an angel of the terrestrial paradise, whom God has sent to put the world in a flame with his beauty." At last, after he had satisfied himself with looking upon him, he took a flight into the air, where, meeting by chance with a fairy, they saluted one another ; after which he said to her, "Pray descend with me into the cemetery where I stay, and I will shew you a prodigious beauty, which is worthy your admiration as well as mine." The fairy consented, and both descended in an instant: they came into the tomb. "Look ye," said the genie to the fairy, shewing her Bedreddin Hassan, "did you ever see a young man of a better shape, and more beautiful than this?"

The fairy, having attentively observed Bedreddin, returned to the genie. "I must confess," said she, "that he is a very handsome man ; but I just now came from seeing an object at Cairo more admirable than this, and if you will hear me, I will tell you a strange story concerning her." "You will very much oblige me in so doing," answered the genie. "You must know then," said the fairy, (for I will tell it you at length,) "that the sultan of Egypt has a vizier called

Schemseddin Mohammed, who has a daughter of about twenty years of age, the most beautiful and complete person that ever was known. The sultan having heard of this young lady's beauty, sent the other day for her father, and told him, 'I understand you have a daughter to marry; I have a mind to marry her: will not you consent to it?' The vizier, who did not expect this proposal, was troubled at it; and instead of accepting it joyfully, which another in his place would certainly have done, he answered the sultan, 'May it please your majesty, I am not worthy of the honour you confer upon me, and I most humbly beseech you to pardon me if I do not agree to your request. You know I had a brother called Noureddin Ali, who had the honour, as well as myself, to be one of your viziers: we had some difference together which was the cause of his leaving me on a sudden, and since that time I have had no account of him till within these four days that I heard he died at Balsora, being grand vizier to the sultan of that kingdom.'

"He has left a son behind him, and there having been an agreement between us to match our children together if ever we had any, I am persuaded he intended that match when he died; and being desirous to fulfil the promise on my part, I conjure your majesty to grant me leave. You have in your court many other lords who have daughters as well as I, on whom you may please to bestow that honour.'

"The sultan of Egypt was incensed against Schemseddin Mohammed to the highest degree."

Here Scheherazade stopped, because day appeared, and next night resumed her story, still personating the vizier Giafar speaking to Haroun Alraschid the caliph.

THE NINETY-NINTH NIGHT.

"THE sultan of Egypt, provoked at this bold denial of Schemseddin Mohammed, said to him, in passion which he could not restrain, 'Is this the way you requite my proposal to stoop so low as to desire your alliance? I know how to revenge your daring to prefer another to me, and I swear that your daughter shall be married to the most contemptible and ugly of all my slaves.' And having spoken those words, he angrily bid the

vizier begone, who went home to his house full of confusion, and extraordinarily sad.

"This very day the sultan sent for one of his grooms who is hump-backed, big-bellied, crook-legged, and as ugly as a hobgoblin ; and after having commanded Schemseddin Mohammed to consent to marry his daughter to this ghastly slave, he caused the contract to be made and signed by witnesses in his own presence. The preparations for this fantastical wedding are all ready, and this very moment all the slaves belonging to the lords of the court of Egypt are waiting at the door of a bath, each with a flambeau in his hand, for the crook backed groom, who is bathing himself, to go along with them to his bride, who is already dressed to receive him ; and when I departed from Cairo, the ladies met for that purpose were going to conduct her in her nuptial attire to the hall, where she is to receive her hump-backed bridegroom, and is this minute now expecting him. I have seen her, and do assure you that no person can look upon her without admiration."

When the fairy left off speaking, the genie said to her, " Whatever you think or say, I cannot be persuaded that the girl's beauty exceeds that of this young man. " " I will not dispute it with you, " answered the fairy, " for I must confess he deserves to be married to that charming creature which they design for humpback. And I think it were a deed worthy of us to obstruct the sultan of Egypt's injustice, and to put this young gentleman in the room of the slave. " " You are in the right, " answered the genie : " I am extremely obliged to you for so good a thought ; let us deceive him. I consent to your revenge upon the sultan of Egypt ; let us comfort a distressed father, and make his daughter as happy as she thinks herself miserable : I will do my utmost endeavour to make this project succeed, and I am pesuaded you will not be backward. I will be at the pains to carry him to Cairo before he awake, and afterwards leave it to your care to carry him elsewhere, when we have accomplished our design."

The fairy and the genie having thus concerted what

they had to do, the genie lifted up Bedreddin Hassan gently, and with an inconceivable swiftness carried him, through the air, and set him down at the door of a public-house next to the bath, whence hump-back was to come with the train of slaves that waited for him Bedreddin Hassan awaked that very moment, and was mightily surprised to find himself in the middle of a city he knew not. He was going to cry out, and to ask where he was; but the genie touched him gently on the shoulders, and forbade him to speak a word. Then he put a torch in his hand, and bid him go and mix with the crowd at the door of the bath, and follow them till you come into a hall, where they are going to celebrate a marriage. The bridegroom is a hump-backed fellow, and by that you will easily know him. Put yourself at the right hand as you go in, and then immediately open the purse of sequins you have in your bosom, and distribute them among the musicians and dancers as they go along: and when you are got into the hall, give money also to the female slaves you see about the bride, when they come near you: but every time you put your hand in your purse, be sure to take out a whole handful, and do not spare them. Observe to do everything exactly as I have told you with great presence of mind; be not afraid of any person or thing, and leave the rest to a superior power, who will order matters as he thinks fit.

Young Bedreddin, being well instructed in all that he was to do, advanced towards the door of the bath: the first thing he did was to light his torch as that of a slave; and then mixing among them as if he belonged to some nobleman of Cairo, he marched along as they did, and followed hump-back, who came out of the bath, and mounted a horse out of the sultan's own stable. Daylight appearing, put a stop to Scheherazade's discourse, and she deferred the following of the story till next night.

THE HUNDREDTH NIGHT.

SIR, said she, the vizier Giafar continued his discourse, and said, Bedreddin Hassan, coming near to the musicians and men and women dancers, who went just before the bridegroom, pulled out time after time whole

handfuls of sequins, which he distributed among them: and as he thus gave his money with an unparalleled grace and engaging mien, all who received it cast their eyes upon him; and, after they had a full view of his face, they found him so handsome and comely that they could not look off again.

At last they came to Schemseddin Mohammed's gate, who was Bedreddin Hassan's uncle, and little thought his nephew was so near. The doorkeepers, to prevent any disorder, kept back all the slaves that carried torches, and would not let them come in. Bedreddin was likewise refused; but the musicians, who had free entrance, stood still, and protested they would not go in if they hindered him from going along with them. "He is not one of the slaves," said they; "look upon him, and you will soon be satisfied as to that. He is certainly a young stranger, who is curious to see the ceremonies observed at weddings in this city;" and saying thus, they put him in the midst of them, and carried him in, whether the porters would or no; they took his torch out of his hand, and gave it to the first they met: having brought him into the hall, they placed him at the right hand of the hump-backed bridegroom, who sat near the vizier's daughter on a throne most richly adorned.

She appeared very lovely in all her dresses, but in her face there was nothing to be seen but vexation and mortal grief. The cause of this was easy to be guessed at, when she had by her side a bridegroom so very deformed, and so unworthy of her love. The throne of that ill-matched couple was in the midst of a sofa. The ladies of the emirs, viziers, and those of the sultan's bed-chamber, and several other ladies of the court and city, were placed on each side, a little lower, every one according to their quality; and all of them so fine and richly dressed that it was one of the pleasantest sights that could be seen, each of them holding a large wax taper in their hand.

When they saw Bedreddin Hassan come into the room, they all fixed their eyes upon him; and admiring his shape, his behaviour, and the beauty of his face, they could not forbear looking upon him. When he

was set down, every one left their seats, and came near to him to have a full view of his face; and almost all of them, as they turned to their seats, found themselves moved with tender passion.

The disparity between Bedreddin Hassan and the hump-backed groom, who made such a horrible figure, occasioned a great murmuring among the company, insomuch that the ladies cried out, "We must give our bride to this handsome young gentleman, and not to this ugly hump-back." Nor did they rest here, but uttered imprecations against the sultan, who, abusing his absolute power, would unite ugliness and beauty together. They did also upbraid the bridegroom, so as they put him quite out of countenance, to the great satisfaction of the spectators, whose shouts for some time put a stop to the concert of music in the hall. At last the musicians began again, and the women who had dressed the bride came all about her. But Scheherazade perceiving day, broke off till next night, when she continued her story.

Note.—The hundred and first and the hundred and second night, in the original, contain only a description of seven robes and seven different dresses which the vizier Schemseddin Mohammed's daughter changed at the sound of the instruments; and this description having nothing pleasant in it, and besides being intermixed with verses, which in the Arabian tongue are very fine, but would lose their beauty by a translation, it was thought needless to translate those two nights.

THE HUNDRED AND THIRD NIGHT.

Sir, said Scheherazade to the sultan of the Indies I hope your majesty has not forgot that it is the grand vizier Giafar who speaks to the caliph Haroun Alraschid.

Each time, continued he, that the new bride changed her habit, she rose up from her seat, followed by her bride-woman, and passed by hump-back without giving him one look, and went towards Bedreddin Hassan, before whom she presented herself in her new attire. On this occasion Bedreddin, according to the

instructions given him by the genie, failed not to put his hands in his purse, and pulled out handfuls of sequins, which he distributed among the women that followed the bride. Nor did he forget the players and dancers, but also threw money to them. It was pleasant to see how they pushed one another to gather it up. They shewed themselves very thankful, and made him signs that the young bride should be for him, and not for the hump-backed fellow. The women that attended her told her the same thing, and did not value whether the groom heard them or not, for they put a thousand tricks upon him, which very much pleased the spectators.

When the ceremony of changing habits was passed, the music ceased and went away, but made a sign to Bedreddin Hassan to stay behind. The ladies did the same, and went all home, but those that belonged to the house. The bride went into a closet, whither her woman followed to undress her, and none remained in the hall but the hump-backed groom, Bedreddin Hassan, and some of the domestics.

Hump-back, who was furiously mad at Bedreddin, suspecting him to be his rival, gave him a cross look, and said, "And thou, what dost thou wait for? Why art thou not gone as well as the rest? Begone!" Bedreddin, having no pretence to stay, withdrew, not knowing what to do with himself. But he was not got out of the porch when the genie and the fairy met and stopped him. "Whither are you going?" said the fairy; "stay, for hump-back is not in the hall; he is gone out about some business; you have nothing to do but return, and introduce yourself into the bride's chamber. As soon as you are alone with her, tell her boldly that you are her husband, that the sultan's intention was only to make sport with the groom; and to make this pretended bridegroom some amends, you had caused to be prepared for him, in the stable, a good dish of cream. And then tell her all the fine things you can think on to persuade her; for being so handsome as you are, little persuasion will do; she will think herself happy in being deceived so agreeably. In the meantime we will take care that the

hump-back shall not return ; and let nothing hinder you from passing the night with your bride, for she is yours, and none of his."

While the fairy thus encouraged Bedreddin, and instructed him how he should behave himself, hump-back was really gone out of the room ; for the genie went to him in the shape of a great cat mewing at a most fearful rate. The fellow called to the cat,—he clapped his hands to make her flee ; but instead of that the cat stood upon her hinder feet, staring with her eyes like fire, looking fiercely at him, mewing louder than she did at first, and growing bigger till she was as large as an ass. At this sight hump-back would have cried out for help, but his fear was so great that he stood gaping, and could not utter one word ; and that he might have no time to recover, the genie changed himself immediately into a large buffalo, and in this shape called to him, with a voice that redoubled his fear, " Thou hump-backed villain ! " At these words the affrighted groom cast himself upon the ground, and covering his face with his gown, that he might not see this dreadful beast, " Sovereign prince of buffaloes," said he, " what is it you want of me ? " " Woe be to thee," replied the genie, " hast thou the boldness to venture to marry my mistress ? " " O my lord, ' said hump-back, " I pray you to pardon me ; if I am guilty, it is through ignorance. I did not know that this lady had a buffalo to her sweetheart : command me in any-think you please,—I give you my oath that I am ready to obey you." " By death," replied the genie, " if thou goest out from hence, or speakest a word till the sun rises, I will crush thy head to pieces ; but then I give thee leave to go from hence ; I warn thee to make despatch, and not to look back ; but if thou hast the imprudence to return, it shall cost thee thy life." When the genie had done speaking, he transformed himself into the shape of a man, took hump-back by the legs, and after having set him against the wall with his head downwards, " If thou stir," said he, " before the sun rise, as I have told thee already, I will take thee by the heels again, and dash thy head in a thousand pieces against the wall."

To return to Bedreddin Hassan—who, being prompted by the genie and the presence of the fairy, got into the hall again, from whence he slipt into the bride-chamber, where he sat down, expecting the success of his adventure. After a while the bride arrived, conducted by an old matron, who came no further than the door exhorting the bridegroom to do his duty like a man, without looking in to see if it was hump-back or another, and then locked the door, and retired.

The young bride was mightily surprised instead of hump-back to find Bedreddin Hassan, who came up to her with the best grace in the world. "What! my dear friend," said she, "by your being here at this time of night, you must be my husband's comrade?" "No, madam," said Bedreddin, "I am of another sort of quality than that ugly hump-back." "But," said she "you do not consider that you speak degradingly of my husband." "He your husband, madam!" replied he; "can you retain those thoughts so long? Be convinced of your mistake, madam; for so much beauty must never be sacrificed to the most contemptible of all mankind. It is I, madam; that am the happy mortal for whom it is reserved. The sultan had a mind to make himself merry by putting this trick upon the vizier your father, but he chose me to be your real husband. You might have observed how the ladies, the musicians, the dancers, your women, and all the servants of your family, were pleased with this comedy. We have sent that hump-backed fellow to his stable again, where he is just now eating a dish of cream; and you may rest assured that he will never appear any more before your eyes."

At this discourse the vizier's daughter (who was more like one dead than alive when she came into the bride chamber) put on a gay air, which made her so handsome, that Bedreddin was perfectly charmed with her.

"I did not expect," said she, "to meet with so pleasing a surprise; and I had condemned myself to live unhappy all my days. But my good fortune is so much the greater, that I possess in you a man that is

worthy of my tenderest affection."

Having spoken thus, she undressed herself and stept into bed. Bedreddin Hassan, overjoyed to see himself possessor of so many charms, made haste to follow her, and laid his clothes upon a chair, with the bag that he got from the Jew; which, notwithstanding all the money he had pulled out, was still full. He likewise laid off his turban, and put on a nightcap that had been ordained for hump-back, and so went to bed in his shirt and drawers.* His drawers were of blue satin tied with a lace of gold.

Day beginning to dawn, obliged Scheherazade to stop; but next night, being called upon at the ordinary hour, she resumed her story, and went on after this manner:—

THE HUNDRED AND FOURTH NIGHT.

Whilst the two lovers were asleep, said the grand vizier Giafar, the genie, who had met again with the fairy, told her that it was high time to finish what was begun, and so successfully carried on hitherto: then let us not be overtaken by day light, which will soon appear; go you and bring off the young man again without awaking him.

The fairy went into the bed-chamber where the two lovers were fast asleep, and took up Bedreddin Hassan just as he was, that is to say, in his shirt and drawers; and in company with the genie, with a wonderful swiftness flew away with him to the gates of Damascus, in Syria, where they arrived just at the time when the officers of the mosques, appointed for that end, were calling the people to come to prayers at break of day. The fairy laid Bedreddin Hassan softly on the ground, and leaving him close, by the gate, departed with the genie.

The gate of the city being opened, and a great many people assembled to get out, they were mightily surprised to see Bedreddin Hassan lying in his shirt and drawers upon the ground. One said "He has been hard put to it to get away from his mistress, that he could not get time to put on his clothes." "Look ye,"

* All the Eastern nations lie in their drawers but this circumstance will stand him in stead in the sequel of the story

said another," "how people expose themselves : sure enough he has spent most part of the night in drinking with his friends, till he has got drunk ; and then, perhaps, having occasion to go out, instead of returning, is come this length, and not having his senses about him, was overtaken with sleep." Others were of another opinion ; but nobody could guess what had been the occasion of his coming thither.

A small puff of wind happening to blow at the same time, uncovered his breast, that was whiter than snow. Every one being struck with admiration at the fineness of his complexion, they spoke so loud that it awaked the young man.

His surprise was as great as theirs, when he found himself at the gate of a city where he had never been before, and encompassed by a crowd of people gazing at him. "Gentlemen," said he, "for God's sake tell me where I am, and what you would have of me ?" One of the crowd spoke to him, saying, "Young man, the gates of the city were just now opened, and as we came out we found you lying here in his condition, and stood still to look on you. Have you lain here all night ? and do not you know that you are at one of the gates of Damascus ?" "At one of the gates of Damascus !" answered Bedreddin ; "sure you mock me. When I lay down to sleep last night I was at Cairo." When he said these words, some of the people, moved with compassion for him, said, "It is pity that such a handsome young man should have lost his senses !" and so went away.

"My son," said an old gentleman to him, "you know not what you say. How is it possible that you being this morning at Damascus, could be last night at Cairo?" "It is true for all that," said Bedreddin ; "for I swear to you, that I was all day yesterday at Balsora." He had no sooner said these words, but all the people fell into a fit of laughter, and cried out. "He's a fool, he's a madman," There were some, however, that pitied him because of his youth ; and one among the company said to him, "My son, you must certainly be crazed ; you do not consider what you say. Is it possible that man could yesterday be at Balsora,

the same night at Cairo, and next morning at Damascus? Sure you are asleep still come rouse up your spirits." "What I say," answered Bedreddin Hassan, "is so true, that last night I was married in the city of Cairo." All those that laughed before could not forbear laughing again, when he said so. "Call yourself to mind," said the same person that spoke before; "you have sure enough dreamt all this, and that fancy still possesses your brain." "I am sensible of what I say," answered the young man. "Pray can you tell me how it was possible for me to go in a dream to Cairo, where I am very certain I was in person, and where my bride was seven times brought before me, each time dressed in a different habit: and where I saw an ugly hump-backed fellow, to whom they intended to give her? Besides, I want to know what is become of my gown, my turban, and the bag of sequins I had at Cairo."

Though he assured them that all these things were matter of fact, yet they could not forbear to laugh at him; which put him into such confusion, that he knew not what to think of all those adventures.

Daylight, which began to appear in Schahriar's apartment, imposed silence on Scheherazade; but next night she resumed her story.

THE HUNDRED AND FIFTH NIGHT.

Sir, said she after Bedreddin Hassan had confidently affirmed all that he said to be true, he rose up to go into the town, and every one that followed him called out, "A madman, a fool." Upon this some looked out at their windows, some came to their doors, and others joined with those that were about him, calling out as they did, "A madman;" but not knowing for what. In this perplexity of mind the young gentleman happened to come before a pastrycook's shop, and went into it to avoid the rabble.

This pastrycook had formerly been captain to a troop of Arabian robbers, who plundered the caravans; and though he was become a citizen of Damascus, where he behaved himself to every one's content, yet he was dreaded by all those that knew him; wherefore,

as soon as he came out to the rabble that followed Bedreddin, they dispersed.

The pastrycook, seeing them all gone asked him what he was, and who brought him thither? Bedreddin Hassan told him all, not concealing his brith, nor the death of his father, the grand vizier. He afterwards gave him an account why he left Balsora; how, after he had fallen asleep the night following upon his father's tomb, he found himself when he awaked at Cairo, where he had married a lady; and at last, in what amazement he was, when he found himself at Damascus, without being able to penetrate into all those wonderful adventures.

"Your history is one of the most surprising," said the pastrycook; "but if you will follow my advice you shall let no man know those matters you have revealed to me, but patiently expect till Heaven think fit to put an end to your misfortunes; you shall be free to stay with me till then; and since I have no children, I will own you for my son, if you consent to it; and after you are so adopted, you may freely walk up and down the city, without being exposed any more to the insults of the rabble."

Though this adoption was below the son of a grand vizier, Bedreddin was glad to accept of the pastrycook's proposals, judging it the best thing he could do, considering his then circumstances. The cook clothed him, called for witnesses, and went before a notary, where he acknowledged him for his son. After this Bedreddin stayed with him by the name of Hassan, and learned the pastry trade.

Whilst this passed at Damascus, Schemseddin Mohammed's daughter awaked, and finding Bedreddin gone out of bed, supposed he had risen softly for fear of disturbing her, but he would soon return. As she was in expectation of him, her father, the vizier, (who was mightily vexed at the affront put upon him by the sultan,) came and knocked at her chamber door with a resolution to bewail her sad destiny. He called her by her name, and she knowing him by his voice, immediately got up, and opened the door. She kissed his hand, and received him with so much satisfaction in her coun-

tenance as surprised the vizier, (who expected to find her drowned in tears, and as much grieved as himself.) "Unhappy wretch!" said he in a passion, "do you appear before me thus? After the hideous sacrifice you have just consummated, can you see me with so much satisfaction? Scheherazade left off when she came this length, because day appeared, and next night, resumed her discourse to the sultan of the Indies.

THE HUNDRED AND SIXTH NIGHT.

SIR, the grand vizier Giafar went on with the relation of Bedreddin Hassan's story thus:—

The new bride seeing her father angry at her pleasant countenance, said to him, "For God's sake, sir, do not reproach me wrongfully; it is not the hump-backed fellow, whom I abhor more than death; it is not that monster I have married; everybody laughed him to scorn, and put him so out of countenance, that he was forced to run away and hide himself, to make room for a charming young gentleman, who is my real husband."

"What fable do you tell me?" said Schemseddin Mohammed, roughly. "What! did not crook-back lie with you to-night?" "No, sir," said she; "it was that young gentleman I told you off, who has large eyes and black eyebrows" At these words, the vizier lost all patience, and fell into a terrible passion. "Ah! wicked woman," said he, "you will make me distracted!" "It is you, father," said she, "that put me out of my senses by your incredulity." "So it is not true," replied the vizier, "that hump-back"——"Let us talk no more of hump-back," said she; "a curse upon hump-back! must I always have him cast in my dish? Father," said she, "I tell you once more, that I did not bed with him, but with my dear spouse, who, I believe, is not very far off.

Schemseddin Mohammed went out to seek him; but instead of seeing him, was mightily surprised to find hump-back with his head on the ground and his heels uppermost, as the genie had set him against the wall. "What is the meaning of this?" said he; "who placed you thus?" Crook-back, knowing it to be the vizier, answered, "Alas! alas! it is you then that would

marry me to the mistress of a buffalo, the sweetheart of an ugly genie: I won't be your fool; you shan't put a trick upon me."

Scheherazade stopped here, and next night resumed her story thus:—

THE HUNDRED AND SEVENTH NIGHT.

SIR. Schemseddin Mohammed, when he heard hump-back speak thus, thought he was raving, and bid him move, and stand upon his legs. "I will take care how I do that," said hump-back, "unless the sun be risen. Know, sir, that when I came hither last night, on a sudden, a black cat appeared to me, and in an instant grew as big as a buffalo. I have not forgot what he said to me, therefore you may go about your business, and leave me here." The vizier, instead of going away, took him by the heels, and made him get up. Then hump-back ran off as fast as he could, without looking behind him; and coming to the palace, presented himself to the sultan, who laughed heartily when he told him the story how the genie had served him.

Schemseddin Mohammed returned to his daughter's chamber more astonished than before. "Well then my abused daughter," said he, "can you give me no further light into this matter?" "Sir," said she, "I can give you no other account than what I have done already. Here are my husband's clothes, which he left upon the chair; perhaps you may find somewhat there that may solve your doubt." Then she shewed him Bedreddin's turban, which he took and examined narrowly on all sides. I should take this to be a vizier's turban, if it were not made after the Moussol* fashion. But perceiving somewhat to be sewed between the stuff and the lining, he called for scissors, and having unript it, found the paper which Noureddin Ali gave Bedreddin his son as he was dying, and which he had put into his turban for more security.

Schemseddin Mohammed having opened the paper, knew his brother Noureddin's hand, and found this superscription, "For my son, Bedreddin Hassan." Be-

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* The town of Moussol is in Mesopotamia, built over against old Nineveh.

fore he could make any reflections upon it, his daughter delivered him the bag that lay under his clothes, which he likewise opened, and found it full of sequins; for, as I told you before, notwithstanding all the liberality of Bedreddin it was still kept full by the genie and fairy. He read these following words upon a note in the bag:—"A thousand sequins belonging to Isaac the Jew." And these lines underneath, which the Jew wrote before he parted from Bedreddin Hassan:—"Delivered to Bedreddin Hassan, for the cargo of the first of those ships that formerly belonged to Noureddin Ali his father, of worthy memory, sold unto me upon its arrival in this place." He had scarce read these words, when he gave a shout, and fainted away.

Scheherazade gave over here, and next night began again thus:—

THE HUNDRED AND EIGHTH NIGHT.

SIR, the vizier Schemseddin Mohammed being recovered from his fit by the help of his daughter, and the woman, she called to her assistance: "Daughter," said he, "do not frighten yourself at this accident; the reason of it is such as you can scarcely believe. Your bridegroom is your cousin, the son of Noureddin Ali. The thousand sequins in the bag puts me in mind of a quarrel I had with my dear brother; it is without doubt the dowery he gives you. God be praised for all things, and particularly for this miraculous adventure, which demonstrates his almighty power." Then looking again upon his brother's writing, he kissed it several times, shedding abundance of tears.

He looked over the book from one end to the other, where he found the date of his brother's arrival at Balsora, of his marriage, and of the birth of Bedreddin Hassan; and when he compared the same with the day of his own marriage, and the birth of his daughter at Cairo, he admired how everything did agree so exactly.

The happy discovery put him into such a transport of joy, that he took up the book, with the ticket of the bag, and shewed it to the sultan, who pardoned what was past, and was so much pleased with the relation of this adventure, that he caused it, with all its circum-

stances, to be put in writing for the use of posterity.

Meanwhile the vizier Schemseddin Mohammed could not comprehend the reason why his nephew did not appear; he expected him every moment, and was impatient to have him in his arms. After he had expected him seven days in vain, he searched for him, through all Cairo, but could hear no news of him, which perplexed him very much. "This is the strangest adventure," said he, "that ever man met with." And not knowing what alteration might happen, he thought fit to draw up in writing with his own hand, after what manner the wedding had been solemnized; how the hall and his daughter's bed-chamber were furnished, and other circumstances. He likewise made the turban, the bag, and the rest of Bedreddin's things into a bundle, and locked them up.

The sultaness stopped here, and next night pursued her discourse thus:—

THE HUNDRED AND NINTH NIGHT.

Sir, after some days were past, the vizier's daughter perceived herself with child, and was brought to bed of a son after nine months. A nurse was provided for the child, besides other women and slaves to wait upon him; and his grandfather called him Agib.*

When young Agib had attained the age of seven, the vizier, instead of teaching him to read at home, put him to school with a master who was in great esteem; and two slaves were ordered to wait upon him. Agib used to play with his schoolfellows, and as they were all inferior to him in quality, they shewed him great respect according to the example of their master, who many times would pass by faults in him that he would not pass by in the rest. This complaisance spoiled Agib, so that he became proud and insolent, would have his playfellows bear all from him, and would bear nothing from them, but be master everywhere; and if any one took the liberty to thwart him, he would call them a thousand names, and many times beat them.

In short, all the scholars were weary of his com-

* This word in Arabic signifies "wonderful."

pany, and complained of him to their master. He answered that they must have patience. But when he saw that Agib still grew more and more insolent, and occasioned him a great deal of trouble, "Children," said he to his scholars, "I find Agib is a little insolent gentleman; I will shew you a way how to mortify him, so as he shall never torment you any more: nay, I believe it will make him leave the school. When he comes again to-morrow, and that you have a mind to play together, set yourselves round him, and do one of you call out, Come, let us play, but upon condition that they who desire to play shall tell his own name and the names of his father and mother; and they who refuse it shall be esteemed bastards, and not suffered to play in our company."

Next day, when they were gathered together, they failed not to follow their master's instructions; they placed themselves round Agib, and one of them called out, "Let us begin a play, but on condition that he who cannot tell his own name, and that of his father and mother, shall not play at all." They all cried out, and so did Agib, "We consent to it." Then he that spoke first asked every one the question, and all fulfilled the condition except Agib, who answered. "My name is Agib; my mother is called the lady of beauty, and my father Schemseddin Mohammed, vizier to the sultan.

At these words all the children cried out, "Agib, what did you say? This is not the name of your father, but your grandfather." "A curse on you," said he in a passion; "what! dare you say that the vizier Schemseddin Mohammed is not my father?" "No, no," cried they, with great laughter, "he is but your grandfather, and you shall not play with us. Nay, we will take care how we come into your company." Having spoken thus, they all left him, scoffing him, and laughing among themselves, which mortified Agib so much that he wept.

This schoolmaster, who was near, and heard all that passed, came just at the nick of time, and speaking to Agib, said he "Agib do not you know that the vizier Schemseddin Mohammed is none of your father, but

your grandfather and the father of your mother, the lady of beauty? We know not the name of your father no more than you do. We only know that the sultan was going to marry your mother to one of his grooms a hump-backed fellow; but a genie lay with her. This is hard upon you, and ought to teach you to treat your schoolfellows with less haughtiness than you have done hitherto."

Here Scheherazade stopped, but next night resumed her discourse thus :—

THE HUNDRED AND TENTH NIGHT.

SIR, little Agib being nettled at this, ran hastily out of the school, and went home crying. He came straight to his mother's chamber, who being alarmed to see him thus grieved, asked him the reason He could not answer for tears, his grief was so great; and it was but now and then he could speak plain enough to repeat what had been said to him, and occasioned his sorrow.

When he came to himself "Mother" said he, "for the love of God be pleased to tell me who is my father ?" "My son," said she, "Schemseddin Mohammed, who every day makes so much of you, is your father." "You do not tell me truth," said he ; "he is your father; and none of mine. But whose son am I ?" At this question, the lady of beauty calling to mind her wedding-night, which had been succeeded by a long widowhood, began to shed tears, repining bitterly at the loss of so lovely a husband as Bedreddin.

Whilst the lady of beauty and Agib were both weeping, in comes the vizier, who demanded the reason of their sorrow. The lady told him the shame Agib had under gone at school, which did so much affect the vizier, that he joined his tears with theirs, and judging from this, that the misfortune which had happened to his daughter was the common discourse of the town, he was quite out of patience.

Being thus afflicted, he went to the sultan's palace and falling prostrate at his feet, most humbly prayed him to give him leave to make a journey into the provinces of the Levant, and particularly to Balsora, in search of his nephew Bedreddin Hassan. For he could not bear any longer that the people of the city

should believe a genie had got his daughter with child.

The sultan was much concerned at the vizier's affliction, approved his resolution, and gave him leave to go. He caused a passport also to be written for him, praying, in the most obliging terms that could be, all kings and princes, in whose dominions the said Bedreddin might sojourn, to grant that the vizier might bring him along with him.

Schemseddin Mohammed, not knowing how to express his thankfulness to the sultan for this favour thought it his duty to fall down before him a second time, and the floods of tears he shed gave him sufficient testimony of his gratitude. At last, having wished the sultan all manner of prosperity, he took his leave and went home to his house, where he disposed everything for his journey; and the preparation for it were carried on with so much diligence, that in four days after he left the city, accompanied with his daughter the lady of beauty, and his grandson Agib.

Scheherazade, perceiving day, stopped; and the sultan of the Indies got up, extremely well pleased with the sultaness's discourse, and resolved to hear it to the end. Scheherazade satisfied his curiousity the night following, thus :—

THE HUNDRED AND ELEVENTH NIGHT.

Sir, the grand vizier Giafar continuing his discourse to the caliph Haroun Alraschid, proceeded thus :—

Schemseddin Mohammed set out for Damascus with his daughter the beautiful lady, and Agib his grandchild. They travelled nineteen days without stopping anywhere; but on the twentieth, arriving in a very pleasant mead, at a small distance from the gate of Damascus, they stopped there, and pitched their tents upon the banks of a river, that runs through the town, and gives a very agreeable prospect to its neighbourhood.

The vizier Schemseddin Mohammed declared he would stay in that pleasant place two days; and pursue his journey on the third. In the meantime he gave leave to his retinue to go to Damascus; and almost all of them made use of it; some influenced by curiosity to see a city they had heard so much of, and

others by the opportunity of vending there the Egyp-
tain goods they had brought with them, or buying
stuffs, and the rarities of the country, The beautiful
lady desiring her son Agib might share in the satisfac-
tion of viewing that celebrated city, ordered the black
eunuch that acted in quality of his governor, to conduct
him thither, and take care he came to no harm.

Agib, in magnificent apparel, went along with the
eunuch, who had a large cane in his hand. They had
no sooner entered the city, than Agib, fair and glori-
ous as the day, attracted the eyes of the people. Some
got out of their houses to gain a nearer and narrower
view of him ; others put their heads out of the win-
dows, and those who passed along the street were not
satisfied in stopping to look upon him ; but kept pace
with him, to prolong the pleasure of the agreeable
sight ; in fine, there was nobody that did not admire
him, and bestow a thousand benedictions on the father
and mother who had given being to so fine a child.
By chance the eunuch and he passed by the shop
where Bedreddin Hassan was, and there the crowd was
so great, that they were forced to halt.

The pastrycook that had adopted Bedreddin Hassan
had died some years before, and left him his shop, and
all his estates. So Bedreddin became master of the
shop, and managed the pastry trade so dexterously
that he gained great reputation in Damascus. Bedr-
eddin seeing so great a crowd before his door, that were
gazing so attentively upon Agib and the black eunuch,
stepped out to see them himself.

This said, Scheherazade perceived it was day, and
so was silent ; upon this Schahriar rose impatient to
know what should pass between Agib and Bedreddin.
Towards the end of the next night, the sultaness
satisfied his impatience by resuming the story as
follows :—

THE HUNDRED AND TWELFTH NIGHT.

Bedreddin Hassan, continued the vizier Giafar,
having cast his eyes particularly upon Agib, presently
found himself moved, he knew not how, nor for what.
He was not struck, like the people, with the brilliant
beauty of the boy ; another cause, unknown to him,

gave rise to the uneasiness and emotion he felt. It was the force of blood that wrought in this tender father; who laying aside his business, made up to Agib and with an engaging air, said to him, "My little lord, who hast won my soul, be so kind as to come into my shop, and eat a bit of such fare as I have; that I may have the pleasure of admiring you at my ease." These words he pronounced with such tenderness, that tears trickled from his eyes. Little Agib was moved when he saw it, and turning to the eunuch, "This honest man," said he, "has a face that pleases me; he speaks in such an affectionate manner, that I cannot avoid complying with his request; let us step into this house, and taste his pastry." "it would be a fine thing truly," replied the slave "to see the son of a vizier like you, go into a pastrycook's shop to eat; do not imagine that I will suffer any such thing" "Alas! my little lord," cried Bedreddin, "it is great a piece of cruelty to trust the conduct of you in the hands of a person who treats you so harshly." Then applying himself to the eunuch, "My good friend," continued he "pray do not hinder this young lord from granting me the favour I ask; do not put that piece of mortification upon me; rather do me the honour to walk in along with him, and by so doing you will let the world know that, though your outside is brown like a chestnut, your inside is as white. Do you know," continued he, "that I am master of the secret to make you white, instead of being black as you are?" This set the eunuch a laughing, and then he asked Bedreddin what that secret was. "I will tell you," replied Bedreddin, and so he repeated some verses in praise of black-eunuchs, implying that it was by their ministry that the honour of princes and of all great men was secured. The eunuch was so charmed with these verses that, without further hesitation, he suffered Agib to go into the shop, and went in himself with him.

Bedreddin Hassan was overjoyed in having obtained what he had so passionately desired, and falling again to the work he had thus discontinued, "I was making," said he, "cream-tarts; and you must, with submission, eat of them. I am persuaded you will find

them very good ; for my own mother, who makes them incomparably well, taught me to make them, and the people send to buy them of me from all quarters of the town.' This said, he took a cream-tart out of the oven, and after strewing upon it some pomegranate kernels and sugar, set it before Agib, who found it very delicious.

Another was served up to the eunuch, and he gave the same judgment.

While they were both eating, Bedreddin Hassan minded Agib very attentively ; and after looking upon him again and again, it came into his mind that for anything he knew, he might have such a son by his charming wife, from whom he had been so soon and so cruelly separated ; and the very thought drew tears from his eyes. He was thinking to have put some question to little Agib about his journey to Damascus ; but the child had no time to gratify his curiousity, for the eunuch pressing him to return to his grandfather's tents, took him away as soon as he had done eating Bedreddin Hassan, not contented with looking after him, shut up his shop immediately and went after him.

When Scheherazade came to this period, she perceived day, and discontinued her story. Then Schahriar rose, resolving to hear the story out, and to suffer the sultaness to live till she had made an end of it.

THE HUNDRED AND THIRTEENTH NIGHT.

NEXT morning, before daybreak, Dinarzade awaked her sister, who went on as follows :—

Bedreddin Hassan, continued the vizier Giafar, ran after Agib and the eunuch, and overtook them before they were got to the gate of the city. The eunuch, perceiving he followed them, was extremely surprised "You impertinent fellow, you," said he, with an angry tone, "what do you want ?" "My dear friend," replied Bedreddin, "do not you trouble yourself. I have a little business out of town, that is just come into my head, and I must needs go and look after it." This answer, however, did not at all satisfy the eunuch, who, turning to Agib, said, "This is all owing to you ; I foresaw I should repent of my complaisance you would needs go into the man's shop - it was not wisely

done in me to give you leave." "Perhaps," replied Agib, "he has real business out of town, and the road is free to everybody." While this passed, they kept walking together without looking behind them, till they came near the vizier's tents, upon which they turned about to see if Bedreddin followed them. Agib, perceiving he was within two paces of him, reddened and whitened alternately, according to the different emotions that affected him. He was afraid the grand vizier his grandfather should come to know he had been in the pastry-shop, and had eaten there. I this dread, he took up a pretty large stone that lay at his foot, and throwing it at Bedreddin Hassan, hit him in the fore head, which gave him such a wound, that his face was covered with blood. Then he took to his heels, and ran under the eunuch's tent. The eunuch gave Bedreddin to understand he had no reason to complain of a mischance that he had merited and brought upon himself.

Bedreddin turned towards the city, stanching the blood of this wound with his apron, which he had not put off. "I was a fool," said he within himself, "for leaving my house, to take so much pains about this brat; for doubtless he would never have used me after this manner, if he had not thought I had some ill design against him." When he got home, he had his wound dressed, and softened the sense of his mischance by the reflection that there was an infinite number of people upon the earth that were yet more unfortunate than he.

Day peeping in, obliged the sultaness to silence; and Schahriar got up, pitying Bedreddin, and impatient to know the sequel of the story.

THE HUNDRED AND FOURTEENTH NIGHT.

Towards the close of the ensuing night, Scheherazade, addressing herself to the sultan of the Indies, pursued her story as follows:—

Sir, the grand vizier Giafar continuing the story of Bedreddin Hassan, Bedreddin, said he, kept on the pastry trade at Damascus, and his uncle Schemseddin Mohammed went from thence three days after his arrival. He went by way of Emaus, Hanah, and Halep;

then crossed the Euphrates, and, after passing through Mardin, Moussol, Singier, Diarbeker, and several other towns, arrived at last at Balsora; and immediately after his arrival, desired audience of the sultan, who was no sooner informed of Schemseddin's quality than he gave him audience, received him very favourably, and asked him the occasion of his journey to Balsora. "Sir," replied the vizier Schemseddin Mohammed, "I come to know what is become of the son of Noureddin Ali my brother, who has had the honour to serve your majesty." "Noureddin Ali," said the sultan, "has been dead a long while; as for his son, all I can tell you of him is that he disappeared all on a sudden, about two months after his father's death, and nobody has seen him since, notwithstanding all the inquiry I ordered to be made. But his mother, who is daughter of one of my viziers, is still alive." Schemseddin Mohammed desired leave of the sultan to see her, and carry her to Egypt; and having obtained his request, without tarrying till the next day for the satisfaction of seeing her, inquired after her place of abode, and that very hour went to her house, accompanied with his daughter and his grandson.

The widow of Noureddin Ali lived still in the same place where her husband had lived. It was a fine stately house, adorned with marble pillars; but Schemseddin did not stop to view it. At his entry he kissed the gate, and the piece of marble upon which his brother's name was written in letters of gold. He asked to speak with his sister-in-law, and was told by her servants that she was in a small building in form of a dome, which they shewed to him, in the middle of a very spacious court. This tender mother used to spend the greatest part of day and night in that room, which she had built for a representation of the tomb of Bedreddin Hassan, whom she took to be dead after so long absence. At that very minute she was pouring tears over the thoughts of that dear child, and Schemseddin Mohammed entering, found her buried in the deepest affliction.

He made his compliment, and, after beseeching her to suspend her tears and sighs, informed her he had

the honour to be her brother-in-law, and acquainted her with the reason of his journey from Cairo to Balsora.

These words were no sooner spoken than Scheherazade dropped her story, upon the approach of day; but resumed the thread of it next night in the following manner:—

THE HUNDRED AND FIFTEENTH NIGHT.

SCHEMSEDDIN MOHAMMED, continued the vizier Giafar, after acquainting his sister-in-law with all that passed at Cairo on his daughter's wedding night, after informing her of the surprise occasioned by the discovery of the paper sewed up in Bedreddin's turban, presented to her Agib and the beautiful lady.

The widow of Noureddin Ali, who had still continued sitting like a woman dejected and weaned from the affairs of this world, no sooner understood by his discourse that her dear son, whom she lamented so bitterly, might still be alive, than she arose, and repeatedly embraced the beautiful lady and her grandchild Agib; and perceiving in the youth the features of Bedreddin, shed tears of a quite different stamp from what she had been so long accustomed to shed. She could not forbear kissing the youth, who, for his part, received her embraces with all the demonstrations of joy he was capable of. "Madam," said Schemseddin Mohammed, "it is time to wipe off your tears, and cease your groans; you must think of going along with us to Egypt. The sultan of Balsora gives me leave to carry you thither, and I doubt not you will agree to it. I am in hopes we shall at last find out your son, my nephew; and if that comes to pass, the history of him, of you, of my own daughter, and of my own adventures, will deserve to be committed to writing, and transmitted to posterity."

The widow of Noureddin Ali heard this proposal with pleasure, and from that minute ordered preparations to be made for her departure. While that was doing, Schemseddin Mohammed desired a second audience; and after taking leave of the sultan, who dismissed him with ample marks of respect, and gave him a considerable present for himself, and another of great

value for the sultan of Egypt, set out from Balsora for the city of Damascus.

When he arrived in the neighbourhood of Damascus, he ordered his tents to be pitched without the gate, at which he designed to enter the city : and gave out he would tarry there three days, to give his suit rest, and buy up the best curiousities he could meet with and such as were worthy of being presented to the sultan of Egypt.

While he was employed in looking upon and picking out the finest stuffs that the principal merchants had brought to his tents, Agib begged the black eunuch his governor to carry him through the city, in order to see what he had not leisure to view as he passed before, and to know what was become of the pastrycook that he had wounded with a stone. The eunuch, complying with his request, went along with him towards the city, after leave obtained of the beautiful lady his mother.

They entered Damascus by the Paradise-gate, which lay next to the tents of the vizier Schemseddin Mohammed. They walked through the great squares and the public places where the richest goods were sold, and took a view of the ancient mosque of the Ommiadœ,* at the hour of prayer, between noon and sunset.† After that they passed by the shop of Bedreddin Hassan, whom they found still employed in making cream-tarts. "I salute you, sir," said Agib. "Do you know me? Do you remember you ever saw me before?" Bedreddin, hearing these words, cast his eyes upon him, and knowing him, (then such was the surprising effect of paternal love!) felt the same emotion as when he saw him first of all. He was confused, and, instead of making an answer, continued a long time without uttering one word. But after all, recovering himself, "My little lord," said he, "be so kind as to come once more with your governor into my house, and taste a cream-tart. I beg your lordship's pardon for the

* That is, of the caliphs that reigned after the four first successors of Mohammed, and were so named from one of their ancestors, whose name was Ommiah.

† This prayer is always said two hours and a half before sunset

trouble I gave you in following you out of town; I was at that time not myself, I did not know what I did. You drew me after you, and the violence of the attraction was so strong that I would not withstand it."

Scheherzade, observing the approaching day, stopped here; and the next night resumed her discourse to the following purport :—

THE HUNDRED AND SIXTEENTH NIGHT.

Agib, continued the vizier Giafar, astonished at what Bedreddin said, replied thus: "There is an excess in the kindness you express, and unless you engage under oath not to follow me when I go from hence, I will not enter into your house. If you give me your promise, and prove a man of your word, I will visit you again to-morrow, since the vizier, my grandfather, is still employed in buying up things for a present to the sultan of Egypt." "My little lord," replied Bedreddin, "I will do whatever you would have me to do." This said, Agib and the eunuch went into the shop.

Presently after, Bedreddin set before them a cream-tart, that was full as good as what they had eaten of when they saw him before. "Come," said Agib, addressing himself to Bedreddin, "sit down by me, and eat with us." Bedreddin sat down, and made offers to embrace Agib, as a testimony of the joy he conceived upon his sitting by him. But Agib shoved him off, desiring him to be quiet, not to be too familiar in his friendship, and to content himself with seeing and conversing with him. Bedreddin obeyed, and fell to singing a song, the words of which he composed off-hand, in praise of Agib. He did not eat, but made it his business to serve his guests. When they had done eating, he brought them water to wash with,* and a very white napkin to wipe their hands. Then he filled a large china cup with sherbet, and put snow into it;† and offering to Agib, "This," said he, "is sherbet of roses, and the pleasantest you will meet with all the

* The Mohammedans having a custom of washing their hands five times a day, when they go to prayers, they reckon they have no occasion to wash before eating, but they always wash after eating, because they eat without forks.

† This is done all the Levant over, for keeping their drink cool.

town over; I am sure you never tasted better." Agib, having drunk of it with pleasure, Bedreddin Hassan took the cup from him, and presented it to the eunuch, who drank it all off at once.

In fine, Agib and his governor having fared well, returned thanks to the pastry-cook for their good entertainment, and moved homewards, it being then late. When they arrived at the tents of Schemseddin Mohammed, they repaired immediately to the lady's tent. Agib's grand-mother received him with transports of joy; her son Bedreddin ran always in her mind, and in embracing Agib, the remembrance of him drew tears from her eyes. "Ah, my child!" said she, "my joy would be perfect, if I had the pleasure of embracing your father, Bedreddin Hassan, as I now embrace you." Then, sitting down to supper, she made Agib sit by her, and put several questions to him, relating to the walk he had been taking along with the eunuch; and when he complained of his weak stomach, she gave him a piece of cream-tart, which she had made for herself, and was indeed very good; for I told you before that she could make them better than the best pastrycooks. She likewise gave some to the eunuch; but both of them had eaten so heartily at Bedreddin's house, that they could not taste a bit.

Here approaching day put a stop to Scheherazade's story for this night; but towards the close of the next, she resumed it in the following terms:—

THE HUNDRED AND SEVENTEENTH NIGHT.

Agib no sooner touched the piece of cream-tart that had been set before him, than he pretended he did not like it, and left it uncut; and Schaban* (such was the eunuch's name) did the same thing. The widow of Noureddin Ali observed with regret that her grandson did not like the tart. "What!" said she, "does my child thus despise the work of my hands! Be it known to you, no one in the world can make such cream-tarts besides myself and your father, Bedreddin Hassan, whom I myself taught to make them." "My good mother," replied Agib, "give me leave to tell you, if you do not know how to make better, there is a pastrycook in this town that outdoes you in that point. We were

*The Mohammedans give this name generally to the black eunuchs.

at his shop but now, and ate of one that is much better than yours."

This said, the grandmother, frowning upon the eunuch, "How now, Schaban," said she, "was the care of my grandchild committed to you, to carry him to eat at pastry-shops like a beggar?" "Madam, replied the eunuch, "it is true, we did stop a little while and talked with the pastrycook, but we did not eat with him." "Pardon me," said Agib, "we went into his shop, and there ate a cream-tart." Upon this the lady, more incensed against the eunuch than before, rose in a passion from the table. and running to the tent of Schemseddin Mohammed, informed him of the eunuch's crime, and that in such terms, as tended more to inflame the vizier, than to dispose him to excuse it.

Schemseddin Mohammed, who was naturally passionate, did not fail on this occasion to display his anger. He went forthwith to his sister-in-law's tent, and making up to the eunuch, "What!" said he, "you pitiful wretch, have you the impudence to abuse the trust I repose in you?" Schaban, though sufficiently convicted by Agib's testimony, denied the fact still. But the child persisting in what he had affirmed, "Grandfather," said he, "I can assure you we not only ate, but we ate both of us so heartily that we have no occasion for supper; besides, the pastrycook treated us also with a great bowl of sherbet." "Well," cried Schemseddin, turning to Schaban, "after all this, will you continue to deny that you entered the pastrycook's house, and ate there?" Schaban had still the impudence to swear it was not true. "Then you are a liar," said the vizier; "I believe my grandchild before I believe you; but after all," said he, "if you can eat up this cream-tart that is upon the table, I shall be persuaded you have truth on your side."

Though Schaban had crammed himself up to the throat before, he agreed to stand that test, and accordingly took a piece of tart; but his stomach, rising against it, he was obliged to spit it out of his mouth. Yet he still pursued the lie, and pretended he had over-eaten himself the day before, so that he had not

recovered his appetite. The vizier irritated with all the eunuch's frivolous pretences, and convinced of his guilt, ordered him to lie flat upon the ground, and to be soundly bastinadoed. In undergoing this punishment, the poor wretch shrieked out aloud, and at last confessed the truth. "I own," cries he "that we did eat a cream-tart at the pastrycook's, and that it was much better than that upon the table."

The widow of Noureddin Ali thought it was out of spite to her, and with a design to mortify her, that Schaban commended the pastrycook's tart; and accordingly said, "I cannot believe the cook's tarts are better than mine: I am resolved to satisfy myself upon that head. Where does he live? Go immediately and buy me one of his tarts." The eunuch having received of her what money was sufficient for that purpose, repaired to Bedreddin's shop, and addressing himself to Bedreddin, "Good Mr. Pastrycook," said he, "take this money here, and let me have one of your cream-tarts; one of our ladies wants to taste them." Bedreddin chose one of the best, and gave it to the eunuch: "Take this," said he; "I will engage it is an excellent one, and I can assure you that no person is able to make the like, unless it be my mother, who perhaps is still alive."

Schaban returned speedily to the tents, and gave the tart to Noureddin's widow, and she snatching it greedily broke a piece off; but no sooner put it to her mouth, than she cried out, and swooned away. Schemseddin Mohammed, who was present, was extremely surprised at the accident; he threw water himself upon her face, and was very active in succouring her. As soon as she came to herself, "My God!" cried she, "it must needs be my dear son, my dear Bedreddin, that made this tart."

Here daylight interrupted Scheherazade; and the Indian sultan got up to say his prayers, and go to the council. The next night the sultaness pursued the story of Bedreddin Hassan in the following manner:—

THE HUNDRED AND EIGHTEENTH NIGHT.

When the vizier Schemseddin Mohammed heard his sister-in-law say that the maker of the tart brought by

the eunuch must needs be Bedreddin Hassan, he was over-joyed ; but reflecting that his joy might prove groundless, and in all likelihood the conjecture of Noureddin's widow was false, "Madam," said he, "why are you of that mind ? Do you think there may not be a pastrycook in the whole world, that knows how to make cream-tarts as well as your son ?" "I own," replied she, "there may be pastrycooks that can make as good tarts as he ; but for as much as I make them after a peculiar manner, and no body but my son is let into the secret, it must absolutely be he that made this. Come, my brother," added she in a transport, "let us call up mirth and joy ; we have at last found what we have been so long looking for." "Madam," said the vizier in answer, "I entreat you to moderate your impatience, for we shall quickly know the bottom of it. All we have to do is to bring the pastrycook hither ; and then you and my daughter will readily distinguish whether it is Bedreddin, or not. But you must both be hid, so as to have a view of Bedreddin, while he cannot see you ; for I would not have our interview and mutual discovery laid at Damascus. My design is to delay the discovery till we return to Cairo, where I promise to regale you with very agreeable diversion."

This said, he left the ladies in their tent, and retired to his own ; where he called for fifty of his men, and said to them ; "Take each of you a stick in your hand, and follow Schaban, who will conduct you to a pastrycook's in this city. When you arrive there, break and dash in pieces all you find in the shop ; if he asks you why you commit that disorder only ask him again if it was not he that made the cream-tart that was brought from his house. If he says he is the man, seize his person, fetter him, and bring him along with you ; but you take care you do not beat him, nor, do him the least harm. Go and lose no time."

The vizier's orders were immediately executed. The detachment, conducted by the black eunuch, went with expedition to Bedreddin's house and broke in pieces the plates, kettles, copper pans, tables, and all the other movables and utensils they met with, and

drowned the sherbet-shop with cream and comfits. Bedreddin, astonished at the sight. said with a pitiful tone, " Pray, good people, why do you serve me so? What is the matter? What have I done?" "Was is not you," said they, "that sold this eunuch the cream-tart?" " Yes," replied he, "I am the man; and who says anything against it? I defy any one to make a better." Instead of giving him an answer, they continued to break all round them, and the oven itself was not spared.

In the meantime the neighbours took the alarm, and, surprised to see fifty armed men commit such a disorder, asked the reason of such violence; and Bedreddin said once more to the actors of it, " Pray, tell me what crime I am guilty of to have deserved this usage?" " Was it not you," replied they, " that made the cream-tart you sold to the eunuch!"—" Yes, yes, it was I," replied he; " I maintain it is a good one, I do not deserve such usage as you give me." However, without listening to him, they seized his person, and, snatching the cloth off his turban, tied his hands with it behind his back, and, after dragging him by force out of his shop, marched off.

The mob gathering and taking compassion on Bedreddin, took his part, and offered opposition to Schemseddin's men; but that very minute up came some officers from the governor of the city, who dispersed the people, and favoured the carrying off of Bedreddin; for Schemseddin Mohammed had in the meantime gone to the governor's house to acquaint him with what order he had given, and to demand the interposition of force to favour the execution; and the governor, who commanded all Syria in the name of the sultan of Egypt, was unwilling to refuse anything to his master's vizier. So Bedreddin was carried off after all his cries and tears.

Day appearing, Schehrazade could proceed no further till next morning; then she went on as follows:—

THE HUNDRED AND NINETEENTH NIGHT.

SIR, the vizier Giafar continued his relation to the caliph in this manner. It was needless for Bedreddin Hassan to ask by the way those who carried him off,

what fault had been found with his cream-tart. They gave him no answer. In short, they carried him to the tents, and made him stay there till Schemseddin Mohammed returned from the governor of Damascus's house.

Upon the vizer's return, Bedreddin Hassan was brought before him. " My lord," said Bedreddin, with tears in his eyes, " pray do me the favour to let me know wherein I have displeased you." " Why, you wretch you," said the vizier, " was it not you that made the cream-tart you sent me ? " " I own I am the man," replied Bedreddin ; " but pray what crime is that ? " " I will punish you according to your deserts," said Schemseddin ; it shall cost you your life, for sending me such a sorry tart." " Good God ! " cried Bedreddin, " what news is this! Is it a capital crime to make a bad cream-tart ? " " Yes," said the vizier, "and you are to expect no other usage from me."

While this interview lasted, the ladies, who were hid, minded Bedreddin narrowly, and readily knew him, notwithstanding he had been so long absent. They were so transported with joy, that they swooned away ; and, when they recovered, would fain have ran up and fallen upon Bedreddin,s neck ; but he promise they had made to the vizier of not discovering themselves, restrained the tender emotions of love and of nature.

Schemseddin Mohammed, having resolved to set out that very night, ordered the tents to be struck, and the necessary preparations to be made for his journey. And as for Bedreddin, he ordered him to be clapped into a chest or box, well locked, and laid on a camel. When everything was got ready, the vizier and his retinue began their march, and travelled the rest of that night, and all the next day, without stopping. In the evening they halted, and Bedreddin was taken out of his cage, in order to be served with the necessary refreshments, but still carefully kept at a distance from his mother and his wife ; and during the whole expedition, which lasted twenty days, was served in the same manner.

When they arrived at Cairo, they encamped in the neighbourhood of that place. Schemseddin called for

Bedreddin, gave orders, in his presence, to a carpenter to get some wood with all expedition, and make a stake. " Heyday ! " said Bedreddin, " what do you mean to do with a stake ? " " Why, to nail you to it," replied Schemseddin, " then to have you carri d through all the quarters of the town, that the people may have the spectacle of a worthless pastrycook, who makes cream-tarts without pepper." This said, Bedreddin cried out so comically, that Schemseddin had enough to do to keeps his countenance. " Good God !" cried he, " must I suffer a death as cruel as it is ignominious, for not putting pepper in a cream-tart ? "

At this period, Scheherazade stopped, upon the approach of day ; and Schahriar rose, laughing at Bedreddin's fright, and curious to know the sequel of the story, which the sultaness pursued next night before day, as follows :—

THE HUNDRED AND TWENTIETH NIGHT.

SIR, the caliph Haroun Alraschid notwithstanding his gravity, could not forbear laughing, when the vizier Giafar told him that Schemseddin Mohammed threatened to put to death Bedreddin, for not puting pepper into the cream-tarts he had sold to Schaban. " How !" said Bedreddin, " must I be rifled, and have all the goods in my house broken to pieces—must I be imprisoned in a chest, and at last nailed to a stake, and all for not putting pepper in a cream-tart ? Good God ! who ever heard of such a thing! Are these the actions of Mussulmans, of persons that make a profession of probity and justice, and practise all manner of good works ? " With these words he shed tears, and then, renewing his complaint ; " No," continued he, " never was man used so unjustly, nor so severely. Is it possible they should be capable of taking a man's life for not putting pepper in a cream-tart ? Cursed be all cream tarts, as well as the hour in which I was born ! Would to God I had died that minute !"

Disconsolate Bedreddin did not cease his lamentations : and when the stake was brought, and the nails to fasten him to it, he cried out bitterly at the horrid sight. " Heaven!" said he, " can you suffer me to die an ignominious and painful death ? And all this, for

what crime? Not for robbery or murder, or renouncing my religion, but for not putting papper in a cream-tart."

Night being then pretty far advanced, the vizier Schemseddin Mohmmed ordered Bedreddin to be claphed up again in his cage, saying to him, "Stay there till to-morrow; the day shall not be spent before I give orders for your death." Then the chest or cage was carried away and laid upon the camel that had brought it from Damascus; at the same time all the other camels were loaded again; and the vizier mounting his, horse, ordered the camel that carried his nephew to march before him, and so entered the city with all his suite. After passing through several streets, where nobody appeared, every one being in bed, he arrived at his house, where he orderd the chest to be taken down, but not opened till further orders.

While his retinue were unlading the other camels, he took Bedreddin's mother and his daughter aside, and addressed himself to the latter. "God be praised," said he, "my child, for this happy occasion of meeting your cousin and your husband. You remember, to be sure what order your chamber was in on your wedding night: go and put everything in the very same order they were then in; and in the meantime, if your memory do not serve you, I can supply it by a written account, which I caused to be taken up on that occasion; as for what else is to be done, I will take care of that."

The beautiful lady went joyfully about her father's orders; and he at the same time began to put the things in the hall in the same order they were in when Bedreddin Hassan was there with the sultan of Egypt's hunchbacked groom. As he went over his manuscript, his domestics placed every movable accordingly. The throne was not forgot, nor the lighted was candles. When everything was put to rights in the half, the vizier went into his daughter's chamber, and put in their due place Bedreddin's clothes, with the purse of sequins. This done, he said to the beautiful lady, "Undress yourself, my child, and go to bed. As soon Bedreddin enters your room, complain of his being as from you so long, and tell him, that when you awaked you were astonished you did not find him by you.

Press him to come to bed again ; and to-morrow morning you will divert your mother-in-law and me, in telling us what passes between you and him this night." This said, he went from his daughter's apartment, and left her to undress herself and go to bed.

Scheherazade would have gone on with her story but approaching day obliged her to discontinue it.

THE HUNDRED AND TWENTY-FIRST NIGHT

Towards the close of the next night, the sultan of the Indies, who was very impatient to know where the story of Bedreddin should end, awaked Scheherazade himself, and bade her go on with it : which she did in the following terms :—Schemseddin Mohammed, said the vizier Giafar to the caliph, ordered all his domestics to depart the hall, excepting two or three, whom he ordered to stay there. These he commanded to go and take Bedreddin out of the chest, to strip him to his shirt and drawers, to conduct him in that condition to the hall, to leave him there all alone, and shut the door upon him.

Bedreddin Hassan, though overwhelmed with grief had been asleep all the while : insomuch that the vizier's domestics had taken him out of the chest, and stripped him, before he awaked, and carried him so suddenly into the hall, that they did not give him time to bethink himself where he was. When he found himself all alone in the hall, he looked round him, and the objects of his sight recalling to the memory the circumstances of his marriage, he perceived, with astonishment, that it was the same hall where he had seen the sultan's groom of the stables. His surprise was still the greater, when approaching softly to the door of a chamber which he found open, he spied within his own clothes, in the same place where he remembered to have left them on his wedding night. "My God !" said he, rubbing his eyes, "am I asleep or awake ?"

The beautiful lady, who in the meantime was diverting herself with his astonishment, opened the curtains of her bed all on a sudden, and bending her head forward. "My dear lord," said she with a soft, tender air, "what do you do at the door ?. Prythee come to bed again! You have been out of bed a long time. I was

strangely surprised when I awaked, in not finding you by me." Bedreddin Hassan's countenace changed, when he perceived that the lady who spoke to himwas that charming person that he had lain with before : so he entered the room, but calling up the thoughts of all that had passed for a ten years' interval, and not being able to persuade himself that it all could have happened in the compass of one night, he went to the place where his clothes lay, and the purse of sequins ; and after examining them very carefully, "By the living God," cried he, "these are things that I can by no means comprehend!" The lady, who was pleased to see his confusion, said, once more, "My lord come to bed again ; what do you stand at ?" Then he stepped towards the bed, and said to her, "Pray, madam, tell me, is it long since I left you ?" "The question," answered she, "surprises me. Did not you rise from me but now? Sure your thoughts are very busy." "Madam," replied Bedreddin, "I do assure you my thoughts are not very composed. I remember, indeed, to have been with you, but I remember at the same time that I have lived since ten years at Damascus. Now, if I was actually in bed with you this night, I cannot have been with you so long. These two things are inconsistent. Pray tell me what I am to think ; whether my marriage with you is an illusion, or whether my absence from you is only a dream?" "Yes, my lord," cried she, "doubtless you were light-headed when you thought you were at Damascus." Upon this Bedreddin laughed out heartily, and said, "What a comical fancy is this! I assure you madam, this dream of mine will be very pleasant to you. Do but imagine, if you please, that I was at the gate of Damascus in my shirt and drawers, as I am here now : that I entered the town with a halloo of a mob that followed and insulted me ; that I fled to a pastrycook's, who adopted me, taught me his trade, and left me all he had when he died : that after his death I kept a shop. In fine, madam, I had an infinity of other adventures, too tedious to recount : and all I can say, is, that it was well that I awaked, for they were going to nail me to a stake." "O Lord! and for

what," cried the lady, feigning astonishment, "would they have used you so cruelly? "Sure you must have committed some enormous crime? "Not in the least," replied Bedreddin ; "it was for nothing in the world but a mere trifle : the most ridiculous thing you can think of. All the crime I was charged with was selling a cream-tart that had no pepper in it." "As for that matter," said the beautiful lady, laughing heartily "I must say they did you great injustice" "Ah! madam," replied he, "that was not all. For this cursed cream-tart was everything in my shop broke to pieces, myself bound and fettered, and flung into a chest, where I lay so close, that me thinks I am there still. In fine, a carpenter was sent, for, and he was ordered to get ready a stake for me : but thanks be to God, all those things are no more than a dream."

At this period the approach of day obliged Scheherazade to stop. Schahriar could not forbear laughing at Bedreddin, for taking a real thing for dream. "I must own," said he, "this is a pl asant story, and I am persuaded that to-morrow Schemseddin Mohammed and his sister-in-law will be extremely pleased with it." "Sir," replied the sultaness "that I shall have the honour to acquaint you with to-morrow, if you suffer me to live so long." Upon that the sultan rose without saying one word : but he had no mind to cut her head off till he had heard the story out.

THE HUNDRED AND TWENTY-SECOND NIGHT.

SCHEHERAZADE, waking before day, went on as follows:—Sir, Bedreddin was not easy all night : he waked from time to time, and put the question to himself, whether he dreamed or was awake : he distrusted his felicity ; and, to be sure whether it was true or not, opened the curtains, and looked round the room. "I am not mistaken, sure," said he ; "this is the same chamber where I entered instead of the hunchbacked groom of the stables, and I am now in bed with the fair lady that was designed for him." Daylight, which then appeared, had not yet dispelled his uneasiness, when the vizier Schemseddin Mohammed, his uncle, knocked at the door, and at the same time went in to bid him good-morrow.

Bedreddin Hassan was extremely surprised to see, all on a sudden, a man that he knew so well, and that now appeared with a quite different air from that with which he pronounced the terrible sentence of death against him. "Ah!" cried Bedreddin, "it was you that condemned me so unjustly, to a kind of death, the thoughts of which make me shudder, and all for cream-tart without pepper." The vizier fell a-laughing, and to put him out of suspense, told him how, by the ministry of a genius, (for Hunchback's relation made, him suspect the adventure,) he had been at his house, and had married his daughter instead of the sultan's groom of the stables; then he acquainted him that he had discovered him to be his nephew, by a book written by the hand of Noureddin Ali; and pursuant to that discovery had gone from Cairo to Balsora in quest of him. "My dear nephew," added he, embracing him with every expression of tenderness, "I ask your pardon for all I have made you undergo since I discovered you. I had a mind to bring you to my house before I told you your happiness; which ought now to be so much the dearer to you, as it has cost you so much perplexity and affliction. To atone for all your afflictions, comfort yourself with the joy of being in the company of those who ought to be dearest to you. While you are dressing yourself, I will go and acquaint your mother, who is beyond measure impatient to see you; and will likewise bring to you your son, whom you saw at Damascus, and for whom you shewed so much affection, without knowing him.

No words are of sufficient energy to express the joy of Bedreddin when he saw his mother and his son. These three embraced, and shewed all the transports that love and tenderness could inspire. The mother spoke to Bedreddin in the most moving terms; she mentioned the grief she had felt for his long absence, and the tears she had shed. Little Agib, instead of flying his father's embraces, as at Damascus, received them with all the marks of pleasure. And Bedreddin Hassan, divided between two objects so worthy of his love, thought he could not give sufficient marks of his affection.

While this passed at Schemseddin Mohammed's the vizier was gone to the palace, to give the sultan an account of the happy success of his voyage ; and the sultan was so charmed with the recital of the story. that he ordered it to be taken down in writing and carefully preserved among the archives of the kingdom. After Schemseddin's return to his house, having prepared a noble feast, he sat down to table with his family, and all the household passed the day in solemnity and mirth.

The vizier Giafar having thus made an end of the story of Bedreddin Hassan, told the caliph Haroun Alraschid that this was what he had to relate to his majesty. The caliph found the story so surprising, that without further hesitation he granted his slave Rihan's pardon ; and, to condole the young man for the grief of having unhappily deprived himself of a woman whom he loved so tenderly, married him to one of his slaves, bestowed liberal gifts upon him, and maintained him till he died. But, Sir, added Scheherazade, observing the day began to appear, though the story I have now told you be very agreeable, I have one still that is much more so. If your majesty pleases to hear it the next night, I am certain you will be of the same mind. Schahriar rose without giving any answer, and was perplexed what to do. The good sultaness, said he within himself, tells very long stories, and when once she begins one, there is no refusing to hear it out. I cannot tell whether I shall put her to death to-day or not. I certainly will not ; I will do nothing rashly. The story she promises is, perhaps, more diverting than all she has told yet : I will not deprive myself of the pleasure of hearing it ; when once she has told it, then she shall die.

THE HUNDRED AND TWENTY-THIRD NIGHT.

DINARZADE did not fail to awake the sultaness of the Indies before day ; and the sultaness after asking leave of the sultan, began the story she had promised to the f llowing purpose :—

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THE

ARABIAN NIGHTS'

ENTERTAINMENTS.

PART II.

THE STORY OF THE LITTLE HUNCHBACK.

THERE was in former times at Casgar, upon the utmost skirts of Tartary, a tailor that had a pretty wife whom he doted on, and was reciprocally loved by her. One day, as he sat at work, a little hunchback came and sat down at the shop-door, and fell to singing, and playing upon a tabor. The tailor took pleasure to hear him, and resolved to take him into his house to please his wife. "This little fellow," said he to his wife, "will divert us both this evening." He invited him in, and the other readily accepted of the invitation; so the tailor shut up his shop, and carried him home. As soon as they came in, the tailor's wife, having before laid the cloth, it being supper time, set before them a good dish of fish;—but as the little man was eating, he unluckily swallowed a large bone, of which he died in a few minutes, notwithstanding all that the tailor and his wife could do to prevent it. Both were heartily frightened at the accident, knowing it happened in their house; and there was reason to fear that if the magistrates happened to hear of it, they would be punished as murderers. However, the husband found an expedient to get rid of the corpse: he reflected there was a Jewish doctor that lived just by, and having presently contrived a scheme, his wife and he took the corpse, the one by the feet, and the other by the head, and carried it to the physician's house. They knocked at the door, from which a steep pair of stairs led to his chamber. The servant maid came down, without any light, and opening the door, asked what they wanted. "Go up again," said the tailor, "if you please, and tell your master we have brought him a man who is very ill, and wants his advice." Here, said he, putting a piece of money into her hand, "give him that beforehand, to convince him that we do not mean to impose on him." While the servant was gone up to acquaint her master with the welcome news, the tailor and his wife nimbly conve[illegible] the hunchbacked corpse to the head of the stairs, and, lea[illegible] it there, hurried away.

In the meantime the maid told the doctor, that a man and a woman waited for him at the door, desiring he would come down and look at a sick man whom they had brought with them;

and clapping into his hand the money she had received, the doctor was transported with joy: being paid beforehand, he thought it was a good patient, and should not be neglected. "Light, light!" cried he to the maid; "follow me nimbly." So saying, without staying for the light, he gets to the stair-head in such haste, that, stumbling against the corpse, he gave him a kick that made him tumble down to the stair-foot; he had almost fallen himself along with him. "A light! a light!" cried he to the maid; "quick, quick!" At last the maid came with a light, and he went down stairs with her; but when he saw that what he had kicked down was a dead man, he was so frightened that he invoked Moses, Aaron, Joshua, Esdras, and all the other prophets of the law. "Unhappy man that I am!" said he, "why did I attempt to come down without a light! I have killed the poor fellow that was brought to me to be cured; questionless I am the cause of his death, and unless Esdras's ass* comes to assist me, I am ruined. Mercy on me! they will be here out of hand, and drag me out of my house for a murderer.

Notwithstanding the perplexity and jeopardy he was in, he had the precaution to shut his door, for fear any one passing by in the street should observe the mischance of which he reckoned himself to be the author. Then he took the corpse into his wife's chamber, who was ready to swoon at the sight. "Alas!" cried she, "we are utterly ruined and undone, unless we fall upon some expedient to get the corpse out of our house this night. Beyond all question, if we harbour it till morning our lives must pay for it. What a sad mischance is this! What did you do to kill this man?" "That is not the question," replied the Jew; "our business now is to find out a remedy for such a shocking accident." But, sir, said Scheherazade, I do not consider, it is day. So she stopped, and next night pursued her story as follows:—

THE HUNDRED AND TWENTY-FOURTH NIGHT.

The doctor and his wife consulted together how to get rid of his dead corpse that night. The doctor racked his brain in vain: he could not think of any stratagem to get clear; but his wife who was more fertile in invention, said, "I have a thought just come into my head: let us carry the corpse to the leads of our house, and tumble him down the chimney into the house of the Mussulman, our next neighbour.

This Mussulman was one of the Sultan's purveyors for furnishing oil, butter, and all sorts of fat articles, and had a

* Here the Arabian author plays upon the Jews; this ass is that which, as the Mohammedans believe, Esdras rode upon when he came from the Babylonian captivity to Jerusalem.

magazine in his house, where the rats and mice made prodigious havoc.

The Jewish doctor approving the proposed expedient, his wife and he took the little hunchback up to the roof of the house; and clapping ropes under his armpits, let him down the chimney into the purveyor's chamber so softly and dexterously, that he stood upright against the wall, as if he had been alive. When they found he had reached the bottom, they pulled up the ropes, and left the corpse in that posture. They were scarce got down into their chamber, when the purveyor went into his, being just come from a wedding-feast with a lantern in his hand. He was greatly surprised when, by the light of his lantern he descried a man standing upright in his chimney; but being naturally a stout man, and apprehending it was a thief, he took up a good stick, and making straight up to the hunchback, "Ah," said he, "I thought it was the rats and mice that eat my butter and tallow, and it is you come down the chimney to rob me! But I think you will not come here again upon this errand." This said, he falls upon the man, and gives him many strokes with his stick. The corpse fell down flat on the ground, and the purveyor redoubled his blows; but, observing the body not to move, he stood to consider a little, and then, perceiving it was a dead corpse, fear succeeded his anger. "Wretched man that I am," said he, "what have I done! I have killed a man! Alas! I have carried my revenge too far. Good God, unless thou pity me, my life is gone! Cursed, ten thousand times accursed, be the fat and the oil that gave occasion to this my commission of such a criminal action!" He stood pale and thunderstruck: he thought he saw the officers already come to drag him to condign punishment, and could not tell what resolution to take.

Here the dawn of the morning interrupted Scheherazade, but next night she proceeded thus:—

THE HUNDRED AND TWENTY-FIFTH NIGHT.

SIR, the sultan of Casgar's purveyor had never noticed the little man's humpback when he was beating him; but as soon as he perceived it, he threw out a thousand imprecations against him. Ah, you cursed hunchback, cried he, you crooked son of a bitch! would to God you had robbed me of all my fat, and I had not found you here! I had not then been so much perplexed for the sake of you and your vile hunch. Oh! ye stars that twinkle in the heavens, give light to none but me in this dangerous juncture. As soon as he had uttered these words, he took the crooked corpse upon his shoulders, and carried him out of doors to the end of the street, where he set him upright, resting against a shop, and so trudged home again, without looking behind him.

A few minutes before the break of day, a Christian merchant, who was very rich, and furnished the sultan's palace with

various articles—this merchant, I say, having sat up all night at a debauch, stepped at that instant out of his house to go to bathe. Though he was drunk, he was sensible that the night was far spent, and that the people would quickly be called to the morning prayers, at break of day; therefore he quickened his pace to get in time to the bath, for fear any Mussulman meeting him in his way to the mosque should carry him to prison for a drunkard. As he came to the end of the street, he stopped upon some necessary occasion against the shop where the sultan's purveyor had put the hunchbacked corpse, which, being jostled, tumbled upon the merchant's back. The merchant, thinking it was a robber that came to attack him, knocked him down with a swinging box on the ear, and after redoubling his blows, cried out "thieves."

The outcry alarmed the watch, who came up immediately; and finding a Christian beating a Mussulman, (for humpback was of our religion,) "What reason have you," said he, "to abuse a Mussulman after this rate?" "He would have robbed me," replied the merchant, "and jumped upon my back with intent to take me by the throat." "If he did," said the watch, "you have revenged yourself sufficiently; come, get off him." At the same time he stretched out his hand to help little humpback up; but observing he was dead, "Oh!" said he, "is it thus that a Christian dares to assassinate a Mussulman?" So saying, he laid hold of the Christian, and carried him to the house of the lieutenant of the police, where he was kept till the judge was stirring and ready to examine him. In the meantime the Christian merchant grew sober, and the more he reflected upon his adventure, the less could he conceive how such single blows of his fist could kill the man.

The judge having heard the report of the watch, and viewed the corpse, which they had taken care to bring to his house, interrogated the Christian merchant upon it, and he could not deny the crime, though he had not committed it. But the judge, considering that little humpback belonged to the sultan, for he was one of his buffoons, would not put the Christian to death till he knew the sultan's pleasure. For this end he went to the palace, and acquainted the sultan with what had happened, and received from the sultan this answer: "I have no mercy to shew to a Christian that kills a Mussulman; go, do your office." Upon this the judge ordered a gibbet to be erected, and sent criers all over the city to proclaim that they were about to hang a Christian for killing a Mussulman.

At length the merchant was brought out of goal to the foot of the gallows; and the hangman having put the rope about his neck, was going to give him a swing when the sultan's purveyor pushed through the crowd, made up to the gibbet, calling to the hangman to stop, for that the Christian had not committed murder, but himself had done it. Upon that the officer who attend-

ed the execution began to question the purveyor, who told him every circumstance of his killing the litile humpback, and how he conveyed his corpse to the place where the Christian merchant found him. You were about, added he, to put to death an innocent person ; for how can he be guilty of the death of a man who was dead before he came at him? It is enough for me to have killed a Mussulman, without loading my conscience with the death of a Christian, who is not guilty.

Scheherazade perceiving the peep of day, stopped here ; and the next night resumed her story as follows :—

THE HUNDRED AND TWENTY-SIXTH NIGHT.

Sir, said she, the Sultan of Casgar's purveyor having publicly charged himself with the death of the little hunchbacked man, the officer could not avoid doing justice to the merchant. Let the Christian go, said he to the executioner, and hang this man in his room, since it appears by his own confession that he is guilty. Thereupon the hangman released the merchant, and clapped the rope round the purveyor's neck ; but just when he was going to pull him up, he heard the voice of the Jewish doctor earnestly intreating him to suspend the execution, and make room for him to come to the foot of the gallows.

When he appeared before the judge, "My lord," said he, "this Mussulman you are going to hang is not guilty ; all the guilt lies at my door. Last night, a man and a woman, unknown to me, came to my door with a sick man they had arought along ; my maid went and opened it without a light, bnd received from them a piece of money, with a commission to come and desire me, in their name, to step down, and look at the sick person. While she was delivering her message to me, they conveyed the sick person to the stair-head, and disappeared. I went down, without staying till my servant had ighted a candle, and in the dark happened to stumble upon the sick person, and kick him down stairs. At length I saw he was dead, and that it was the crooked Mussulman, whose death you are now about to avenge. So my wife and I took the corpse, and, after conveying it up to the roof of our house, shoved it to the roof of the purveyor, our next neighbour, whom you were going to put to death unjustly, and let it down the chimney into his chamber. The purveyor, finding it in his house, took the little man for a thief ; and after beating him, concluded he had killed him ; but that it was not so, you will be convinced by this my deposition ; so that I am the only author of the murder ;—and though it was committed undesignedly, I have resolved to expiate my crime, that I may not have to charge myself with the death of two Mussulman, and hinder you from executing the sultan's purveyor, whose innocence I have now revealed. So pray dismiss him, and put me

in his place, for I alone am the cause of the death of the little man.

The sultaness descrying day, discontinued her story till the next night; then she proceeded in the following manner:—

THE HUNDRED AND TWENTY-SEVENTH NIGHT.

Sir, said she, the chief justice being persuaded that the Jewish doctor was the murderer, gave orders to the executioner to seize him, and release the purveyor. Accordingly the doctor was just going to be hung up, when the tailor appeared, crying to the executioner to hold his hand, and make room for him, that he might come and make his confession to the chief judge. Room being made, "My lord," said he, "you have narrowly escaped taking away the lives of three innocent persons; but if you will have the patience to hear me, I will discover to you the real murderer of the crookbacked man. If his death is to be expiated by another, that must be mine. Yesterday, towards the evening, as I was at work in my shop, and was disposed to be merry, the little hunchback came to my door half-drunk, and sat down before it. He sung a little, and so I invited him to pass the evening at my house. He accepted of the invitation, and went in with me. We sat down to supper, and I gave him a plate of fish; but in eating, a bone stuck in his throat; and though my wife and I did our utmost to relieve him, he died in a few minutes. His death afflicted us extremely; and for fear of being charged with it, we carried the corpse to the Jewish doctor's house, and knocked at the door. The maid coming down and opening the door, I desired her to go up again forthwith, and ask her master to come down and give his advice to a sick person that we had brought along with us; and withal, to encourage him, I charged her to give him a piece of money, which I had put into her hand. When she was gone up again, I carried the hunchback up stairs, and laid him upon the uppermost step, and then my wife and I made the best of our way home. The doctor coming down, made the corpse fall down stairs, and thereupon he took himself to be the author of his death. This being the case," continued he "release the doctor, and let me die in his room."

The chief justice, and all the spectators, could not sufficiently admire the strange events that ensued upon the death of the little crooked man. "Let the Jewish doctor go, said the judge, "and hang up the tailor, since he confesses the crime. It is certain this history is very uncommon, and deserves to be recorded in letters of gold." The executioner having dismissed the doctor made everything ready to tie up the tailor.—But, sir, said the sultaness, I see day appears, and so I adjourn the story till to-morrow. The sultan agreed to her proposal, and so rose and went about his business.

THE HUNDRED AND TWENTY-EIGHTH NIGHT.

The sultaness, waked by her sister, resumed her story as follows: While the executioner, sir, was making ready to hang up the tailor, the sultan of Casgar, wanting the company of his crooked jester, asked where he was; and one of his officers told him, "The Hunchback, sir, whom you inquire after, got drunk last night, and contrary to his custom, slipped out of the palace, and went strolling about the city, and this morning was found dead. A man was brought before the chief justice and charged with the murder of him; but when he was going to be hanged, up came a man, and after him another, who took the charge upon themselves, and cleared one another. This lasted some time, and the judge is now examining a third man, who gives himself out for the real author of the murder.

Upon this intelligence the sultan of Casgar sent an officer to the place of the execution. "Go," said he, "in all haste, and tell the judge to bring the accused persons before me immediately; and withal, bring the corpse of poor Humpback, that I may see him once more." Accordingly the officer went, and happened to arrive at the place of execution at the very time that the executioner was going to tie up the tailor. He cried aloud to the executioner to suspend the execution. The hangman knowing the officer, did not dare to proceed, but untied the tailor; and then the officer acquainted the judge with the sultan's pleasure. The judge obeyed, and went straight to the palace, accompanied by the tailor, the Jewish doctor, and the Christian merchant; and made four of his men carry the hunchbacked corpse along with him.

When they appeared before the sultan, the judge threw himself at the prince's feet; and after recovering himself, gave him a faithful relation of what he knew of the story of the humpbacked man. The story appeared so extraordinary to the sultan, that he orderded his own historian to write it down with all its circumstances. Then addressing himself to the audience. "Did you ever hear," said he, "such a surprising event as this, that has happened upon the account of my little crooked buffoon?" Then the Christian merchant, after falling down, and touching the earth with his forehead, spoke as follows:—"Most puissant monarch," said he, "I know a story yet more astonishing than that you have now spoken of; if your majesty will give me leave, I will tell it you. The circumstances are such, that nobody can hear them without emotion." "Well," said the sultan, "I give you leave;" and so the merchant went on as follows:—

THE STORY TOLD BY THE CHRISTIAN MERCHANT.

SIR, before I commence the recital of the story you have permitted me to relate, I beg leave to acquaint you, that I have not the honour to be born in any part of your majesty's empire. I am stranger, born at Cairo, in Egypt, a Copt by nation, and by religion a Christian. My father was a broker, and got a good estate, which he left me at his death. I followed his example, and took up the same employment. And one day at Cairo, as I was standing in the public inn for the corn-merchants there comes up to me a young handsome man, well dressed, and mounted upon an ass. He saluted me, and pulling out an handkerchief in which he had a sample of sesame or Turkey corn, asked me what a bushel of such sesame would fetch.

Scheherazade perceiving day, stopped here; but the next night went on in the following manner:—

THE HUNDRED AND TWENTY-NINTH NIGHT.

SIR, continued the Christian merchant to the sultan of Casgar, I examined the corn that the young man shewed me, and told him it was worth a hundred drachms of silver per bushel. "Pray," said he, "look out for some merchant to take it at that price, and come to me at the Victory gate, where you will see a khan at a distance from the houses." So saying, he left me the sample, and I shewed it to several merchants, who told me, that they would take as much as I could spare, at a hundred and ten drachms per bushel, so that I made an account to get ten drachms per bushel for my share. Full of the expectation of this profit, I went to the Victory gate, where I found the young merchant expecting me, and he carried me into his granary, which was full of sesame. He had a hundred and fifty bushels of it, which I measured out, and having carried them off upon asses, sold them for five thousand drachms of silver. "Out of this sum," said the young man, "there is five hundred drachms coming to you, at the rate of ten drachms per bushel. This I give you; and as for the rest which is to come to me, do you take it out of the merchant's hand, and keep it till I call or send for it, for I have no occasion for it at present." I made answer, it should be ready for him whenever he pleased to call for it; and so, kissing his hand, took leave of him, with a grateful sense of his generosity.

A month passed before he came near me; then he asked for his four thousand five hundred drachms of silver. I told him they were ready, and should be told down to him immediately. He was then mounted on his ass, and I desired him to alight, and do me the honour to eat a mouthful with me before he received his money. "No," said he, "I cannot alight at present; I have urgent business that obliges me to be at a place just by here; but I will return this way, and then take the money, which I desire

you would have in readiness. This said, he disappeared, and I still expected his return, but it was a full month before he came again I thought to myself, "The young man has great confidence in me, leaving so great a sum in my hands without knowing me; any other man would have been afraid I should have run away with it." To be short, he came again at the end of the third month, and was still mounted on his ass; but finer dressed than before.

Scheherazade, perceiving daylight, went no further for this night; but the next ensuing night she proceeded as follows:—

THE HUNDRED AND THIRTIETH NIGHT.

As soon as I saw the young man, continued the Christian merchant to the sultan of Casgar, I entreated him to alight, and asked him if he would not take his money? "There is no hurry," said he with a pleasant easy air. "I know it is in good hands; I will come and take it when my other money is all gone: Adieu," continued he, "I will come again towards the latter end of the week." With that he struck the ass, and was soon out of sight. "Well," thought I to myself, "he says he will see me towards the latter end of the week, but it is likely I may not see him a great while: I will go and make the most of his money, and shall get a good profit by it."

And as it happened, I was not out in my conjecture; for it was a full year before I saw my young merchant again. Then he appeared indeed, with richer apparel than before, but seemed to have something on his mind. I asked him to do me the honour to walk into my house. "For this time," replied he, "I will go in: but upon this condition, that you shall put yourself to no extraordinary charge upon my account." "I will do just as you please," said I; "only do me the favour to alight and walk in." Accordingly he complied, and I gave orders for an entertainment; and while that was getting ready, we fell into discourse together. When the entertainment was got ready, we sat down to table. I observed he took the first mouthful with his left hand, and not with the right. I could not tell what to think of it. Said I to myself, "Ever since I knew this young man, he always appeared very polite; is it possible he can do this out of contempt of me? What can be the matter that he does not make use of his right hand?"

Scheherazade perceiving the approach of day, discontinued her story; but the next night recommenced it as follows:

THE HUNDRED AND THIRTY-FIRST NIGHT.

Sir, the Christian Merchant was very anxious to know why his guest eat with the left hand. "After we had done eating," said he, "and everything was taken away we sat down upon a

sofa, and I presented him with a lozenge by way of dainty, and still he took it with his left hand. Then I said to him, "Pardon, sir, the liberty I take in asking you what reason you have for not making use of your right hand? Perhaps you have some complaint in that hand?" Instead of answering, he fetched a deep sigh, and pulling out his right arm, which he had hitherto kept under his garment, shewed me, to my great astonishment, that his hand had been cut off. "Doubtless you were alarmed," said he, "to see me feed myself with the left hand; but I leave you to judge, whether it was in my power to do otherwise." "May one ask you," said I, "by what mischance it was that you lost your right hand?" Upon that he burst into tears, and after wiping his eyes gave me the following relation:—

You must know, said he, that I am a native of Bagdad, the son of a rich father, the most eminent in that city for quality and for riches. I had scarce launched into the world, when falling into the company of travellers, and hearing their wonderful accounts of Egypt, especially Grand Cairo, I was moved by their discourse, and felt a longing desire to travel. But my father was then alive, and had not given me leave. At length he died; and being now my own master, I resolved to take a journey to Cairo. I laid out a large sum of money upon several sorts of fine stuffs of Bagdad, and Mosoul, and so undertook my journey.

Arriving at Cairo, I went to the Khan, called the Khan of Mesrour, and there took lodgings, with a warehouse for my bales, which I brought along with me upon camels. This done, I retired to my chamber, to rest myself after the fatigue of my journey, and gave some money to my servants, with orders to go and buy some provisions and dress them. After I had eaten, I went and saw the castle, some mosques, the public squares, and the other places that were curious.

Next day I dressed myself, and ordered some of the finest and richest of my bales to be picked out and carried by my slaves to the Circassian bezestein,* whither I went myself. I no sooner got there, than I was surrounded with brokers and criers who had heard of my arrival. I gave patterns of my stuff to several of the criers, who went and cried them, and showed them all over the bezestein; but none of the merchants offered near so much as they had cost me in prime cost and carriage. This vexed me, and the criers observing I was dissatisfied, "If you will take our advice," said they, "we will put you in a way to sell your stuffs without loss."

Here Scheherazade stopped upon the approach of day, but the next night went on as follows:—

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* A bezestein is a public place, where silk stuffs and other precious things are exposed to sale.

THE HUNDRED AND THIRTY-SECOND NIGHT.

THE brokers and the criers, said the young man to the Christian merchant, having thus promised to put me in a way of losing nothing by my goods, I asked them what course they would have me take. "Divide your goods," said they, "among several merchants, and they will sell them by retail; and twice a-week, that is, on Mondays and Thursdays, you may receive what money they take. By this means you will get instead of losing, and the merchants will gain by you. And in the meanwhile you will have time to take your pleasure, and walk about the town, or go upon the Nile.

I took their advice, and carried them to my warehouse; from whence I brought all my goods to the bezestein, and there divided them among the merchants whom they represented as most reputable and able to pay; and the merchants gave me a formal receipt before witnesses, stipulating withal, that I should not make any demands upon them for the first month.

Having thus regulated my affairs, my mind was taken up with other things than the ordinary pleasures. I contracted friendship with divers persons almost of the same age with myself, who took care to make the time pass pleasantly. After the first month was expired, I began to visit my merchants twice a-week, taking along with me a public officer to inspect their books of sale, and a banker to see they paid me in good money, and to regulate the value of the several species: and so every pay-day, I had a good sum of money to carry home to my lodging at the Khan of Mesrour. I went nevertheless on the other days, to pass the morning sometimes at one merchant's house, and sometimes at another's. In short, I diverted myself in conversing with them, and seeing what passed in the bezestein.

One Monday, as I sat in a merchant's shop, whose name was Bedreddin, a lady of quality, as one might easily perceive by her air, her habit, and by a well-dressed slave, came into the shop, and sat down by me. Her external appearance, joined to a natural grace that shone in all her actions, prejudiced me in her favour, and inspired me with a longing desire to be better acquainted with her. I know not whether she observed that I took pleasure in gazing upon her, and whether this attention on my part was not agreeable to her; but she let down the crape that hung over the muslin which covered her face, and so gave me the opportunity of seeing her large black eyes; which perfectly charmed me. In fine, she inflamed my love to the height by the agreeable sound of her voice, and her genteel graceful carriage in saluting the merchant, and asking him how he did since she saw him last.

After conversing with him some time upon indifferent subjects, she gave him to understand that she wanted a sort of stuff with a gold ground; that she came to his shop, as affording

the best choice of any in all the bezestein; and that if he had any such as she asked for, he would oblige her in shewing them. Bedreddin shewed her several pieces, one of which she pitched upon, and he asked for it eleven hundred drachms of silver. "I agree," said she, "to give you so much, but I have not money enough about me; so I hope you will give me credit till to-morrow and in the meantime allow me to carry off the stuff. I shall not fail," added she, "to send to you to-morrow the eleven hundred drachms I agreed for." "Madam," said Bedreddin, "I would give you credit with all my heart, and allow you to carry off the stuff, if it were mine; but it belongs to the young man you see here, and this is the day on which we settle our accounts." "Why," said the lady in surprise, "why do you offer to use me so! Am not I a customer to your shop? And as often as I have bought of you, and carried home the things without paying ready money for them, did I ever fail to send you your money next morning?" "Madam," said the merchant, "it is true, but this very day I have occasion for the money." "There," said she, throwing the stuff to him, "take your stuff; I care not for you nor all the merchants. You are all alike; you respect nobody." This said, she rose up in a passion, and walked out.

Scheherazade, perceiving day, discontinued the story till the next night, when she proceeded as follows:—

THE HUNDRED AND THIRTY-THIRD NIGHT.

The Christian merchant continued his story thus:—When I saw, said the young man, that the lady walked away, I felt a great concern for her; so I called her back, saying, "Madam, do me the favour to return; perhaps I can find a way to content you both." She returned, saying, it was for my sake that she complied. "Mr. Bedreddin," said I to the merchant, "what do you say you must have for this stuff that belongs to me?" "I must have," said he, "eleven hundred drachms; I cannot take less." "Give it to the lady then," said I, "let her take it home with her; I allow a hundred drachms profit to yourself, and shall now write you a note, empowering you to discount that sum upon the other goods you have of mine." In fine, I wrote, signed, and delivered the note, and then handed the stuff to the lady. "Madam," said I, "you may take the stuff with you, and as for the money, you may either send it to-morrow or next day; or, if you will, accept the stuff as a present from me." "I beg your pardon, sir," said she, "I mean no such thing. You treat me with so much civility, that I ought never to shew my face in the world again, if I did not shew my gratitude to you. May God reward you, by an increase of your fortune; may you live many years when I am dead; may the gate of heaven be open to you when you remove to the other world, and may all the city proclaim your generosity."

These words inspired me with some assurance. "Madam," said I, "I desire no other reward for the service I have done you, than the happiness of seeing your face; that will repay me with interest." I had no sooner spoken than she turned towards me, took off the muslin that covered her face, and discovered to my eyes a wonderful beauty. I was so struck, that I could not express my thoughts to her. I could have looked upon her for ever: but fearing any one should observe her, she quickly covered her face, and letting down the crape, took up the piece of stuff, and went away, leaving me in a very different state of mind from what I was in when I came to the shop. I continued for some time in great disorder and perplexity. Before I took leave of the merchant, I asked him if he knew the lady: "Yes," said he, "she is the daughter of an emir, who left her an immense fortune at his death."

I went back to the khan of Mesrour, and sat down to supper, but could not eat, neither could I shut my eyes all the night, which seemed the longest night in my life. As soon as it was day I got up, in hopes to see once more the object that disturbed my repose; and to engage her affection, I dressed myself yet more nicely than I had done the day before.

Scheherazade perceiving day, stopped here; but went on next night as follows:—

THE HUNDRED AND THIRTY-FOURTH NIGHT.

Sir, the young Bagdad merchant, recounting his adventures to the Christian merchant, continued thus:—"I had but just got," said he, "to Bedreddin's shop, when I saw the lady coming in more magnificent apparel than before, and attended by her slave. When she came in, she did not mind the merchant, but addressing herself to me, "Sir," said she, "you see I am punctual to my word. I am come on purpose to pay the sum you were so kind as to pass your word for yesterday, though you had no knowledge of me. Such uncommon generosity I shall never forget." "Madam," said I, "you had no occasion to be so hasty; I was well satisfied as to my money, and am sorry you should put yourself to so much trouble about it." "I had been very unjust," answered she, "if I had abused your generosity." With these words she put the money into my hand, and sat down by me.

Having this opportunity of conversing with her, I made the best use of it, and mentioned to her the love I had for her; but she rose and left me very abruptly, as if she had been angry with the declaration I had made; I followed her with my eyes as long as she was in sight; and as soon as she was out of sight, I took leave of the merchant, and walked out of the bezestein, without knowing where I went. I was musing upon this adventure when I felt somebody pulling me behind,

and turning about to see who it was, I had the agreeble surprise to perceive it was the lady's slave. "My mistress," said the slave, "I mean the young lady you spoke with but now in the merchant's shop, wants to speak a word with you, if you please to give yourself the trouble to follow me." Accordingly I followed her, and found her mistress sitting waiting for me in a banker's shop.

She made me sit down by her, and spoke to this purpose. "Dear sir," said she, "do not be surprised that I left you so abruptly. I thought it not proper, before that merchant, to give a favourable answer to the discovery you made of your affection to me. But to speak the truth, I was so far from being offended at it, that I was pleased when I heard it; and I account myself infinitely happy in having a man of your merit for my lover. I do not know what impression the first sight of me could make upon you; but I assure you, I no sooner saw you than I conceived tender thoughts of you. Since yesterday I have done nothing but think of what you said to me; and my eagerness to come and seek you this morning may convince you I have no small regard for you." "Madam," said I, transported with love and joy, "nothing can be more agreeable to me than what I now hear. No passion can be greater than that with which I love you, since the happy moment I cast my eyes upon you: my eyes were then dazzled with so many charms, that my heart yielded without resistance." "Let us not trifle away the time in needless discourse," said she, interrupting me; "I make no doubt of your sincerity, and you shall quickly be convinced of mine. Will you do me the honour to come to my home? or, if you will, I will come to yours." "Madam," said I, "I am a stranger, lodged in a khan, which is not a proper place for the reception of a lady of your quality and merit."

Here the approach of day interrupted Scheherazade, but the next morning she continued thus:—

THE HUNDRED AND THIRTY-FIFTH NIGHT.

"It is more proper," madam, said the young Bagdad merchant, "for me to come to you at your own home, if you will please to tell me where it is." The lady complying with his desire—"I live," said she, "in Devotion Street: come on Friday, which is the day after to-morrow, after noon-prayers, and ask for the house of Abom Schama, surnamed Bercour, late master of the emirs; there you will find me." This said, we parted; and I passed the next day in great impatience.

On Friday I got up betimes, and put on my best clothes, with fifty pieces of gold in my purse. I mounted an ass I had bespoke the day before, and set out, accompanied by the man that let me the ass. When we came to Devotion Street, I directed the owner of the ass to inquire for the house I wanted; he found

it, and conducted me thither I paid him liberally, and sent him back; directing him to observe narrowly where he left me, and not to fail to come back with the ass next morning, to carry me back again to the khan of Mesrour.

I knocked at the door, and presently two little girl-slaves, white as snow, and neatly dressed, came and opened it. "Be pleased to come in, sir," said they; "our mistress expects you impatiently: these two days she had talked of nothing but you." I entered the court and saw a great pavilion, raised upon seven steps, and surrounded with iron rails that parted it from a very pleasant garden. Besides the trees which only embellished the place, and formed on agreeable shade, there was an infinite number of other trees loaded with all sorts of fruit. I was charmed with the warbling of a great number of birds, that joined their notes to the murmurings of a very high water-work, in the middle of a parterre enamelled with flowers. This water-work was a very agreeable sight; four large gilded dragons at the angles of the bason, which was of a square form, spouted out water clearer than rock-crystal. This delicious place gave me a charming idea of the conquest I had made. The two little slaves conducted me into a saloon magnificently furnished; and while one of them went to acquaint her mistress with my arrival, the other tarried with me, and pointed out to me the beauties of the hall.

At this period Scheherazade discontinued her story, upon the appearance of day; and Schahriar got up curious to know what the young Bagdadese would do in the lady's parlour. The next morning the sultaness gratified the sultan's curiosity, by pursuing the sequel of the story in the following manner:—

THE HUNDRED AND THIRTY-SIXTH NIGHT.

SIR, the Christian merchant continued his discourse to the Sultan of Casgar to this purpose:—I did not tarry long in the hall, said the young man of Bagdad, ere the lady I loved appeared, adorned with pearls and diamonds; but the splendour of her eyes far outshone that of her jewels. Her shape, which was now not disguised by the habit she wore in the city, appeared the most slender and advantageous. I need not mention with what joy we met once more: that far exceeds all expression. I shall only tell you, that when the first compliments were over, we sat both down upon a sofa, and there conversed together with the highest satisfaction. After that we had the most delicious messes served up to us; and after eating, continued our conversation till night. At night we had excellent wine brought up, and such fruit as is apt to promote drinking; and timed our cups to the sound of musical instruments, joined to the voices of the slaves. The lady of the house sung herself, and by her songs raised my passion to the

height. In short, I passed the night in full enjoyment of all manner of pleasure.

Next morning I slipt under the bolster of the bed the purse with the fifty pieces of gold I had brought with me, and took leave of the lady who asked me when I would see her again. "Madam," said I, "I give you my promise to return this night." She seemed to be transported with my answer, and conducted me to the door, conjured me at parting to be mindful of my promise.

The same man that had carried me thither, waited for me with his ass, which I mounted, and went directly to the khan ordering the man to come to me again in the afternoon at a certain hour; to secure which, I would not pay him till that time came.

As soon as I arrived at my lodging, my first care was to order my people to buy a good lamb, and several sorts of cakes, which I sent by a porter as a present to the lady. When that was done I attended to my serious business till the owner of the ass came. Then I went along with him to the lady's house and was received by her with as much joy as before, and entertained with equal magnificence.

Next morning I took leave, and left her another purse with fifty pieces of gold, and returned to my khan. But Scheherazade perceiving day, gave notice of it to the sultan, who thereupon rose without saying one word. Next night she went on with her story as follows:—

THE HUNDRED AND THIRTY-SEVENTH NIGHT.

Sir, the young man of Bagdad, continued the Christian merchant to the sultan of Casgar, went on to this purpose:—I continued, said he, to visit the lady every day, and to leave her every time a purse with fifty pieces of gold, till the merchants, whom I employed to sell my goods, and whom I visited regularly twice a week, owed me nothing; and in short, I came at last to be moneyless, and hopeless of having any more.

In this desperate condition I walked out of my lodging, not knowing what course to take, and by chance went towards the castle, where there was a great crowd of people to see a show given by the sultán of Egypt. As soon as I came up to them, I wedged in among the crowd and by chance happened to stand by a horseman well mounted, and handsomely clothed, who had upon the pommel of his saddle a bag, half open, with a string of green silk hanging out of it. I clapped my hand to the bag, concluding the silk twist might be the string of a purse within the bag: in the meantime a porter, with a load of wood upon his back, passed by the other side of the horse, so near that the gentleman on horseback was forced to turn his head towards him, to avoid being hurt, or having his clothes torn by

the wood. In that moment did the devil tempt me ; I took the string in one hand, and with the other laid open the mouth of the bag, and pulled out the purse so dexterously, that nobody perceived it. The purse was heavy, and I did not doubt but there was gold or silver in it.

As soon as the porter had passed, the horseman, who probably had some suspicion of what I had done while his head was turned, presently put his hand to his bag, and finding his purse was gone, gave me such a blow, that he knocked me down. This violence shocked all who saw it ; some took hold of the horse's bridle, to stop the gentleman, and asked him what reason he had to strike me, or how he came to treat a mussulman after that rate. "Do not you trouble yourselves," said he, briskly ; I had reason for what I did : this fellow is a thief." At these words I started up, and from my appearance every one took my part, and cried out he was a liar, for that it was incredible a young man such as I should be guilty of so base an action : but while they were holding his horse by the bridle to favour my escape, unfortunately passed by the judge ; who, seeing such a crowd about the gentleman on horseback and me, came up and asked what the matter was. Everybody present reflected on the gentleman for treating me so unjustly upon the pretence of robbery.

The judge did not give ear to all that was said ; but asked the cavalier if he suspected anybody else beside me ? The cavalier told him he did not, and gave his reasons why he believed his suspicions not to be groundless. Upon this the judge ordered his followers to seize me, and search me, which they presently did, and finding the purse upon me, exposed it to the view of the people. The disgrace was so great, I could not bear it, but I swooned away. In the meantime the judge called for the purse.

But I see, said Scheherazade, it is day : if your majesty will let me live till to-morrow, you shall hear the sequel of the story. Then Schahriar got up, designing to gratify his curiosity by hearing the rest next night.

THE HUNDRED AND THIRTY-EIGHTH NIGHT.

Towards the close of the next night, the sultaness addressed Schahriar thus :—Sir, the young man of Bagdad pursued his story : When the judge, said he, had got the purse in his hand, he asked the horseman if it was his, and how much money was in it. The cavalier knew it to be his own, and assured the judge he had put twenty sequins into it. Upon which the judge called me before him : "Come, young man," said he, "confess the truth ; was it you that took the gentleman's purse from him ? Do not wait for the torture to extort confession." Then with downcast eyes, thinking within myself that if I denied the fact,

they finding the purse about me, would convict me of a lie ; to avoid a double punishment, I looked up and confessed it was I. I had no sooner made the confession then the judge called the people to witness it, and ordered my hand to be cut off. This sentence was put in execution immediately upon the spot, to the great regret of all the spectators ; nay, I observed, by the cavalier's countenance, that he was moved with pity as much as the rest. The judge would likewise have ordered my foot to be cut off, but I begged the cavalier to intercede for my pardon ; which he did, and obtained it.

When the judge was gone, the cavalier came up to me, and holding out the purse " I see plainly," said he, " that necessity put you upon an action so disgraceful and unworthy of such a handsome young man as you are. Here, take that fatal purse ; I freely give it you, and am heartily sorrow for the misfortune you have undergone." This said, he went away ; and I being very weak by loss of blood, some of the good people of the neighbourhood had the charity to carry me into a house, and give me glass of wine ; they likewise dressed my arm, and wrapped up the dismembered hand in a cloth, which I carried away with me fastened to my girdle.

If I had returned to the khan of Mesrour in this melancholy condition, I should not have found there such relief as I wanted ; and to offer to go to the young lady was running a great hazard, it being likely she would not look upon me after she heard of my disgrace. I resolved, however, to put it to the trial ; and to tire out the crowd that followed me, I turned down several by-streets, and at last arrived at the lady's house very weak, and so much fatigued, that I presently threw myself down upon a sofa, keeping my right arm under my garment, for I took great care to conceal my misfortune.

In the meantime the lady, hearing of my arrival, and that I was not well, came to me in all haste ; and seeing me pale and dejected, " My dear soul," said she, " what is the matter with you ? " "Madam," said I, dissembling, " I have got a violent pain in my head." The lady seemed to be much concerned, and asked me to sit down, for I had got up to receive her. "Tell me, said she, " how your illness came : the last time I had the pleasure to see you, you were very well. There must be something else that you conceal from me ; let me know what it is." I stood silent, and instead of an answer, tears trickled down my cheeks. " I cannot conceive," said she, " what it is that afflicts you. Have I unthinkingly given you any occasion of uneasiness. Or do you come on purpose to tell me you no longer love me ?" " It is not that, madam," said I, fetching : deep sigh ; " your unjust suspicion is an addition to my misfortune."

I could not think of discovering to her the true cause. When night came, supper was brought, and she pressed me to eat ; but considering I could only feed myself with my left hand,

I begged to be excused, upon the plea of having no appetite. "Your appetite will return," said she, if you would but discover what you so obstinately hide from me. Your inappetency, without doubt, is only owing to your irresolution." "Alas! madam, said I, "I find I must resolve at last." I had no sooner spoke these words, than she filled me a cup full of wine, and offering it to me, "Drink that," said she; "it will give you courage." I reached out my left hand, and took the cup.

Here the appearance of day discontinued Scheherazade's story, but the next night she pursued the sequel thus:—

THE HUNDRED AND THIRTY-NINTH NIGHT.

When I had got the cup in my hand, said the young man, I redoubled my tears and sighs. "Why do you sigh and weep so bitterly?" said the lady; "and why do you take the cup with your left hand, rather than your right?" "Ah! madam," said I, "excuse me, I beseech you; I have a swelling in my right hand." "Let me see that swelling," said she; "I will open it." I desired to be excused, alleging it was not ripe enough for opening, and drank off the cup, which was very large. The fumes of the wine, joined to my weakness and weariness, set me asleep, and I slept very soundly till next morning.

In the meantime the lady, curious to know what ailed my right hand, lifted up my garment that covered it, and saw to her great astonishment that it was cut off, and that I had brought it along with me wrapt up in a cloth. She presently apprehended what was my reason for declining a discovery, notwithstanding all her pressing solicitation, and passed the night in the greatest uneasiness upon my disgrace, which she concluded had been occasioned only by the love I bore to her.

When I awaked I discerned by her countenance that she was extremely grieved. However, that she might not increase my uneasiness, she said not a word. She called for jelly-broth of fowl, which she had ordered to be prepared, and made me eat and drink to recruit my strength. After that, I offered to take leave of her, but she declared I should not go out of her doors. "Though you tell me nothing of the matter," said she, "I am persuaded I am the cause of the misfortune that has befallen you. The grief that I feel upon that score will quickly make an end of me: but before I die, I must execute a design for your benefit." She had no sooner said the word, than she called for a judge and witnesses, and ordered a writing to be darwn up, putting me in possession of her whole property. After this was done, and every body dismissed, she opened a large trunk, where lay all the purses I had given her from the commencement of our amour. "There they are, all entire," said she; "I have not touched one of them: here is the key; take it, for all is yours." After I had returned her thanks for her generosity and goodness: "What

I have done for you," said she, "is nothing; I shall not be satisfied unless I die, to show how much I love you." I conjured her, by all the powers of love, to give up such a fatal resolution. But all my remonstrances were ineffectual; she was so afflicted to see me have but one hand, that she sickened, and died after five or six weeks' illness.

After mourning for her death as long as was decent, I took possession of all her estate, a particular account of which she gave me before she died; and the corn you sold for me was part of it.

The appearance of day interrupting Scheherazade, she discontinued her story till next night; then she went on as follows:—

THE HUNDRED AND FORTIETH NIGHT.

The Christian merchant concluded his story of the young man of Bagdad to this purpose:—"What I have now told," said he, "will plead my excuse for eating with my left hand. I am highly obliged to you for the trouble you have given yourself on my account. I can never sufficiently recompense your fidelity. Since, thanks to God, I have still a competent estate, notwithstanding I have spent a great deal, I beg you to accept of the sum now in your hand, as a present from me. Over and above this, I have a proposal to make to you; since by reason of this fatal accident, I am obliged to depart from Cairo, I am resolved never to see it more. If you choose to accompany me, we will trade together as equal partners, and divide the profit."

I thanked the young man, said the Christian merchant, for the present he had made me, and as to the proposal of travelling with him, I willingly embraced it, assuring him that his interest should always be as dear to me as my own.

We fixed a day for our departure, and accordingly entered upon our travels. We passed through Syria and Mesopotamia, travelled all over Persia, and after stopping at several cities, came at last, sir, to your capital. Some time after our arrival in this place, the young man having formed a design of returning to Persia, and settling there, we balanced our accounts, and parted very good friends. He went from hence, and I, sir, continue here in your majesty's service. This is the story I had to tell you: does not your majesty find it more surprising than that of the crooked buffoon?

The sultan of Casgar fell into a passion against the Christian merchant. "You are very bold," said he, to tell me a story so little worth my hearing, and then to compare it to that of my jester. Can you flater yourself so far as to believe that the trifling adventures of a young debauchee can make such an impression upon me as those of my jester? I will hang you all four, to revenge his death.

Hearing this, the purveyor fell down frightened at the sultan's feet. "Sir," said he, "I humbly beseech your majesty to suspend your just wrath, and hear my story; and if it appears to your majesty to be prettier than that of your jester, to pardon us all four. The sultan having granted this request, the purveyor begun thus:—

THE STORY TOLD BY THE SULTAN OF CASGAR'S PURVEYOR.

SIR, a person of quality invited me yesterday to his daughter's wedding. I went to his house in the evening at the hour appointed, and found there a large company of doctors, ministers of justice, and others of the best quality in the city. After the ceremony was over, we had a splendid feast; and among other things set upon the table, there was a course with garlic sauce, which indeed was very delicious, and coveted by everybody; we observed, however, that one of the gusets did not offer to touch it, though it stood just before him, and we invited him to do as we did. But he conjured us not to press him upon that head: "I will take care," said he, "not to touch any dish that has garlic in it; I remember too well what the tasting of such an one cost me once before." We intreated him to tell us what was the occasion of his strong aversion to garlic; but before he had time to make answer, "Is it thus," said the master of the house, "that you honour my table? This ragout is excellent: do not you pretend to be excused from eating of it; you must do me that favour as well as the rest." "Sir," said the gentleman, who was a Bagdad merchant, "I hope you do not think I refuse to eat it out of a mistaken nicety; if you will have me eat of it, I will do it; but still upon this condition, that after eating of it, I may wash my hands, with your good leave, forty times with alcali,* forty times more with the ashes of the same plant, and forty times again with soap. I hope you will not take it ill that I stipulate this condition, in pursuance of an oath: I have made never to taste garlic without observing it."

Scheherazade, perceiving day, stopped here; and so Schahriar rose with a curiosity to know why the merchant had sworn to wash himself a hundred and twenty times after eating a ragout with garlic. Towards the close of the next night the sultaness satisfied his curiosity in the following words:—

THE HUNDRED AND FORTY-FIRST NIGHT.

THE master of the house, continued the purveyor of the Sultan of Casgar, would not dispense with the merchant from eating of the ragout with garlic, and therefore ordered his servant to get ready a basin with water, together with alcali, the ashes of the same plant, and soap, that the merchant might wash as often as he pleased. When everything was got ready, "Now," said he to the merchant, "I hope you will do as we do."

* This is called in English, Saltwort.

The merchant, displeased with the violence that was offered him, reached out his hand, and took up a bit, which he put to his mouth trembling, and ate with a reluctance that surprised us all. But what surprised us most of all was, that he had only four fingers and no thumb, which none of us observed before, though he had eaten of other dishes. "You have lost your thumb," said the master of the house, "by what accident? It must have been occasioned by some extraordinary accident, a relation of which will be agreeable to the company." "Sir," replied the merchant, "I have no thumb on the right nor on the left hand." In speaking thus, he put out his left hand, and showed that what he said was true. "But this is not all," continued he: "If you will believe me, I have no great toe on either of my feet: I was maimed in this manner by an unheard of adventure, which I am willing to relate to you, if you will have the patience to hear me. The relation will equally raise your astonishment and pity. Only suffer me to wash my hands first." With this he rose from the table, and after washing his hands a hundred and twenty times, took his place again, and recounted his story as follows:—

You must know, gentlemen, that in the reign of the caliph Haroun Alraschid, my father lived at Bagdad, the place of my nativity, and was reputed one of the richest merchants in the city. But being a man addicted to his pleasures, and neglecting his private affairs, instead of leaving me a plentiful fortune at his death, he left me in such a situation, that all my economy was scarcely sufficient to clear his debts. However, with difficulty I paid them all, and through my industry and care my little fortune began to wear a smiling aspect.

One morning, as I opened my shop, a lady, mounted upon a mule, and attended by an eunuch and two slaves, stopped near my shop door, and, with the assistance of the eunuch's hand, alighted. "Madam," said the eunuch, "I told you, you would be too soon; you see there is nobody yet in the bezestein;—If you had taken my advice, you might have saved yourself the trouble of waiting here." The lady looked all round her, and finding there was no shop open but mine, addressed herself to me, asking leave to sit in my shop till the rest of the merchants came. I could do no less than return a civil answer, and invite the lady into my shop.

THE HUNDRED AND FORTY-SECOND NIGHT.

The sultaness being awakened by her sister Dinarzade, proceeded to address herself to the sultan in the following manner:—The lady sat down in my shop, continued the merchant of Bagdad; and observing there was nobody in the whole bezestein but the eunuch and myself, uncovered her face to take the air; and I must say I never saw so beautiful a person. I

no sooner had a sight of her face than I conceived a passion for her. I fixed my eyes upon her, and perceived that she was not displeased with my ogling, for she gave me a full opportunity to look on her, and did not cover her face but when she was afraid of being taken notice of.

After she had pulled down her veil again she told me she wanted several sorts of the richest and finest stuffs, and asked me if I had them. "Alas! Madam," said I, "I am but a young man, and just beginning the world; I have not stock enough for such great concerns, and it is a mortification to me that I have nothing to shew you that will suit you; but to save you the trouble of going from shop to shop, as soon as the merchants come, I will go, if you please, and fetch from them what you want, with the lowest prices; and so you may do your business without going any further." She complied with my proposal, and entered into discourse with me; which continued so much the longer, that I made her believe the merchants that could furnish what she wanted were not yet come.

I was no less charmed with her wit than I had been before with the beauty of her face; but there was a necessity of denying myself the pleasure of her conversation. I ran out to see for the stuffs she wanted; and after she had pitched upon what she liked, we agreed for five thousand drachms of coined silver. I wrapped up the stuffs in a small bundle, and gave it to the eunuch, who put it under his arm. This done, she rose and took leave. I followed her with my eyes till she had reached the bezestein gate and even after she had mounted her mule again.

The lady had no sooner disappeared, than I perceived that love had caused me to commit a great neglect. It had so engrossed my thoughts, that I did not reflect that she went away without paying the money, neither had I the thought to ask who she was, or where she dwelt. However I considered I was accountable for a large sum to the merchants, who, perhaps, would not have the patience to stay for their money; and I went to them and made the best excuse I could pretending that I knew the lady, and then came home again equally affected with love, and with the burden of such a heavy debt.

Scheherazade had no sooner spoken these words that day appeared; but the next night she proceeded as follows:—

THE HUNDRED AND FORTY-THIRD NIGHT.

I HAD desired my creditors, continued the merchant to stay eight days for their money; and when the eight days were passed, they did not fail to dun me. Then I entreated them to give me eight days more which they agreed to; and the very next day I saw the lady come to the bezestein, mounted on her mule with the same attendants as before, and exactly at the same hour of the day.

She came straight to my shop. "I have made you stay some time," said she, "but here is your money at last; carry it to the banker, and see it is all good and right." The eunuch, who brought me the money went along with me to the banker, and we found it very right. Then I came back again, and had the happiness of conversing with the lady till all the shops of the bezestein were open. Though we talked but of ordinary things, she gave them such a turn, that they appeared new and uncommon, and convinced me that I was not mistaken in admiring her wit when I first conversed with her.

As soon as the merchants were come, and had opened their shops, I carried to the respective men the money that was due for their stuffs, and was readily entrusted with more, which the lady had desired to see. In short, the lady took stuffs to the value of a thousand pieces of gold, and carried them away without paying for them; nay, without saying one word, or giving me to understand who she was. I was astonished, when I considered that at this rate she risked nothing, but left me without any security of not being troubled if she never came again. She has paid me, thought I to myself, a considerable sum; but she leaves me answerable for another that runs much deeper. Surely she cannot be a cheat; it is not possible she can have any such design as to inveigle me to my ruin. The merchants do not know her; they will all come upon me. In short, my love was not so powerful as to stifle the uneasiness I felt, when I reflected upon all circumstances. A whole month passed before I heard anything of my lady again; and during that time the alarm increased. The merchants were impatient for their money, and, to satisfy them, I was going to sell off all I had; when the lady returned one morning with the same equipage as before.

"Take your weights" said she, "and weigh the gold I have brought you." These words dispelled my fear, and inflamed my love. Before we counted the money, she asked me several questions, and particularly if I was married. I answered, I never was. Then reaching out the gold to the eunuch, "Let us have your interposition," said she, "to accommodate our matters." Upon which the eunuch fell a laughing, and calling me aside made me weigh the gold. While I was weighing the gold, the eunuch whispered in my ear, "I know by your eyes you love this lady, and I am surprised to find that you have not the courage to disclose your passion to her. She loves you more passionately than you do her. Do not imagine that she has any real occasion for your stuffs. She only makes an errand to come hither, because you have inspired her with a violent passion. For this reason she asked you if you were married. Do but ask her the question; it will be your own fault if you do not marry her. "It is true," said I, "I have had a passion for her from the first moment that I cast my eyes upon her; but I durst not aspire to the happiness of thinking my love acceptable to her. I am

entirely hers, and shall not fail to retain a grateful sense of your good offices in that matter.

I made an end of weighing the gold, and while I was putting it into the bag, the eunuch turned to the lady, and told her I was satisfied; that being the word they had both agreed upon between themselves. Presentely after the lady rose and took leave, telling me she would send the eunuch to me, and that I had only to do what he directed me in her name.

I carried every one of the merchants their money, and waited some days with impatience for the eunuch. At last he came.— But here Scheherazade stopt, because it was day, and pursued the sequal of her story next night in the following manner:—

THE HUNDRED AND FORTY-FOURTH NIGHT.

I RECEIVED the eunuch very kindly, said the Bagdad merchant, and inquired after his mistress's health. "You are," said he, "the happiest lover in the world; she is quite sick of love for you; she earnestly desires to see you; and were she mistress of her own conduct, would not fail to come to you, and willingly pass all the moments of her life in your company." "Her noble mien and graceful carriage," said I, "convinced me that she was a lady beyond the common level." "The Judgment you have formed upon the head," said the enuuch, "is very just; she is the favourite of Zobeide, the caliph's lady, who loves her the more for having brought her up from her infancy, and instructs her with all her affairs. Having a mind to marry, she has declared to the caliph's lady that she has cast her eyes upon you, and desired her consent. Zobeide told her she agreed to it, only she had a mind to see you first, in order to judge if she had, made a good choice; and, if she had, Zobeide meant to defray the charges of the wedding. Thus you see your felicity is certain; since you have pleased the favourite, you will be equally agreeable to the mistress, who seeks only to oblige her favourite, and would by no means thwart her inclination. All you have to do is to come to the palace. I am sent hither to invite you, as soon as you will determine to go." "My resolution is formed already," said I, "and I am ready to follow you withersoever you please to conduct me." "Very well," said the eunuch; "but you know men are not allowed to enter the ladies' apartments in the palace, and you must be introduced with great secrecy. The favourite lady has contrived the matter very well. On your side you are to act your part very discreetly; for if you do not, your life is at stake."

I gave him repeated assurance of a punctual performance of whatever should be enjoined me. "Then," said he, "in the evening you must be at the mosque bulit by the caliph's lady on the bank of the Tigris, and stay there till somebody comes to call you." I agreed to all he proposed; and after passing the

day in great impatience, went in the evening to the prayer that is said an hour and a half after sunset in the mosque, and there I stayed after all the people were gone.

Soon after I saw a boat making up to the mosque, the rowers of which were all eunuchs, who came on shore and put several large trunks into the mosque, and then retired ; only one of them stayed behind, whom I perceived to be the same eunuch that had all along accompanied the lady, and had been with me that morning. I saw the lady also enter the mosque ; and making up to her, told her I was ready to obey her orders. "We have no time to lose," said she ; and opening one of the trunks, bid me get into it, "that being necessary both for your safety and mine, Fear nothing," added she ; "leave the management of all to me." I considered within myself, I had gone too far to recede, and so obeyed her orders : and she immediately locked the trunk. This done, the eunuch her confidant called the other eunuchs who had brought in the trunks and ordered them to carry them on board again. The lady and the eunuch re-embarked, and the boatmen rowed to Zobeide's apartment.

In the meantime I reflected very seriously upon the danger to which I had exposed myself, and made vows and prayers, though it was then too late.

The boat stopped at the palace gate, and the trunks were carried into the apartment of the officer of the eunuchs, who keeps the key of the ladies' apartments, and suffers nothing to enter without a narrow inspection. The officer was then in bed, and there was a necessity of calling him up,—But now, sir, said Scheherazade, I see it is day ; upon which Schahriar rose to hold a council, resolving to here the rest of the story next night.

THE HUNDRED AND FOTY-FIFTH NIGHT.

Some mniutes before day, the sultaness of the Indies waking, pursued her story as follows :—The officer of the eunuchs, continued the Bagdad merchant, was angry that they should break his rest, and chid the favourite lady severely for coming home so late. "You shall not come off so easily as you think for," said he : "not one of these trunks shall pass till I have opened them every one." At the same time he commanded the eunuch to bring them before him, and opened them one by one. The first they began with was that wherein I lay, which put me into inexpressible fear.

The favourite lady, who had the key of that trunk, protested it should not be opened. "You know wery well," said she, "I bring nothing hither but what is for the use of Zobeide, your mistress and mine. This trunk," continued she, "is filled with rich goods that I had from some merchants lately arrived, besides a

number of bottles of Zemzen water sent from Mecca;* and if any of these should happen to break, the goods will be spoiled, and then you must answer for them; depend on it, Zobeide will resent your insolence. She insisted upon this in so peremptory terms, that the officer did not dare to take upon him to open any of the trunks. "Let them go," said he angrily; "you may carry them off." Upon that the women's apartment was opened, and all the trunks were carried in.

They were scarcely got in, when all on a sudden I heard the people cry, "Here is the caliph! here comes the caliph!" This put me in such a fright, that I wonder I did not die upon the spot, for it really was the caliph. "What hast thou got in these trunks?" said he to the favourite. Some stuffs," said she "lately arrived, which your majesty's lady had a mind to see." "Open them," cried he, "and let me see them." She pretended to excuse herself, alleging the stuffs were only proper for ladies, and that by opening them his lady would be deprived of the pleasure of seeing them first. "I say, open them," cried the caliph; "I have a mind to see them, and I will see them. She still represented that her mistress would be angry with her if she opened them. "No, no, said he, "I will engage she shall not say a word to you for so doing: come, come, open them, and do not keep me waiting here."

There was a necessity of obeying, which gave me such alarm, that I tremble every time I think on it. The caliph sat down; and the favourite ordered all the trunks to be brought before him one after another. Then she opened them; and to lengthen out the time, shewed all the beauties of each particular stuff, thinking thereby to tire out his patience; but her stratagem did not succeed. Being as unwilling as myself to have the trunk where I lay opened, she left that to the last. So when all the rest were viewed, "Come," said the caliph, "make an end; let us see what is in that." I am at a loss to tell you whether I was dead or alive that moment; for I little thought of escaping so great a danger.

Day appearing Scheherazade stopt, but carried on her story next night as follows:—

THE HUNDRED AND FORTY-SIXTH NIGHT.

When Zobeide's favourite, continued the Bagdad merchant, saw that the caliph would needs have the trunk opened where I lay,—"As for this trunk," said she, "your majesty will please to dispense with the opening of it; there are some things in it which I cannot shew you without your lady be by." "Well, well," said the caliph, "since it is so, I am satisfied; order the

* There is a fountain at Mecca, which, according to the Mahommedans, is the spring that God showed to Hagar after Abraham was obliged to put her away. The water of this spring is drunk by way of devotion, and is sent in presents to the princes and princesses.

trunks to be carried away. The word was no sooner spoken than the trunks were moved into her chamber, where I began to revive again.

As soon as the eunuchs who had brought them were gone, she presently opened the trunk where I was prisoner. "Come out," said she, "go up these stairs, that lead to an upper room, and stay there till I come." The door which led to the stairs she locked after I was in ; and that was no sooner done than the caliph came and sat down on the very trunk where I had been confined. The occasion of this visit was a motion of curiosity that did not respect me. He had a mind to question the lady about what she had seen or heard in the city. So they discoursed together some while ; and then he left her, and retired to his apartment.

When she found the coast clear, she came to the chamber where I was, and made many apologies for the alarms she had given me. "My uneasiness," said she "was no less than yours; you cannot well doubt of that, since I have run the same risk out of love to you : perhaps another person in my situation would not have had the presence of mind to manage matters so dexterously upon so delicate an occasion, where so much courage and presence of mind were requisite ; nothing less than the love I had for you could have inspired me with courage to do it. But come, take heart, now the danger is over." After much tender discourse between us she told me it was time to go to rest, and that she would not fail to introduce me to Zobeide, her mistress, some hour to-morrow, which will be very easy ; "For the caliph never sees her," added she, "but at night." Encouraged by these words, I slept very well ; or if my sleep was interrupted, it was by agreeable disquietudes, caused by the hopes of enjoying a lady blest with so much wit and beauty.

The next day, before I was introduced to Zobeide, her favourite instructed me how to behave, mentioning what questions she would put to me, and dictating the answers I was to give. This done, she carried me into a very magnificent and richly furnished hall. I was no sooner entered than twenty women slaves, advanced in age, dressed in rich and uniform habits, came out of Zobeide's apartments, and placed themselves very modestly before the throne in two equal rows ; they were followed by twenty other younger ladies clothed after the same manner, only their habits appeared somewhat gayer. In the middle of these appeared Zobeide, with a majestic air, and so laden with jewels that she could scarce walk. She went and sat down on the throne, and the favourite lady who had accompanied her stood just by her on her right hand ; the other ladies, who were slaves, being placed at some distance on each side of the throne.

As soon as the caliph's lady was set down, the slaves that came in first made a sign for me to approach. I advanced

between the two rows they had formed, and prostrated myself upon the carpet that was under the princess's feet. She ordered me to rise, and did me the honour to ask my name, my family, and the state of my fortune; upon all which I gave her satisfactory answers, as I perceived not only by her countenance, but by her words. "I am glad," said she, "that my daughter" (so she used to call the favourite lady,) "for I look upon her as such, after the care I have taken of her education, I am very glad she has made a choice that pleases me; I approve of it and give consent to your marriage. I will myself give orders for solemnising it; but I want to have my daughter stay ten days with me before the solemnity; and in that time I will speak to the caliph, and obtain his consent: meanwhile do you stay here; you shall be taken care of.

Scheherazade, perceiving day, stopped here, but went on the next night as follows:—

THE HUNDRED AND FORTY-SEVENTH NIGHT.

Pursuant to the caliph's lady's orders, continued the Bagdad merchant, I stayed ten days in the women's apartments, and during that time was deprived of the pleasure of seeing the favourite lady; but was so well used by her orders, that I had no reason to be dissatisfied.

Zobeide told the caliph her resolution of marrying the favourite lady; and the caliph leaving to her the liberty of doing upon that head what she pleased, granted the favourite a considerable sum by way of settlement. When the ten days were expired, Zobeide ordered the contract of marriage to be drawn up and brought to her, and the necessary preparations being made for the solemnity, the musicians and the dancers (both men and women) were called in and there were great rejoicings in the palace for nine days. The tenth day being appointed for the last ceremony of the marriage, the favourite lady was conducted to a bath, and I to another. At night I sat down to table, and had all manner of dishes served up to me, and among others, a ragout with garlic, such as you have now forced me to eat of. This ragout I liked so well, that I scarce touched any of the other dishes: but such was my unhappiness, that when I arose from the table, I only wiped my hands, intsead of washing them well; a piece of negligence I had never been guilty of before.

Though it was then night, the whole apartment of the ladies was as light as day, by means of many illuminations. Nothing was to be heard all over the palace but musical instruments, dances, and acclamations of joy. My bride and I were introduced into a great hall, where we were placed upon two thrones. The women that attended her made her shift herself several times, and painted her face with different sorts of

colours according to the usual custom on wedding days ; and every time she changed her habit they shewed her to me.

All these ceremonies being over, we were conducted to the nuptial-room ; as soon as the company retired, I approached to embrace my wife : but instead of returning my transports, she pushed me away, and cried out most fearfully ; upon which all the ladies of the apartment came running into the chamber to know what she cried for ; and for my own part, I was so thunder-struck, that I stood like a post, without the power of even asking what she meant by it. " Dear sister," said they to her, " what has happened since we left you so lately ? Let us know, that we may try to relieve you." " Take," said she, " take out of my sight that vile fellow." " Why, madam ?" said I, " wherein have I deserved your displeasure?" " You are a villain," said she, in a furious passion, " to eat garlic and not wash your hands! Do you think I would suffer such a filthy fellow to poison me? Down with him, down with him upon the ground," continued she, " addressing herself to the ladies ; and bring me a good bull's pizzle." In short, I was thrown upon the ground ; and while some held my hands, and others my feet, my wife who was presently furnished with a weapon, laid on me as long as she could stand over me. Then she said to the ladies, " Take him, send him to the judge, and let the hand be cut off with which he fed upon the garlic ragout."

"Good God," cried I, " must I be beat and bruised unmercifully, and to complete my affliction, have my hand cut off, for eating of a ragout with garlic, and forgetting to wash my hands ? What proportion is there between the punishment and the crime ? Curse on the ragout and on the cook that dressed it, and on him that served it up."

Here the sultaness discontinued her story, observing the dawn of day ; and Schahriar rose, laughing heartily at the favourite lady's anger, and curious to know the issue of the story.

THE HUNDRED AND FORTY-EIGHTH NIGHT.

NEXT morning Scheherazade, waking before day, resumed the thread of her discourse to this purpose :—All the ladies that were by, continued the Bagdad merchant, and had witnessed my receiving the thousand strokes, took pity of me when they heard the cutting off of my hand spoken of. " Dear madam, dear sister," said they to the favourite lady, " you carry your resentment too far. We own he is a man quite ignorant of the world, of your quality, and the respect due to you : but we beseech you to overlook and pardon the fault he has committed." I have not received suitable satisfaction," said she, " I will teach him to know the world ; I will make him bear sensible marks of his impertinence, and be cautious hearafter how he

tastes a garlic ragout without washing his hands." Afterwards they continued their solicitations, and fell down at her feet, and kissing her fair hands, "Good madam," said they, "in the name of God moderate your wrath, and grant the favour we request." She answered not a word, but got up, and after uttering a thousand reproaches against me, walked out of the chamber; and all the ladies followed her, leaving me in inconceivable affliction.

I continued there ten days, without seeing any body but an old woman slave that brought me victuals. I asked her what was become of the favourite lady. "She is sick," said the old woman; she is sick of the poisoned smell you infected her with. Why did you not take care to wash your hands after eating of that cursed ragout?" Is it possible, thought I to myself, that these ladies can be so nice, and so vindictive for so small a fault! I loved my wife, notwithstanding all her cruelty, and could not help pitying her.

One day the old woman told me my spouse was recovered, and gone to bathe, and would come to see me next day. "So," said she, "I would have you call up your patience, and endeavour to accommodate yourself to her humour: for she is otherwise a woman of good sense and discretion, and beloved by all the ladies about the court of Zobeide, our respectable mistress."

In effect, my wife came next night, and accosted me thus: "You see I am too good in seeing you again after the affront you have offered me; but still I cannot be reconciled to you till I have punished you according to your demerit, in not washing your hands after eating the garlic ragout. This said, she called the ladies, who, by her order, threw me upon the ground; and after binding me fast, she had the barbarity to cut off my thumbs and great toes herself with a razor. One of the ladies applied a certain root to stanch the blood; but by bleeding and by the pain I swooned away.

When I came to myself they gave me wine to drink, to recruit my strength. "Ah, madam," said I to my wife, "if ever I eat of a garlic ragout again, I solemnly swear to wash my hands a hundred and twenty times with the herb alkali, with the ashes of the same plant, and with soap." "Well," replied my wife, "upon that condition I am willing to forget what is past, and live with you as my husband."

This continued the Bagdad merchant, addressing himself to the company, this is the reason why I refused to eat of the garlic ragout that is now upon the table.

Day appearing stopped Scheherazade; but next night she went on to the following purpose:—

THE HUNDRED AND FORTY-NINTH NIGHT.

SIR, to make an end of the Bagdad merchant's story: The ladies, said he, applied to my wounds not only the root I mentioned to you, but likewise some balsam of Mecca, which they were well assured was not adulterated, because they had it out of the caliph's own dispensatory. By virtue of that admirable balsam was I perfectly cured in a few days, and my wife and I lived together as agreeably as if I had never eaten of the garlic ragout. But having been all my lifetime used to enjoy my liberty, I grew weary of being confined to the caliph's palace; yet I said nothing of it to my wife, for fear of displeasing her. However, she suspected it, and wanted nothing more herself than to get out; for it was gratitude alone that made her continue with Zobeide. Being a very witty woman, she represented in such lively terms to her mistress the constraint I was under, in not living in the city with people of my own rank, as I had always done, that the good princess chose rather to deprive herself of the pleasure of having her favourite about her than not to grant what we both equally desired.

A month after our marriage, my wife came into the room with several eunuchs, carrying each a bag of silver. When the eunuchs were gone,—"You never told me," said she, "that you were uneasy in being confined to court: but I perceived it, and have happily found means to make you contented. My mistress Zobeide gives us leave to go out of the palace; and here are fifty thousand sequins of which she has made us a present, in order to enable us to live comfortably in the city. Take ten thousand of them, and go and buy us a house."

I quickly found a house for the money, and after furnishing it richly, we went and lived in it; and kept a great many slaves of both sexes, and made a good figure. In short, we began to live a very agreeable life, but it did not last long. At a year's end my wife fell sick and died.

I might have married again, and lived honourably at Bagdad; but curiosity to see the world put me upon another course. I sold my house, and after purchasing several sorts of goods, I went with a caravan to Persia; from Persia I travelled to Samarcande, and from thence hither.

"This," said the purveyor to the sultan of Casgar, "this is the story that the Bagdad merchant told in a company where I was yesterday." "This story," said the sultan, "has something in it extraordinary; but it does not come near that of my little Hunchback." Then the Jewish physician prostrated himself before the sultan's throne, and rising again, addressed himself to that prince in the following manner:—"Sir, if you will be so good as to hear me, I flatter myself you will be pleased with a story I have to tell you." "Well spoken,"

said the sultan; "but if it is not more surprising than that of little Hunchback, you must not expect to live."

Day appearing, the sultaness stopped here, but resumed her discourse next night as follows:—

THE HUNDRED AND FIFTIETH NIGHT.

Sir, said she, the Jewish physician, finding the sultan of Casgar disposed to hear him, gave the following relation:—

THE STORY TOLD BY THE JEWISH PHYSICIAN.

Sir, when I was studying physic at Damascus, and was just beginning to practise that noble profession with some reputation, a man slave called me to see a patient in the governor of the city's family. Accordingly I went, and was conducted into a room where I found a very handsome young man, much dejected by his disorder. I saluted him, and sat down by him; but he made no return to my compliments, only a sign with his eyes that he heard me, and thanked me. "Pray, sir," said I, "give me your hand that I may feel your pulse." But instead of stretching out his right, he gave me his left hand, at which I was extremely surprised. This, said I to myself, is a gross piece of ignorance, that he does not know that people present their right hand, and not their left, to a physician. However, I felt his pulse, wrote him a prescription, and took leave.

I continued my visits for nine days, and every time I felt his pulse he still gave me his left hand. On the tenth day he seemed to be pretty well, and so I prescribed nothing for him but bathing. The governor of Damascus, who was by, did, in testimony of his being well satisfied with my service, invest me with a very rich robe, saying he made me a physician of the city hospital, and physician in ordinary to his house, where I might freely eat at his table when I pleased.

The young man likewise shewed me many civilities, and asked me to accompany him to the bath. Accordingly we went together, and when his attendants had undressed him, I perceived he wanted the right hand, and that it had not long been cut off, which had been the occasion of his disorder, though concealed from me; for while the people about him were applying proper medicines externally, they had called me to prevent the ill consequence of the fever which was on him. I was very much surprised and concerned on seeing his misfortune; which he observed by my countenance. "Doctor," cried he, "do not be astonished to see that my hand is cut off; some day or other I will tell you the occasion of it: and in that relation you will be entertained with very surprising adventures."

After we had done bathing, we sat down to table; and after some other discourse together, he asked me if it would be any prejudice to his health if he went and took a walk out of town

in the governor's garden? I made answer, so far from it, that the air would benefit his health. "Since it is so," said he, "if you will give me your company, I will tell you the history of my adventures." I replied, "I was at his command for all that day." Upon which he presently called his servants to bring something for a collation; and we went to the governor's garden. There we took two or three turns, and then sat down upon a carpet that his servants had spread under a tree, which gave a very pleasant shade. After we were seated, the young man gave me his history in the following terms:—

I was born, said he, at Moussol, of one of the most considerable families in the city. My father was the eldest of ten brothers who were all alive and married when my grandfather died. All the brothers were childless, but my father; and he has no child but me. He took particular care of my education, and made me learn everything proper for a child of my rank.—But, sir, said Scheherazade, I am enjoined silence by the day which now appears. So she stopped, and the sultan rose.

THE HUNDRED AND FIFTY-FIRST NIGHT.

NEXT morning Scheherazade continued her last story as follows:—Sir, said she, the Jewish physician addressing himself to the sultan of Casgar, the young man of Moussol, said he, went on thus:

When I was grown up, and began to keep company with the world, I happened one Friday to be at noonprayers with my father and my uncles in the great mosque of Moussol. And after prayers were over, the rest of the company going away, my father and my uncles continued sitting upon the best carpet in the mosque; and I sat down by them. They discoursed of several things, but the conversation fell insensibly, I know not how, upon the subject of voyages. They extolled the beauties and peculiar rarities of some kingdoms, and of their principal cities. But one of my uncles said, that according to the uniform report of an infinite number of voyagers, there was not in the world a pleasanter country than Egypt and the Nile; and the account he gave of them infused into me such a charming idea of them, that from that very moment I had a desire to travel thither. Whatever my other uncles said, by way of preference to Bagdad and the Tigris, in calling Bagdad the true residence of the Mussulman religion, and the metropolis of all the cities of the earth, made no impression upon me. My father joined in opinion with those of his brothers who had spoken in favour of Egypt; which filled me with joy. "Say what you will," said he, "the man that has not seen Egypt, has not seen the greatest rarity in the world. All the land there is golden; I mean, it is so fertile that it enriches its inhabitants. All the women of that country charm you by their

beauty and their agreeable carriage. If you speak of the Nile, where is there a more wonderful river? What water was ever lighter or more delicious? The very slime it carries along in its overflowing fattens the fields, which produce a thousand times more than other countries that are cultivated with the greatest labour. Observe what a poet said of the Egyptians, when he was obliged to depart from Egypt: "Your Nile loads you with blessings every day; it is for you only that it runs from such a distance. Alas! in removing from you, my tears will flow as abundantly as its waters: you are to continue in the enjoyment of its sweetnesses, while I am condemned to deprive myself of them against my will."

"If you look," added my father, "towards the island that is formed by the two greatest branches of the Nile, what variety of verdure! What enamel of all sorts of flowers! What a prodigious number of cities, villages, canals, and a thousand other agreeable objects! If you turn your eyes on the other side, up towards Ethiopia, how many other subjects of admiration! I cannot compare the verdure of so many plains, watered with the different canals of the island, better than to brilliant emeralds set in silver. Is not Grand Cairo the largest, the most populous, and the richest city in the universe? What a number of magnificent edifices, both public and private! If you view the Pyramids, you will be filled with astonishment: you will stiffen at the sight of these masses of stone of an enormous thickness, which rear their heads to the skies! You will be obliged to confess that the Pharaohs, who employed such riches, and so many men in building them, must have surpassed in magnificence and invention all the monarchs that have appeared since, not only in Egypt, but in all the world, for having left monuments so worthy of their memory: monuments so ancient, that the learned cannot agree upon the time of their erection; yet such as stand to this day, and will last to the end of time. I pass over in silence the maritime cities of the kingdom of Egypt, such as Damietta, Rosetta, Alexandria, where innumerable nations come for various sorts of grain, cloth, and an infinite number of other things calculated for the accommodation and delight of men. I speak of what I know; for I spent there some years in my youth, which as long as I live, I shall always reckon the most agreeable part of my life."

Scheherazade was proceeding, when daylight appeared and silenced her: but towards the close of the ensuing night, she pursued her story in the following manner:—

THE HUNDRED AND FIFTY-SECOND NIGHT.

My uncles had no answer to give my father, continued the young man of Moussol, and assented to all he had said of the Nile of Cairo, and of the whole kingdom of Egypt; my ima-

gination was so full of it, that I had not a wink of sleep that night. Soon after, my uncles declared how much they were struck with my father's discourse. They made a proposal to him, that they should travel all together into Egypt. He accepted of the proposal and being rich merchants, they resolved to carry with them such goods as would sell there. I found that they were making preparations for their departure; and thereupon went to my father, and begged of him, with tears in my eyes, that he would suffer me to go along with him, and allow me some stock of goods to trade with on my own account. "You are too young," said my father, "to travel into Egypt; the fatigue is too great for you; and besides, I am sure you will come off a loser in your traffic." These words, however, did not cure the eager desire I had to travel. I made use of my uncles' interest with my father, who at last granted me leave to go as far as Damascus, where they were to leave me, till they travelled through Egypt. "The city of Damascus," said my father, "may likewise glory in its beauties, and my son must be content with leave to go so far. Though my curiosity to see Egypt was very pressing, I considered he was my father, and submitted to his will.

I set out from Moussol with him and my uncles. We travelled through Mesopotamia, passed the Euphrates, and arrived at Aleppo, where we stayed some days. From thence we went to Damascus, the first sight of which agreeably surprised me. We lodged all together in one khan; and I had the view of a city that was large, populous, full of handsome people, and well fortified. We employed some days in walking up and down the delicious gardens that surrounded it; and we all agreed, that Damascus was justly said to be seated in a paradise. At last my uncles thought of pursuing their journey; but took care, before they went, to sell my goods so advantageously for me, that I got five hundred per cent. This sale fetched me so considerable a sum, that I was transported to see myself possessed of it.

My father and my uncles left me in Damascus, and pursued their journey. After their departure, I used great caution not to lay out my money idly. But at the same time I took a stately house, all of marble, adorned with paintings of gold, silver foliage, and a garden with fine water-works. I furnished it, not so richly, indeed, as the magnificence of the place deserved, but at least handsomely enough for a young man of my rank. It had formerly belonged to one of the principal lords of the city, whose name was Modoun Aldalraham; but then was the property of a rich jewel merchant, to whom I paid for it only two sherifs* a month. I had a number of domestics, and lived honourably; sometimes I gave entertainments to such people as I had made an acquaintance with, and sometimes I went and was treated by them. Thus did I spend my time at Damascus, waiting

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* A sherif is the same with a sequin. This word occurs in our ancient authors.

for my father's return: no passion disturbed my repose, and my only employment was conversing with people of credit.

One day, as I sat taking the cool air at my gate, a very handsome well-dressed lady came to me, and asked if I did not sell stuffs? She no sooner spoke the words than she went into my house.

Here Scheherazade stopped, perceiving day; but the next night went on as follows:—

THE HUNDRED AND FIFTY-THIRD NIGHT.

When I saw, said the young man of Moussol, that the lady was gone into the house, I rose, and having shut the gate, conducted, her into a hall, and prayed her to sit down. "Madam," said I, "I have had stuffs that are fit to be shewn to you, but I have them not now; for which I am very sorry. She took off the veil that covered her face and discovered a beautiful person, which affected me with such emotions as I had never felt before. "I have no occasion for stuffs," said she; "I only come to see you, and pass the evening with you, if you please; all I ask of you is a light collation."

Transported with such good luck, I ordered the servants to bring us several sorts of fruits, and some bottles of wine. They served us with despatch; and we ate, drank, and made merry till midnight. In short, I had not before passed a night so agreeably as this. Next morning, I would have put ten sherifs in the lady's hands, but she drew back instantly. "I am not come to see you," said she, "with an interested design; you affront me: far from receiving money of you, I desire you to take money of me, or else I will see you no more." In speaking this, she put her hand inte her purse, took out ten sherifs, and forced me to take them, saying, "You may expect me three days hence after sunset." Then she took leave of me, and I felt that when she went she carried my heart along with her.

She did not fail to return at the appointed hour three days after: and I did not fail to receive her with all the joy of a person who waited impatiently for her arrival. The evening and the night we spent as before; and next day, at parting, she promised to return the third day after. However, she did not go without forcing me to take ten sherifs more.

She returned a third time; and at that interview, when we were both warm with wine, she spoke thus: "My dear heart," what do you think of me? Am I not handsome and agreeable?" "Madam," said I, "I think this an unnecessary question: all the expressions of love which I shew you ought to persuade you that I love you; I am charmed to see you and possess you. You are my queen, my sultaness; in you lies all the felicity of my life." "Ah!" replied she, "I am sure you would speak otherwise if you saw a certain lady of my acquaintance, that is younger and handsomer than me. She

is of such a pleasant lively temper, that she would make the most melancholy people merry : I must bring her hither ; I spoke of you to her, and from the account I have given of you, she is dying with desire to see you. She entreated me to procure her that pleasure, but I did not dare to humour her without speaking to you beforehand. "Madam," said I, "do what you please ; but whatever you may say of your friend, I defy all her charms to tear my heart from you, to whom it is so inviolably attached that nothing can disengage it." "Be not too positive," said she ; "I now tell you, I am about to put your heart to a strange trial."

We stayed together all night, and next morning at parting instead of ten sherifs, she gave me fifteen, which I was forced to accept. "Remember," said she, "that in two days' time, you are to have a new guest ; pray take care to give her a good reception : we will come at the usual hour, after sunset." I took care to have my hall in great order, and a handsome collation prepared against they came.

Here Scheherazade, observing it was day, stopped ; but the next night she went on as follows :—

THE HUNDRED AND FIFTY-FOURTH NIGHT.

Sir, the young man of Moussol, recounting the history of his adventures to the Jewish physician, continued thus : I waited, said he, for the two ladies with impatience and at last they arrived at the beginning of the night. They both unveiled themselves, and as I had been surprised with the beauty of the first, I had reason to be much more so when I saw her friend. She had regular features, a complete person, and such sparkling eyes, that I could hardly bear their splendour. I thanked her for the honour she did me, and entreated her to excuse me if I did not give her the reception she deserved. "No compliments," said she ; "It should be my part to make them to you, for allowing my friend to bring me hither. But since you are pleased to suffer it, let us lay aside all ceremony, and think only of amusing ourselves.

I had given orders, as soon as the ladies arrived, to have the collation served up, and we soon sat down to supper. I sat opposite to the strange lady, and she never ceased looking upon me with a smile. I could not resist her conquering eyes, and she possessed herself so powerfully of my heart, that I could offer no opposition. But while she inspired me with a flame, she caught the flame herself ; and so far from shewing any constraint in her carriage, she held to me very lively language.

The other lady, who observed us, did nothing at first but laugh at us. "I told you," said she, addressing herself to me, "you would find my friend full of charms ; and I perceive you

have already violated the oath you made me of being faithful to me." "Madam," said I, laughing as well as she, "you would have reason to complain of me if I were wanting in civility to a lady whom you brought hither, and who is a favourite with you both of you might then upbraid me, for not knowing how to do the honours of my house."

We continued to drink ; but as the wine warmed us, the strange lady and I ogled one another with so little reserve, that her friend grew jealous, and quickly gave us a dismal proof of her jealousy. She rose from the table and went out, saying she would be with us presently again ; but a few moments after the lady that stayed with me changed countenance, fell into violent convulsions, and in short, expired in my arms, while I was calling for assistance to relieve her. I went out immediately, and asked for the other lady ; and my people told me, she had opened the street door and was gone. Then I suspected, what was but too true, that she had been the cause of her friend's death. She had the dexterity and the malice to put some very strong poison into the last glass, which she gave her with her own hand.

I was afflicted to the last degree with the accident. What shall I do ? thought I. What will become of me ? I considered, there was no time to lose, and it being then moonlight, I made my servants quietly take up one of the great pieces of marble with which the court of my house was paved. Under that I made them presently dig a hole, and there inter the corpse of the young lady. After replacing the stone, I put on a travelling suit, and took what money I had ; and having locked up everything, affixed my own seal on the door of my house. This done, I went to see the jewel merchant, my landlord ; paid him what rent I owed, with a year's rent in advance ; and, giving him the key, prayed him to keep it for me. A very urgent affair," said I, "obliges me to be absent for some time ; I am under the necessity of going to find out my uncles at Cairo." I took my leave of him, immediately mounted my horse, and set off with my attendant.

Day appearing, Scheherazade discontinued her discourse ; but resumed it next night as follows :—

THE HUNDRED AND FIFTY-FIFTH NIGHT.

I HAD a good journey, continued the young man of Moussol, and arrived at Cairo without any accident. There I met with my uncles, who were very much surprised to see me. To excuse myself, I pretended I was tired of staying for them ; and hearing nothing of them, was so uneasy, that I could not be satisfied without coming to Cairo. They received me very kindly, and promised my father should not be angry with me for leaving Damascus

without his permission. I lodged in the same khan with them, and saw all the curiosities of Cairo.

Having finished their traffic, they began to talk of returning to Moussol, and to make preparations for their departure; but I, having a mind to see something in Egypt that I had not yet seen, left my uncles, and went to lodge in another quarter at a distance from the khan, and did not appear any more till they were gone. They sought for me all over the city; but not finding me, they supposed remorse for having come to Egypt without my father's consent had put me on returning to Damascus, without saying anything to them. So they began their journey, expecting to find me at Damascus, and there to take me up.

I continued at Cairo after their departure three years, more completely to indulge my curiosity after all the wonders of Egypt. During that time, I took care to send money to the jewel merchant, ordering him to keep my house for me; for I designed to return to Damascus, and stay there some years more. I had no adventure at Cairo worth relating; but, doubtless, you will be very much surprised at that I met with after my return to Damascus.

Arriving at this city, I went to the jewel merchant's house, who received me joyfully, and would needs go along with me to my house, to shew me that nobody had entered it while I was absent. The seal was still entire upon the lock; and when I went in, I found everything in the same order in which I had left it.

In sweeping and cleaning out my hall where I had used to eat with the ladies, one of my servants found a gold chain necklace, with ten very large and very perfect pearls placed upon it at certain distances. He brought it to me, and I knew it to be the same I had seen upon the lady's neck that was poisoned, and concluded it had broken off and fallen, when I did not perceive it. I could not look upon it without shedding tears, when I called to mind the lovely creature I had seen die in such a shocking manner. I wrapt it up, and put it in my bosom.

I passed some days to recover from the fatigues of my voyage; after which, I began to visit my former acquaintance. I abandoned myself to all manner of pleasure, and insensibly squandered away all my money. Being thus reduced, instead of selling my furniture, I resolved to part with my necklace; but I had so little skill in pearls, that I took my measures very ill, as you shall hear.

I went to the bezestein, where I called a crier aside, and shewing him the necklace, told him I had a mind to sell it, and desired him to shew it to the principal jewellers. The crier was surprised to see such a trinket. "What a pretty thing it is!" cried he, staring upon it a long while with admiration; "never did our merchants see anything so rich. I

am sure I shall oblige them highly in shewing it to them; and you need not doubt they will set a high price upon it, in emulation of each other." He carried me to a shop, which proved to be my landlord's. "Stay here," said the crier; "I will return presently, and bring you an answer."

While he was running about to shew the necklace with much caution, I sat with the jeweller, who was glad to see me, and we conversed on different subjects. The crier returned, and calling me aside, instead of telling me the necklace was valued at two thousand sherifs, he assured me nobody would give me more than fifty. "The reason is," added he, "the pearls are false: consider, see if you will part with it at that price." I took him at his word; and, wanting money, "Go," said I, "I take your word, and that of those who know better than myself; deliver it to them, and bring me the money immediately."

The crier had been ordered to offer me fifty sherifs by one of the richest jewellers in town, who had only made that offer to sound me, and try if I was well acquainted with the value of the goods I exposed to sale. He had no sooner received my answer, than he carried the crier to the judge, and shewing him the necklace, "Sir," said he, "here is a necklace that was stolen from me, and the thief, under the character of a merchant, has had the impudence to offer it for sale, and is at this minute in the bezestein. He is willing to take fifty sherifs for a necklace that is worth two thousand, which is a plain argument that it is stolen."

The judge sent immediately to seize me; and when I came before him, he asked me if the necklace he had in his hand was not the same that I had exposed to sale in the bezestein. I told him it was. "Is it true," said he, "that you are willing to deliver it for fifty sherifs?" I answered I was. "Well," said he, in a scoffing way to me, "give him the bastinado; he will quickly tell us, with all his fine merchant's clothes, that he is only a downright thief: let him be beat till he confesses." The violence of the blows made me tell a lie: I confessed, though it was not true, that I had stolen the necklace; and presently the judge ordered my hand to be cut off.

This made a great noise in the bezestein: and I was scarce returned to my house when my landlord came. "My son," said he, "you seem to be a young man well educated, and of good sense; how is it possible you could be guilty of such an unworthy action as that I hear talk of? You gave me an account of your property yourself, and I do not doubt but the account is just. Why did not you ask money of me, and I would have lent it you? However, after what has happened, I cannot allow you to lodge longer in my house; you must go and seek for other lodgings." I was extremely troubled at

this ; and entreated the jeweller, with tears in my eyes, to let me stay three days longer in his house, which he granted.

Alas! said I to myself, this misfortune and affront is unsufferable: how shall I dare to return to Moussol? Nothing I can say to my father will persuade him that I am innocent.

Scheherazade perceiving day, stopt here ; but continued her story next day as follows:—

THE HUNDRED AND FIFTY-SIXTH NIGHT.

THREE hours after this fatal accident my house was assaulted by the judge's officers, accompanied with my landlord, and the merchant that had falsely accused me of having stolen the necklace. I asked them what brought them there. But instead of giving me any answer, they bound and gagged me, calling me a thousand rogues, and tell me the necklace belonged to the governor of Damascus, who had lost it above three years ago, and that one of his daughters had not been heard of since that time. Judge my sensations when I heard this news. However, I summoned all my resolution : I will tell, thought I, I will tell the governor the truth ; and so it will rest with him either to put me to death, or to pardon me.

When I was brought before him, I observed he looked upon me with an eye of compassion, from whence I augured well. He ordered me to be untied ; and, addressing himself to the jeweller who accused me, and to my landlord. "Is this the man," said he, "that sold the pearl necklace?" They had no sooner answered "yes," than he said, "I am sure he did not steal the necklace, and I am much astonished at the injustice that has been done him." These words giving me courage, "Sir," said I, "I do assure you I am perfectly innocent. I am likewise fully persuaded the necklace never did belong to my accuser, whom I never saw, and whose horrible perfidy is the cause of my unjust treatment. It is true, I made a confession as if I had stolen it ; but this I did contrary to my conscience, through the force of torture, and for another reason, that I am ready to tell you, if you will be so good as to hear me." "I know enough of it already," replied the governor, "to do you one part of the justice that is due to you. Take from hence," continued he, "take the false accuser ; let him undergo the same punishment he caused to be inflicted on this young man, whose innocence is known to me."

The governor's orders were immediately put in execution ; the jeweller was punished as he deserved. Then the governor, having ordered all the company to withdraw, said to me, "My son, tell me without fear how this necklace fell into your hands—conceal nothing from me." Then I told him plainly all that had passed, and declared I had chosen rather to pass for a thief than to reveal that tragical adventure. "Good God!" said the Gover-

nor, "thy judgments are incomprehensible, and we ought to submit to them without murmuring. I receive, with an entire submission, the stroke thou hast been pleased to inflict upon me." Then, directing his discourse to me, "My son," said he, "having now heard the cause of your disgrace, for which I am very much concerned, I will give you an account of the disgrace that befell me. Know, then, that I am the father of these two young ladies you were speaking of but now.

Scheherazade, perceiving the appearance of day, stopt here, but went on next night in the following manner:—

THE HUNDRED AND FIFTY-SEVENTH NIGHT.

Sir, said she, the discourse that the governor of Damascus addressed to the young man of Moussol was this: "My son," said the governor, "you are to know, that the first lady, who had the impudence to come to your house, was my eldest daughter. I had been given her in marriage, at Cairo, to one of her cousins, my brother's son. Her husband died and she returned home, corrupted with all manner of wickedness, which she had learned in Egypt. Before I took her home, her youngest sister, who died in that deplorable manner in your arms, was a very prudent young woman, and had never given me any occasion to complain of her conduct. But after that the eldest sister grew very intimate with her, and insensibly made her as wicked as herself.

"The day after the death of the youngest, not finding her at table, I asked her eldest sister what was become of her; but she, instead of answering, fell to crying bitterly, from whence I formed a fatal presage. I pressed her to inform me of what I asked her. 'Father,' said she, sobbing, 'I can tell you no more than that my sister put on her best clothes yesterday, and her fine pearl necklace, and went out, and has not been heard of since.' I made search for my daughter all over the town, but could learn nothing of her unhappy fate. In the mean time the eldest, who doubtless repented of her jealous fury, took on very much, and incessantly bewailed the death of her sister; she denied herself all manner of food, and so put an end to her deplorable days.

"Such," continued the governor, "such is the condition of mankind!—such are the unlucky accidents to which they are exposed! However, my son," added he, "since we are both of us equally unfortunate, let us unite our sorrow, and not abandon one another, I give you in marriage a third daughter I have still left; she is younger than her sisters, and in no respect imitates their conduct; besides, she is handsomer than they were, and I assure you is of a disposition calculated to make you happy. You shall have no other house but mine; and after my death you and she shall be heirs to all my property."

"Sir," said I, "I am ashamed of all your favours, and shall never be able to make a sufficient acknowledgment." "Enough," said he, interrupting me; "let us not waste time in idle words." This said, he called for witnesses, ordered the contract of marriage to be drawn, and I married his daughter without further ceremony.

He was not satisfied with punishing the jeweller who had falsely accused me, but confiscated for my use all his property, which was very considerable. As for the rest, since you have been called to the governor's house, you may have seen what respect they pay me there. I must tell you further, that a man who has been sent by my uncles to Egypt, on purpose to inquire for me there, passing through this city, found me out, and came last night and delivered me a letter from them. They inform me of my father's death, and invite me to come and take possession of his estate at Moussol; but as the alliance and friendship of the governor have fixed me with him, and will not suffer me to leave him, I have sent back the express, with a power which will secure to me my property. After what you have heard, I hope you will pardon my incivility during the course of my illness, in giving you my left instead of my right hand.

This, said the Jewish physician, this is the story I heard from the young man of Moussol. I continued at Damascus as long as the governor lived: after his death, being in the flower of my age, I had the curiosity to travel. Accordingly I went through Persia to the Indies and came at last to settle in this your capital, where I practise physic with reputation.

The sultan of Casgar was well pleased with this last story. I must say, said he to the Jew, the story you have told me is very singular; but I declare freely, that of the little hump-back is yet more extraordinary, and much more comical; so you are not to expect that I will give you your life any more than the rest. I will hang you all four, "Pray, sir, stay a minute," said the tailor, advancing forwards, and prostrating himself at the sultan's feet; since your majesty loves pleasant stories, I have one to tell you that will not displease you" "Well, I will hear thee too," said the sultan; "but do not flatter thyself that I will suffer thee to live, unless thou tellest me some adventure that is yet more diverting than that of the hump-backed man." Upon this the tailor, as if he had been sure of his scheme, spoke boldly to the following purpose:—

THE STORY TOLD BY THE TAILOR.

A CITIZEN of this city did me the honour, two days ago, to invite me to a treat which he was to give to his friends yesterday morning. Accordingly I went early and found there about twenty persons.

The master of the house was gone out upon some business, but in a very little time he came home, and brought with him a young man, a stranger, very well dressed, and very handsome, but lame. When he came in, we all rose up, and, out of respect to the master of the house, invited the young man to sit down with us upon the sofa. He was going to do so, but all on a sudden, spying a barber in our company, he flew backwards, and made towards the door. The master of the house surprised at his behaviour, stopped him. "Where are you going?" said he. "I bring you along with me to do me the honour of being my guest among the rest of my friends, and you are no sooner got into my house, but you are for running away again." "Sir," said the young man, "for God's sake do not stop me—let me go: I cannot without horror look upon that abominable barber, who though he was born in a country where all the natives are white, resembles an Ethiopian, and his soul is yet blacker and more horrible than his face."

Scheherazade perceiving day, said no more for that night; but next day went on as follows:—

THE HUNDRED AND FIFTY-EIGHTH NIGHT.

We were all surprised to here the young man speak so, continued the tailor; and we began to have a very bad opinion of the barber; without knowing what ground the young man had for what he said. Nay, we protested we would not suffer any one to remain in our company who bore so horrid a character. The master of the house entreated the stranger to tell us what reason he had for hating the barber. "Gentleman," said the young man, "you must know this cursed barber is the cause of my being lame, and falling under the cruellest accident that any one can imagine. For this reason I have sworn to avoid all the places where he is, even not to stay in the cities where he dwells. It was for this reason that I left Bagdad, where he then was, and travelled so far to settle in this city, in the heart of Great Tartary, a place where I flattered myself I should never see him; and now, after all, contrary to my expectation, I find him here. This obliges me, gentleman, against my will, to deprive myself of the honour of being merry with you. This very day I take leave of your town, and will go, if I can, to hide my head where he shall not come." This said, he would have left us, but the master of the house kept him, and entreated him to stay, and tell us the cause of his aversion for the barber, who all this while looked down, and said not a word. We joined with the master of the house in requesting him to stay; and, at last, the young man, yielding to our importunities, sat down upon the sofa; and, after turning his back to the barber, that he might not see him, gave us the following account:—

My father's quality might have entitled him to the highest posts in the city of Bagdad; but he always preferred a quiet life to all the honours he might deserve. I was his only child, and when he died I was already educated, and of age to dispose of the plentiful fortune he had left me; which I did not squander away foolishly, but applied it to such uses that everybody respected me.

I had not been yet disturbed with any passion: I was so far from being sensible of love, that I acknowledge, perhaps to my shame, that I cautiously avoided the conversation of women. One day, walking in the streets, I saw a great company of ladies before me; and that I might not meet them, I turned down a narrow lane just by, and sat down upon a bench by a door. I sat over against a window where there stood a pot with very pretty flowers; and I had my eyes fixed upon it, when on a sudden the window opened, and a young lady appeared, whose beauty struck me. Immediately she cast her eyes upon me; and in watering the flowerpot with a hand whiter than alabaster, looked upon me with a smile that inspired me with as much love for her, as I had formerly aversion for all women. After having watered her flowers, and darted upon me a glance full of charms that pierced my heart, she shut the window again, and left me in inconceivable perplexity; from which I should not have recovered, if a noise in the street had not brought me to myself. I lifted up my head, and turning, saw the first cadi of the city mounted on a mule, and attended by five or six servants: he alighted at the door of the house where the young lady had opened the window, and went in; from whence I concluded he was the young lady's father.

I went home in a different state of mind, tossed with a passion the more violent, as I had never felt its assaults before: I went to bed in a violent fever, at which all the family was much concerned. My relations, who had a great affection for me, were so alarmed with the sudden disorder, that they importuned me to tell the cause; which I took care not to discover. My silence created an uneasiness that the physicians could not dispel, because they knew nothing of my distemper, and by their medicines they rather inflamed than checked it.

My relations began to despair of my life, when an old lady of our acquaintance, hearing I was ill, came to see me. She considered me with great attention, and after having examined me, penetrated, I know not how, into the real cause of my illness. She took my relations aside, and desired all my people would retire out of the room, and leave her alone with me.

When the room was clear, she sat down on the side of my bed. "My son," said she "you have obstinately concealed the cause of your illness; but you have no occasion to reveal it to me. I have experience enough to penetrate into a secret; you will not deny it, when I tell you it is love that makes you sick. I can find a way to cure you, if you will but let me know who

that happy lady is that could move a heart so insensible as your's; for you have the character of a woman-hater, and I was not the last that perceived that such was your disposition; but what I foresaw has come to pass, and I am now glad of the opportunity to employ my talents in relieving your pain."

Sir, said Scheherazade, I perceive it is day: Schahriar rose presently, full of impatience to know the sequel of a story which he had heard the beginning of.

THE HUNDRED AND FIFTY-NINTH NIGHT.

Sir, said Scheherazade, the lame young man pursued his story thus: The old lady, said he, having talked to me thus, paused, expecting my answer; but though what she had said had made a strong impression upon me, I durst not lay open to her the bottom of my heart: I only turned to her, and fetched a deep sigh, without saying anything. "Is it bashfulness," said she, "that keeps you from speaking? or is it want of confidence in me? Do you doubt the effect of my promise? I could mention to you a number of young men of your acquaintance that have been in the same condition with you, and have received relief from me."

The good lady told me so many more circumstances, that I broke silence, declared to her my complaint, pointed out to her the place where I had seen the object which occasioned it, and unravelled all the circumstances of my adventure. "If you succeed," said I, "and procure me the happiness of seeing that charming beauty, and revealing to her the passion with which I burn for her, you may depend upon it I will be grateful." "My son," said the old woman, "I know the lady you speak of; she is, as you rightly judge, the daughter of the first cadi of this city. I am not surprised that you are in love with her; she is the handsomest and most lovely lady in Bagdad; but what I most hesitate about is, that she is very proud, and of difficult access. You know how strict our judges are in enjoining the punctual observance of the severe laws that confine women in such a strict constraint; and they are yet more strict in the observation of them in their own families: the cadi you saw is more rigid in that point than all the other magistrates together. They are always preaching to their daughters what a heinous crime it is to show themselves to men; and the girls themselves are so prepossessed with the notion, that they make no other use of their own eyes but to conduct them along the street, when necessity obliges them to go abroad. I do not say absolutely that the first cadi's daughter is of that humour; but that does not hinder my fearing to meet with as great obstacles on her side as on her father's. Would to God you had loved any other! then I should not have had so many difficulties to surmount. However, I shall employ all my wits to compass

the matter; but it requires time. In the meantime take courage, and trust in me."

The old woman took leave of me; and as I weighed within myself all the obstacles she had been talking of, the fear of her not succeeding in her undertaking inflamed my disorder. Next day she came again, and I read in her countenance that she had no favourable news to impart. She spoke thus: "My son, I was not mistaken; I have somewhat else to conquer besides the vigilance of a father: you love an insensible object, who takes pleasure in making every one burn with love who suffer themselves to be charmed by her; but she will not deign them the least comfort. She heard me with pleasure, when I spoke of nothing but the torment she made you undergo; but I no sooner opened my mouth to engage her to allow you to see her, and converse with her, but casting at me a terrible look, 'You are very bold,' said she, 'to make such a proposal to me; I charge you never to see me again with such language.'"

"Do not let this cast you down," continued she; "I am not easily disheartened; and if your patience does but hold out, I am hopeful I shall compass my end." To shorten my story, said the young man, this good go-between made several fruitless attacks in my behalf on the proud enemy of my rest. The vexation I suffered inflamed my distemper to that degree, that my physicians gave me over. I was considered as a dead man, when the old woman came to recall me to life.

That nobody might hear what was said, she whispered in my ear,—"Remember the present you owe for the good news I bring you." These words produced a marvellous effect; I raised myself up in the bed and with transport made answer. "You shall not go without a present; but what is the news you bring me?" "Dear sir," said she, "you shall not die; I shall speedily have the plessure to see you in perfect health, and very well satisfied with me. Yesterday, being Monday, I went to see the lady you love, and found her in a very good humour. As soon as I came in, I put on a sad countenance, and fetched many deep sighs, and began to squeeze out some tears. 'My good mother,' said she, 'what is the matter with you? Why are you so cast down?' 'Alas, my dear and honourable lady,' said I, 'I have been just now with the young gentleman I spoke to you of the other day; his business is done; he is giving up his life for love of you; it is a pitty, I aasure you, and you have been very cruel.' 'I am at a loss to know,' replied she, 'how you mean me to be the cause of his death. How can I have contributed to it?' 'How,' replied I, 'did not you tell me the other day, that he sat down before your window, when you opened it to water your flower-pot? He then saw that prodigy of beauty, those charms that your mirror represents to you every day. From that moment he languishes, and his disorder

is risen to that height, that he is reduced to the deplorable condition I have mentioned.'"

At this period, Scheherazade seeing day, discontinued the story till next night, when she resumed it as follows:—

THE HUNDRED AND SIXTIETH NIGHT.

Sir, the old lady continued her account of the interview she had with the cadi's daughter. "'You remember well,'" added I, "'how rigorously you treated me the last time I was here, when I was offering to speak to you of his illness, and to propose a means to rescue him from the danger he was in: when I took leave of you, I went straight to his house, and he knew no sooner by my countenance that I had brought no favourable answer, then his distemper increased. From that time, madam, he has been ready to die, and I do not know whether you can save his life now, though you should take pity on him.' This is just what I said to her," continued the old woman. "The fear of your death alarmed her, and I saw her face change colour. 'Is what you say true? said she. 'Has he actually no other disorder but what was occasioned by the love of me?' 'Ah! madam,' said I, 'It is too true: would to God it were false!' 'Do you believe,' said she, 'that the hopes of seeing me would at all contribute to rescue him from the danger he is in?' 'Perhaps it may,' said I; 'and if you will give me orders, I will try the remedy.' 'Well,' said she, sighing, 'give him hopes of seeing me, but he must pretend to no other favour from me, unless he aspires to marry me, and my father gives his consent to it.' 'Madam,' replied I, 'your goodness overcomes me; I will go and seek the young gentleman, and tell him, he is to have the pleasure of an interview with you.' 'The properest time I can think of,' said she, 'for granting him that favour, is next Friday, at the time of noon prayers. Let him take care to observe when my father goes out, and then come and plant himself over against the house, if his health permits him to come abroad. When he comes, I shall see him through my window, and shall come down and open the door to him; we shall then converse together during prayer-time, and he must be gone before my father returns.'

"It is now Tuesday," continued the old lady; "you have from this time to Friday to recover your strength, and make the necessary dispositions for the interview." While the good old lady was speaking, I felt my illness decrease; or rather, by the time she had done, I found myself perfectly well. "Here take this," said I, reaching out to her my purse, which was full; "it is to you alone that I owe my cure. I reckon this money better employed than all that I gave to the physicians, who have only tormented me during the whole course of my illness."

When the old lady was gone, I found I had strength enough to get up; and my relations finding me so well, complimented me upon it, and went home.

Friday morning the old woman came, just when I was dressing myself, and choosing out the finest clothes in my wardrobe, "I do not ask you," said she, "how you do: what you are about is intimation enough of your health: but will not you bathe before you go to the first cadi's house?" "That will take up too much time," said I; "I will content myself with sending for a barber to shave my head and beard." Immediately I ordered one of my slaves to call a barber that could do his business cleverly and expeditiously.

The slave brought me this wretch you see here; 'who came, and after saluting me,' "Sir," said he, "you look as if you were not well." I told him I was just recovered from a fit of sickness. "I wish," said he, "God may deliver you from all mischance; may his grace always go along with you." "I hope," said I, "he will grant your wish, for which I am very much obliged to you." "Since you are recovering of a fit of sickness," said he, "I pray God preserve your health; but now pray let me know what I am to do; I have brought my razors and my lancets; do you desire to be shaved or to be bled?" I replied, "I am just recovered of a fit of sickness, I told you, and so you may readily judge I only want to be shaved, Come, make haste, do not lose time in prattling; for I am in haste, and precisely at noon I am to be at a place."

Here the approach of day interrupted Scheherazade; but next night she pursued her story thus:—

THE HUNDRED AND SIXTY-FIRST NIGHT.

The barber, continued the lame young man, spent much time in opening his case, and preparing his razors: instead of putting water into the basin, he took a very handsome astrolabe out of his case, and went very gravely out of my room to the middle of the yard, to take the heat of the sun: then he returned with the same grave pace, and entering my room, "Sir," said he, "you will be pleased to know this day is Friday, the 18th of the moon Safar, in the year 653* from the retreat of our great prophet from Mecca to Medina, and in the year 7320† of the epocha of the great Iskender with two horns: and that the conjunction

*This year 653 is one of the Hegira, the common epocha of the Mohammedans, and answers to the year 1255 from the nativity of Christ; from whence we may conjectue that these computations were made in Arabia about that time

*As for the year 7320, the author is mistaken in that computation. The year 653 of the Hegira, and the 1255 of Christ, coincide only with the 1557 of the era or epocha of the Seleucides, which is the same with that of Alexander the Great, who is called Iskender with two horns, according to the expression of the Arabians. This name he has from his father Jupiter Ammon, in memory of whom he is represented sometimes with the horns of a ram on his head.

of Mars and Mercury signifies you cannot choose a better time than this very day and hour for being shaved. But on the other hand, the same conjunction is a bad presage to you. I learn from thence, that this day you run a great risk, not indeed of losing your life, but of an inconvenience which will attend you while you live. You are obliged to me for the advice I now give you, to take care to avoid it; I should be sorry if it befell you.",

You may guess, gentlemen, how vexed I was at having fallen into the hands of such a prattling, impertinent barber; what an unseasonable adventure it was for a lover preparing for an interview! I was quite angry. "I care not," said I in anger, "for your advice and predictions; I did not call you to consult your astrology; you came hither to shave me; shave me, or begone. I will call another barber." "Sir," said he, with a phlegm that put me out of all patience, "what reason have you to be angry with me? You do not know that all barbers are not like me; and that you would scarce find such another, if you made it your business to search. You only sent for a barber; but here, in my person, you have the best barber in Bagdad, an experienced physician, a very profound chemist, an infallible astrologer, a finished grammarian, complete orator, a subtle logician, a mathematician perfectly well versed in geometry, arithmetic, astronomy, and all the refinements of algebra; an historian fully master of the histories of all the kingdoms of the universe. Besides, I know all parts of philosophy. I have all our law traditions at my fingers ends. I am a poet; I am an architect; and what is it I am not? There is nothing in nature hidden from me. Your deceased father, to whose memory I pay a tribute of tears every time I think of him, was fully convinced of my merit; he was fond of me and spoke of me in all companies as the first man in the world. Out of gratitude and friendship for him, I am willing to attach myself to you, to take you into my protection, and guard you from all the evils that your stars may threaten."

When I heard all this stuff, I could not forbear laughing, notwithstanding my anger. "You impertinent prattler," said I, "will you have done and begin to shave me?"

Here Scheherazade stopped, perceiving day; but next night pursued the story of the lame young man, in the following manner:—

THE HUNDRED AND SIXTY-SECOND NIGHT.

The lame young man continuing his story: "Sir," replied the barber to him, "you affront me in calling me a prattler; on the contrary, all the world gives me the honorable title of Silent. I had six brothers that you might justly have called prattlers;

and that you may know them the better, the name of the first was Bacbouc, of the second Bakbarah, of the third Bacbac, of the fourth Alcouz, of the fifth Alnascar, and of the sixth Schacabac. These indeed were impertinent chatters; but for me, who am a younger brother, I am grave and concise in my discourse."

For God's sake, gentlemen, do but suppose, you had been in my place. What could I say, when I saw myself so cruelly assassinated? "Give him three pieces of gold," said I to the slave that was my housekeeper, "and send him away, that he may disturb me no more; I will not be shaved this day." "Sir," said the barber, "pray what do you mean by that? I did not come to seek for you, it was you sent for me; and since it is so, I swear by the faith of a Mussulman, I will not stir out of these doors till I have shaved you. If you do not know my value, it is not my fault. Your deceased father did me more justice. Every time he sent for me to let him blood, he made me sit down by him, and he was charmed with hearing what fine things I said to him. I kept him in a continual strain of admiration; I elevated him; and when I had finished my discourse, 'My God' cried he, 'you are an inexhaustible source of science; no man can reach the depth of your knowledge.' My dear sir, said I again, you do me more honour than I deserve. If I say anything that is fine, it is owing to the favourable audience you vouchsafe me; it is your liberality that inspires me with the sublime thoughts that have the happiness to please you. One day, when he was charmed with an admirable discourse I had made him, 'Give him,' said he, 'a hundred pieces of gold, and invest him with one of my richest robes.' I received the present upon the spot, and presently I drew his horoscope, and found it the happiest in the world. Nay, I carried my gratitude further; I let him blood with cupping-glasses."

This was not all; he spun out another harangue that was a full half hour long. Tired with hearing him, and fretted at the loss of time, which was almost spent before I was half ready, I did not know what to say. "It is impossible," said I, "there should be such another man in the world, who takes pleasure as you do, in making people mad."

Day appearing, put Scheherazade to silence at this period; but the next night she continued after this manner:—

THE HUNDRED AND SIXTY-THIRD NIGHT.

I THOUGHT, said the lame young man of Bagdad, that I should succeed better, if I dealt mildly with my barber. "In the name of God," said I, "leave off all your fine talking, and dispatch me presently; business of the last importance calls me, as I have told you already." At this he fell a laughing. "It would be a laudable thing," said he, "if our minds were always in the same state; if we were always wise and prudent; however, I am

willing to believe, that if you are angry with me, it is your distemper has caused that change in your humour; and for that reason you stand in need of some instructions, and you cannot do better than to follow the example of your father and grandfather. They came and consulted me upon all occasions, and I can say, without vanity, that they always prized my advice highly. Pray observe, sir, men never succeed in their undertakings without the advice of men of understanding. A man cannot, says the proverb, be wise without receiving advice from the wise. I am entirely at your service, and you have only to command me."

"What! cannot I prevail with you then," said I interrupting him, "to leave off these long speeches, that tend to nothing but to split my head in pieces, and to detain me from my business? Shave me, I say, or begone!" With that I started up in anger, stamping my foot against the ground.

When he saw I was angry in earnest; "Sir," said he, "do not be angry; we are going to begin." He lathered my head, and fell to shaving me; but he had not given me four strokes of his razor when he stopped, saying, "Sir, you are hasty; you should avoid these transports, that only come from the devil. I am entitled to some consideration on account of my age, my knowledge, and my great virtues."

"Go on and shave me," said I, interrupting him again, "and talk no more." "That is to say," replied he, "you have some urgent business to go about; I will lay you a wager I guess right." "Why I told you so these two hours," said I; "you ought to have shaved me before." "Moderate your passion," replied he; "perhaps you have not maturely weighed what you are going about: when things are done precipitately, they are generally repented of. I wish you would tell me what mighty business this is you are so earnest upon: I would tell you my opinion of it: besides you have time enough, since your appointment is not till noon, and it wants three hours of that yet." "I do not mind that," said I, "persons of honour and of their word are rather before their time than after. But I forget that in amusing myself with reasoning with you, I give into the faults of you prattling barbers: have done, have done; shave me."

The more haste I was in, the less haste he made. He laid down the razor, and took up his astrolabe; then laid down his astrolabe, and took up his razor again.

Here the appearance of day made Scheherazade silent, but next night she pursued the story thus:—

THE HUNDRED AND SIXTY-FOURTH NIGHT.

THE barber, continued the lame young man, quitted his razor again, and took up his astrolabe a second time; and so left me half shaved, to go and see precisely what o'clock it was. Back he came, and then, "Sir," said he, "I knew I was not mistaken; it

wants three hours of noon. I am sure of it ; or else all the rules of astronomy are false. "Just heaven!" cried I, "my patience is at an end. I can bear it no longer. You cursed barber! you barber of mischief! I can scarce help falling upon you and strangling you." "Softly, sir," said he, very calmly, without being moved by my passion. "You are not afraid of a relapse: be not in a passion ; I am going to shave you this minute." In speaking these words, he clapped his astrolabe in his case, and took up his razor, and passing it over the strap which was fixed to his belt, fell to shaving me again ; but all the while he shaved, the dog could not forbear prattling. "If you please, sir," said he, "to tell me what is the business you are going about at noon, I could give you some advice that may be of use to you." To satisfy the fellow, I told him I was going to meet some friends at an entertainment at noon to make merry with me upon the recovery of my health.

When the barber heard me talk of regaling, "God bless you this day, as well as all other days," cried he. "You put me in mind that yesterday I invited four or five friends to come and eat with me as this day ; indeed I had forgot it, and I have as yet made no preparation for them." "Do not let that trouble you," said I ; "though I dine abroad, my larder is always well furnished. I make you a present of all that it contains ; and besides, I will order you as much wine as you have occasion for, for I have excellent wine in my cellar ; only you must dispatch shaving me ; and pray remember it ; whereas my father made you presents to encourage you to speak, I give you mine to make you hold your tongue."

He was not satisfied with my promise ; "God reward you, sir," said he, "for your kindness ; but pray shew me these provisions now, that I may see if there will be enough to entertain my friends : I would have them satisfied with the good fare I make them." "I have," said I, "a lamb, six capons, a dozen chickens, and enough to make four courses." I ordered a slave to bring all before him, with four great pitchers of wine. "It is very well," said the barber ; "but we shall want fruit, and sauce for the meat." That I ordered likewise ; but then he gave over shaving, to look over everything, one after another ; and this survey lasted almost half an hour. I raged and stormed like a madman, but it signified nothing ; the wretch made not the more haste. However, he took up his razor again, and shaved me for some minutes ; then stopping all on a sudden, "I could not have believed, sir, that you would have been so liberal ; I begin to perceive that your deceased father lives again in you. Most certainly, I do not deserve the favours with which you have loaded me ; and I assure you I shall have them in perpetual remembrance ; for, sir, to let you know it, I have nothing but what comes from the generosity of such gentleman as you ; in which respect, I am like to Zantout, who rubs the people in the

baths; to Sali, who cries boiled peas in the streets; to Salout, who sells beans; to Akerscha, who sells greens; to Aboumecarez, who sprinkles the streets to lay the dust; and to Cassem, the caliph's life-guard man. Of all these persons, not one is apt to be melancholy; they are neither impertinent nor quarrelsome; they are more contented with their lot than the caliph in the midst of his court; they are always gay, ready to sing and dance, and have each of them their peculiar song and dance, with which they divert the city of Bagdad; but what I esteem most in them is, that they are no great talkers, no more than your slave, that has now the honour to speak to you. Here, sir, is the song and dance of Zantout, who rubs the people in the baths; mind me, pray, and see if I do not imitate it exactly."

Scheherazade went no further this night, because she perceived day; next morning she continued her story in the following words:—

THE HUNDRED AND SIXTY-FIFTH NIGHT.

The barber sung the song, and danced the dance of Zantout, continued the lame youth; and let me say what I could to oblige him to make an end of his buffooneries, he did not give over till he imitated, in like manner, the songs and dances of the other people he had named. After that, addressing himself to me, "I am going," said he, "to invite all these honest men to my house: if you will take my advice, you will join us, and disappoint your friends yonder, who perhaps are great talkers, that will only tease you to death with their impertinent discourse, and make you relapse into a distemper worse than that you are so lately recovered of; whereas at my house you shall have nothing but pleasure."

Notwithstanding my anger, I could not forbear laughing at the fellow's impertinence. "I wish I had no business upon my hands," said I; "I would accept of the proposal you make me; I would go with all my heart to be merry with you: but I beg to be excused; I am too much engaged this day; another day I shall be more at leisure, and then we shall make up that company. Come, finish shaving me, and make haste home; perhaps your friends are already come to your house." "Sir," said he, "do not refuse me the favour I ask of you; come and be merry with the good company I am to have: if you were but once in our company, you would be so pleased with it, you would forsake your friends to come to us." "Let us talk no more of that," said I; "I cannot be your guest."

I found I gained no ground by mild terms. "Since you will not come to my house," replied the barber, "you must allow me to go along with you: I will go and carry these things to my house, where my friends may eat of them, if they like them, and I will return immediately: I would not be so uncivil as to leave

you alone. You deserve this piece of complaisance at my hands." "Heavens!" cried I, "then I shall not get clear of this troublesome fellow to-day." "In the name of the living God," said I, "leave off your unreasonable jargon ; go to your friends, drink, eat, and be merry with them, and leave me at liberty to go to mine. I have a mind to go alone ; I have no occasion for company ; besides, I must needs tell you, the place to which I go is not a place where you can be received ; nobody must come there but I." "You jest, sir," said he : "if your friends have invited you to a feast, what should prevent you from allowing me to accompany you? You will please them, I am sure, by carrying thither a man that can talk comically like me, and knows how to divert company. But say what you will, I am determined I will go along with you, in spite of you."

These words, gentlemen, perplexed me much. How shall I get rid of this cursed barber? thought I to myself. If I persist in contradicting him, we shall never have done.

Besides, I heard then the first call to noon prayers, and it was time for me to go. In fine, I resolved to say nothing at all, and to make as if I consented to his accompanying me. He then made an end of shaving me, and I said to him. "Take some of my servants to carry these provisions along with you, and return hither ; I will stay for you and shall not go without you."

At last he went, and I dressed myself quickly. I heard the last call to prayers, and made haste to set out : but the malicious barber, who guessed my intention, went with my servants only within sight of the house, and stood there till he saw them enter his house having hid himself at the corner of the street, with an intent to observe and follow me. In fine, when I arrived at the cadi's door, I looked back and saw him at the head of the street, which fretted me to the last degree.

The cadi's door was half open, and as I went in I saw an old woman waiting for me, who after she had shut the door, conducted me to the chamber of the young lady I was in love with ; but we had scarce began our interview, when we heard a noise in the streets. The young lady put her head to the window, and saw through the gate, that it was the cadi her father returning already from prayers. At the same time I looked through the window, and saw the barber sitting over against the house, in the same place where I had seen the young lady before.

I had then two things to fear, the arrival of the cadi and the presence of the barber. The young lady mitigated my fear of the first, by assuring me, the cadi came but very seldom to her chamber, and as she had foreseen that this misadventure might happen, she had contrived a way to convey me out safe : but the indiscretion of the accursed barber

made me very uneasy; and you shall hear that this my uneasiness was not without ground.

As soon as the cadi was come in, he caned one of his slaves that had deserved it. This slave made a horrid noise, which was heard in the streets: the barber thought it was I that cried out, and was maltreated. Prepossessed with this thought, he roared out aloud, rent his clothes, threw dust upon his head, and called the neighbourhood to his assistance. The neighbourhood came, and asked what assistance he wanted. "Alas!" cried he, "they are assassinating my master, my dear patron; and without saying anything more, he ran all the way to my house, with the very same cry in his mouth. From thence he returned, followed by all my domestics armed with sticks. They knocked with inconceivable fury at the cadi's door, and the cadi sent a slave to see what was the matter; but the slave being frightened, returned to his master, crying, "Sir, above ten thousand men are going to break into your house by force."

Immediately the cadi himself ran, opened the door, and asked what they wanted. His venerable presence could not inspire them with respect. They insolently said to him, "You cursed cadi, you dog of a cadi, what reason have you to assassinate our master? What has he done to you?" "Good people," replied the cadi, "for what should I assassinate your master, whom I do not know, and who has done me no harm? My house is open to you; come, see and search." "You bastinadoed him," said the barber; "I heard his cries not a minute ago." "But, once more," replied the cadi, "what harm could your master do to me, to oblige me to abuse him after that rate? Is he in my house? If he is, how came he in, or who could have introduced him?" "Ah, wretched cadi," cried the barber, "you and your long beard shall never make me believe what you say. I know what I say; your daughter is in love with our master, and appointed him a meeting during the time of noon prayer; you without doubt, have had notice of it; you returned home, and surprised him, and made your slaves bastinado him; but this your wicked action shall not pass with impunity; the caliph shall be acquainted with it, and he will give true and brief justice. Let him come out; deliver him to us immediately; or if you do not, we will go and take him out to your shame." "There is no occasion for so many words," replied the cadi, "nor to make so great a noise: if what you say is true, go and find him out; I give you free liberty." Thereupon the barber and my domestics rushed into the house like furies, and looked for me all about.

Scheherazade perceiving day stopped at this period: Schahriar rose, laughing at the indiscreet zeal of the barber, and curious to know what passed in the cadi's house, and by

what accident the young man became lame: next night the sultaness satisfied his curiosity, and resumed the story in the following words:—

THE HUNDRED AND SIXTY-SIXTH NIGHT.

THE tailor continued to tell the sultan of Casgar the story which he had begun. Sir, said he, the lame young man went on thus: As I heard all that the barber said to the cadi, I sought for a place to hide myself, and could find nothing but a great empty trunk, in which I lay down, and shut it upon me. The barber, after he had searched everywhere, came into the chamber where I was, and opening the trunk, as soon as he saw me, he took it upon his head and carried it away. He came down a high staircase into a court, which he crossed hastily, and got to the street door. While he carried me, the trunk unhappily flew open, and I, not being able to endure the shame of being exposed to the view and shouts of the mob that followed us, leaped out into the street with so much haste that I hurt my leg so, that I have been lame ever since. I was not sensible how bad it was at first, and therefore got up quickly to get away from the people, who laughed at me; nay, I threw handfuls of gold and silver among them, and whilst they were gathering it up, I made my escape by cross streets and alleys. But the cursed barber, availing himself of the stratagem that I had made use of to get away from the mob, followed me close, crying, "Stay, sir; why do you run so fast? If you knew how much I am afflicted at the ill treatment you received from the cadi,—you, who are so generous, and to whom I and my friends are so much obliged! Did I not tell you truly, that you would expose your life by your obstinate refusal to let me go with you? See what has happened to you, by your own fault; and if I had not resolutely followed you, to see whither you went, what would have become of you? Whither do you go, sir? Stay for me."

Thus the wretched barber cried aloud in the streets; it was not enough for him to have occasioned so great a scandal in the quarter where the cadi lived, but he would have it known through the whole town. I was in such a rage, that I had a great mind to have stayed and cut his throat; but considering that that would have perplexed me further, I chose another course; for perceiving that his calling after me exposed me to vast numbers of people, who crowded to the door or windows, or stopped in the street to gaze on me, I entered into a khan or inn,* the chamberlain of which knew me; and finding him at the gate, whither the noise had brought him, I prayed him, for the sake of Heaven, to hinder that mad man from coming in after

* A public place in the towns of the Levant where strangers lodge.

me. He promised to do so, and was as good as his word, but not without a great deal of trouble, for the obstinate barber would go in, in spite of him, and did not retire without calling him a thousand names; and after the chamberlain shut the gate, the barber continued telling all he met what great service he had done me. Thus I rid myself of that troublesome fellow. After that, the chamberlain prayed me tell him my adventure, which I did, and then desired him to let me have an apartment until I was cured." "But, sir," said he, "will it not be more convenient for you to go home?" "I will not return thither," said I; "for the detestable barber will continue plaguing me there, and I shall die of vexation to be continually teased with him. Besides, after what has fallen me to day, I cannot think of staying any longer in this town; I must go whither my ill-fortune leads me: and actually, when I was cured, I took all the money I thought necessary for my travels, and gave the rest of my estate among my kindred.

Thus gentlemen, I left Bagdad, and came hither. I had ground to hope that I should not meet this pernicious barber in a country so far from my own, and yet I find him amongst you. Be not surprised, then, at my haste to be gone; you may easily judge how unpleasant to me is the sight of a man, who was the occasion of my lameness, and of my being reduced to the melancholy necessity of living so far from my kindred, friends, and country. When he had spoken these words, the lame young man rose up and went out. The master of the house conducted him to the gate, and told him he was sorry that he had given him, though innocently, so great a subject of mortification.

When the young man was gone, continued the tailor, we were all astonished at the story, and, turning to the barber, told him he was very much to blame, if what we had just heard were true. "Gentlemen," answered he, raising up his head, which till then he had held down, "my silence during the young man's discourse is sufficient to testify that he advanced nothing that was not true: but for all that he has said to you, I maintain that I ought to have done what I did; I leave you to be judges of it. Did not he throw himself into danger, and could he has come off so well without my assistance? He may think himself happy to get off with the lame leg. Did not I expose myself to greater danger to get him out of a house, where I thought he was ill treated? Has he any reason to complain of me, and abuse me so? This is what one gets by serving unthankful people. He accuses me of being a prattling fellow, which is a mere slander: of seven brothers, I speak least, and have most wit to my share; and to convince you of it, gentlemen, I need only to tell my own story and their's. Honour me, I beseech you, with your attention."

THE STORY OF THE BARBER.

In the reign of the caliph Monstanser Bilah,* continued he, a prince so famous for his vast liberality towards the poor, ten highwaymen infested the roads about Bagdad, and for a long time committee unheard-of robberies and cruelties. The caliph, having notice of this, sent for the judge of the police, some days before the feast of Bairam, and ordered him, on pain of death, to bring all the ten to him.

Scheherazade stopt here, because day appeared, and next night resumed her discourse as follows :—

THE HUNDRED AND SIXTY-SEVENTH NIGHT.

The judge of the police, continued the barber, used so much diligence, and sent so many people in pursuit of the ten robbers, that they were taken on the very day of Bairam. I was walking then on the banks of the Tigris, and saw ten men richly apparelled go into a boat. I might have known they were robbers, had I observed the guards that were with them; but I looked only to them, and thinking they were people that had a mind to spend the festival-day in jollity, I entered the boat with them, without saying one word in hopes they would allow me to be one of the Company. We went down the Tigris, and landed before the caliph's palace: I had time then to consider with myself, and to find my mistake. When we came out of the boat, we were surrounded by a new troop of the judge of the police's guard, who bound us all, and carried us before the caliph. I suffered myself to be bound as well as the rest, without speaking one word: for to what purpose should I have spoken, or made any resistance? That had been the way to have got myself ill-treated by the guards, who would not have listened to me; for they are brutish fellows, who will hear no reason: I was with the robbers, and that was enough to make them believe me to be one of them.

When we came before the caliph, he ordered the ten highwaymen's heads to be cut off immediately. The executioner drew us up in a file within reach of his arm, and by good fortune I was the last. He cut of the heads of the ten highwaymen, beginning at the first; and when he came to me, he stopped. The caliph perceiving that he did not strike me, grew angry: "Did not I command thee," said he, "to cut off the heads of ten highwaymen, and why hast thou cut off but nine?" "Commander of the faithful," said he, "Heaven preserve me from disobeying your majesty's orders: here are ten corpses upon the ground, and as many heads which I cut off; your majesty may count them." When the caliph saw that what the executioner said was true, he looked upon me with amazement, and

* He was raised to this dignity in the year of the Hegira 623, and Anno Domini 1196, and was the 36th caliph of the race of the Abassides.

perceiving that I had not the face of a highwayman, said to me, "Good old man, how came you to be among those wretches, who have deserved a thousand deaths?" I answered, "Commander of the faithful, I shall make a true confession. This morning I saw those ten persons, whose punishment is a proof of your majesty's justice, take boat; I embarked with them thinking they were men going to celebrate this day, which is the most distinguished in our religion."

The caliph could not forbear laughing at my adventure and instead of treating me as a prattling fellow, as this lame young man did, he admired my discretion and steady silence. "Commander of the faithful," said I, "your majesty need not wonder at my keeping silence on such an occasion, as would have made another apt to speak: I make it a particular profession of holding my peace, and upon that account I have acquired the glorious title of *Silent*; by which I am distinguished from my six brothers. This is the effect of my philosophy; and, in a word in this virtue consist my glory and happiness." "I am very glad," said the caliph smiling, "that they gave you a title that you know how to make such good use of. But tell me what sort of men were your brothers; were they like you?" "By no means," said I; "they were all of them more given to prating one than another. And as to their persons, there was still a greater difference betwixt them and me. The first was humpbacked; the second had rotten teeth; the third had but one eye; the fourth was blind; the fifth had his ears cut off; and the sixth had hare lips. They have met with such adventures as would enable you to judge of their characters, had I the honour to tell them to your majesty;" and since the caliph seemed desirous to hear their several stories, I went on without waiting his commands.

THE STORY OF THE BARBER'S ELDEST BROTHER.

Sir, said I, my eldest brother, whose name was Bacbouc the humpback, was a tailor by trade; when he came out of his apprenticeship, he hired a shop over against a mill and having but very little business, he could scarcely mantain himself. The miller on the contrary was very wealthy, and had a very handsome wife. One day, as my brother was at work in his shop, he lifted up his head and saw the miller's wife looking out of the window, and was charmed with her beauty. The woman took no notice of him, but shut her window, and came no more to it all that day. The poor tailor did nothing but lift up his eyes towards the mill all day long. He pricked his finger oftener than once, and his work that day was not very regular. At night, when he was to shut his shop, he could scarce tell how to do it, because he still hoped the miller's wife would come to the window once more; but at last he was forced to shut up, and go home to his little house, where he passed but a

very uncomfortable night. He got up betimes in the morning, and ran to his shop, in hopes to see his mistress again; bu he was no happier than the day before, for the miller's wife did not appear at the window above a minute in the whole day, but that minute made the tailor the most amorous man that ever lived. The third day he had some more ground of satisfaction, for the miller's wife cast her eyes upon him by chance, and surprised him as he was gazing at what passed in his mind.

Here day began to appear, which made the sultaness break off her story, and she resumed it next night thus :—

THE HUNDRED AND SIXTY-EIGHTH NIGHT.

No sooner, continued the barber, did the miller's wife perceive my brother's inclination, but instead of being vexed at it, she resolved to divert herself with it. She looked upon him with a smiling countenance, and my brother looked upon her in the same manner, but after such an odd sort, that the miller's wife presently shut her window, lest her loud laughter should have made him sensible that she only ridiculed him. Poor Bacbouc interpreted her carriage to his own advantage, and flattered himself that she looked upon him with pleasure.

The miller's wife resolved to make sport with my brother: she had a peace of very fine stuff, with which she had a long time designed to make her a suit; she wrapped it up in a fine embroidered silk handkerchief, and sent it him by a young slave whom she kept, who, being taught her lesson, comes to the tailor's shop, and tells him, "My mistress gives you her service, and prays you to make her a suit of this stuff according to this pattern: she changes her clothes often, so that her custom will be profitable to you." My brother doubted not that the miller's wife loved him, and thought that she sent him work so soon after what had passed betwixt them, only to signify that she knew his mind, and to convince him that he had obtained her favour. My brother being of this opinion, charged the slave to tell her mistress, that he would lay aside all work for hers, and that the suit should be ready next morning. He worked at it with so much diligence, that he finished it the same day. Next morning the young slave came to see if the suit was ready. Bacbouc gave it to her neatly folded up, telling her, "I am too much concerned to please your mistress to neglect her suit; I would engage her by my diligence to employ no other but myself for the time to come." The young slave went some steps as if she had intended to go away, and then coming back whispered to my brother, "I had forget part of my commission; my mistress charged me to make her compliments to you, and to ask how you passed the night; as for her, poor woman, she loves you so, that she could not sleep." "Tell

her," answered my silly brother, "I have so strong a passion for her, that for these four nights I have not slept one wink." After such a compliment from the millers's wife, my brother thought she would not let him languish long in the expectation of her favour.

About a quarter of an hour after, the slave returned to my brother with a piece of satin." "My mistress," said she, "is very well pleased with her suit; nothing in the world can fit her better; and as it was very handsome she would not wear it without a new petticoat; she prays you to make her one, as soon as you can, of this peace of satin." "Enough," said Bacbouc; "I will do it before I leave my shop: you shall have it in the evening." The miller's wife shewed herself often at her window, and was very prodigal of her charms, to encourage my brother. You would have laughed to have seen him work. The petticoat was soon made, and the slave came for it, but brought the tailor no money, neither for the trimming he had bought for the suit, nor for the making. In the meantime, this unfortunate lover, whom they only amused, though he could not see it, had eaten nothing all that day, and was forced to borrow money at night to buy his supper. Next morning, as soon as he arrived at his shop, the young slave came to tell him, that the miller wanted to speak to him. "My mistress," said she, "has told him so much in your praise, when she shewed him your work, that he has a mind you should work also for him; she does it on purpose that the connexion she wishes to form betwixt you and him may crown your mutual wishes with success." My brother was easily persuaded, and went to the mill with the slave. The miller received him very kindly, and shewed him a piece of cloth, told him he wanted shirts,bid him make it into twenty, and give him again what was left.

Scheherazade perceiving day, held her peace, and the next night continued the history of Bacbouc thus:—

THE HUNDRED AND SIXTY-NINTH NIGHT.

My brother said the barber, had work enough for five or six days to make twenty shirts for the miller, who afterwards gave him another piece of cloth to make him as many pair of drawers. When they were finished, Bacbouc carried them to the miller, who asked him what he must have for his pains. My brother answered, he would be content with twenty drachms of silver. The miller immediately called the young slave, and bid her bring him his weights, to see if his money was right. The slave, who had her lesson, looked at my brother with an angry countenance, to signify to him that he would spoil all if he took any money. He knew her meaning, and refused to take any, though he wanted it so much, that he was forced to borrow money to buy the thread that sewed the shirts and

drawers. When he left the miller he came to me to borrow money to live on, and told me they did not pay him. I gave him some copper money I had in my purse, and upon that he subsisted for some days: it is true, indeed, he lived upon nothing but broth, nor had he his fill of that.

One day he went to the miller who was busy at his work, and thinking my brother came for money, he offered him some; but the young slave being present, made him another sign not to take it; which he complied with, and told the miller he did not come for his money, but only to know how he did. The miller thanked him, and gave him an upper garment to make. Bacbouc carried it him next day. When the miller drew out his purse, the young slave gave my brother the usual sign; on which he said to the miller, "Neighbour, there is no haste; we will reckon another time:" so that the poor ninny went to his shop again, with three terrible distempers upon him—love, hunger, and want of money. The millers's wife was not avaricious, but ill-natured: for, not content to cheat my brother of his due, she provoked her husband to revenge himself upon him for making love to her, which they accomplished thus. The miller invited Bacbouc one night to supper, and after giving him a very sorry treat, said to him, "Brother, it is too late for you to go home; you had better stay here all night;" and then he carried him to a place in the mill, where there was a bed: there he left him and went to bed with his wife. About the middle of the night, the miller went to my brother' and said, "Neighbour, are you asleep? My mule is ill, and I have a quantity of corn to grind; you will do me a great kindness if you will turn the mill in her stead." Bacbouc to show his good nature, told him he was ready to do him that piece of service, if he would shew him how. Then the miller tied him by the middle to the mule's place, and whipping her soundly over the back, said to him, "Go, neighbour." "Ho!" said my brother, "why do you beat me?" "It is to make you brisk," said the miller; "for without a whip my mule will not go." Bacbouc was amazed at this sort of treatment, but durst not complain. When he had gone five or six rounds, he would fain have rested; but the miller gave him a dozen sound lashes, saying, "Courage, neighbour! do not stop, pray; you must go on without taking breath, otherwise you will spoil my meal."

Scheherazade stopped here, because she saw day, and next morning continued her story thus:—

THE HUNDRED AND SEVENTIETH NIGHT.

The miller obliged my brother, said the barber to turn the mill thus all night. About break of day he left him without untying him, and went to his wife's chamber. Bacbouc continued there for some time, and at last the young slave came and untied him. "Ah!" said the treacherous wretch, "how my mistress and I pitied you! We had no hand in this wicked

trick which her husband has played you." The wretched Bacbouc answered her not a word, he was so much fatigued with work and blows; but crept home to his house, resolving never to think more of the miller's wife.

The telling of this story, said the barber, made the caliph laugh. "Go home," said he to me; "I have ordered something to be given you to make up for the loss of the good dinner you expected." "Commander of the faithful," said, I "I pray your majesty to let me stay till I have told the story of my other brothers." The caliph having signified by his silence that he was willing to hear me, I went on thus:—

THE STORY OF THE BARBER'S SECOND BROTHER.

My second brother, who was called Backbarah the toothless, going one day through the city, met an old woman in a distant street; she came up to him, and said, "I want one word with you; pray stop a moment." He did so, and asked her what she would have. "If you have time to come along with me," said she, "I will bring you into a stately palace, where you shall see a lady as fair as the day. She will receive you with much pleasure, and give you a treat with excellent wine. I need say no more to you." "I am no lying hussy," replied the old woman: "I say nothing to you but what is true. But hark, I have something to ask of you. You must be prudent, say but little, and be extremely polite." Backbarah agreed to all this. The old woman went before, and he followed after. They came to the gate of a great palace, where there was abundance of officers and domestics. Some of them would have stopped my brother, but no sooner did the old woman speak to them, than they let him pass. Then turning to my brother, she said to him, "You must remember that the young lady I bring you to loves good-nature and modesty, and cannot endure to be contradicted; if you please her in that, you may be sure to obtain of her what you please." Backbarah thanked her for this advice, and promised to follow it.

She brought him into a fine apartment of a great square building, answerable to the magnificence of the palace. There was a gallery round it, and a very fine garden in the middle. The old woman made him sit down upon a handsome sofa, and bid him stay a moment, till she went to tell the young lady of his being come.

My brother, who had never been in such a stately palace before, gazed upon the fine things that he saw; and judging of his good fortune by the magnificence of the palace, he was scarcely able to contain himself for joy. By and by he heard a great noise, occasioned by a troop of merry slaves, who came towards him with loud fits of laughter, and in the middle of them, he perceived a young lady of extraordinary beauty, who was easily known to be their mistress by the respect they paid her. Backbarah, who expected private conversation with the

lady, was extremely surprised when he saw so much company with her. In the meantime the slaves put on a grave countenance when they drew near; and when the young lady came up to the sofa, my brother rose up and made her a low bow. She took the upper hand, prayed him to sit down, and said to him with a smiling countenance, "I am mightily glad to see you, and wish you all the happiness you can desire." "Madam," replied Backbarah, "I cannot desire a greater happiness than to be in your company." "You seem to be of a pleasant humour," said she, "and to be disposed to pass the time pleasantly."

She forthwith commanded a collation to be brought; and immediately a table was covered with several baskets of fruits and sweetmeats. The lady sat down at the table with the slaves and my brother; and he, being placed just over-against her, when he opened his mouth to eat, she perceived he had no teeth; and taking notice of it to her slaves, she and they laughed at him heartily. Backbarah from time to time lifted up his head to look at her, and perceiving her laugh, thought it was for joy of his company, and flattered himself that she would speedily send away her slaves, and be with him alone. She guessed his thoughts, and pleasing herself to flatter him in his mistake, she gave him abundance of pleasant language, and presented him the best of everything with her own hand. The treat being ended, they rose from the table; ten slaves took musical instruments, and began to play and sing, and others to dance. My brother, to please them, danced likewise, and the lady danced with them. After they had danced some time, they sat down to take breath, and the young lady, calling for a glass of wine, looked up on my brother with a smiling countenance, to signify that she was going to drink his health. He rose up, and stood while she drank. When she had done, instead of giving back the glass, she ordered it to be filled, and presented it to my brother, that he might pledge her.

Scheherazade, perceiving day, broke off her story, and continued it next night in the following manner:—

THE HUNDRED AND SEVENTY-FIRST NIGHT.

SIR, said she to the sultan, the barber went on thus:—My brother took the glass from the young lady's hand, which he kissed at the same time, and stood and drank to her, in return for the favour she had done him. Then the young lady made him sit down by her, and began to caress him. She put her hand behind his head, and gave him some tips from time to time with her fingers. Ravished with those favours, he thought himself the happiest man in the world, and had a great mind to toy also with the charming lady, but durst not take the liberty before so many slaves, who had their eyes upon him, and laughed at their lady's wanton tricks. The young lady continued to tip him with

her fingers, but at last gave him such a sound box on the ear, that he grew angry at it: the colour came in his face, and he rose up to sit at a greater distance from such a rude play-fellow. Then the old woman who brought him thither gave him a look, to let him know that he was in the wrong, and that he had forgot the advice she gave him to be very complaisant. He owned his fault, and in order to make amends, he went near the young lady again and pretended that he did not go away out of any ill-humour. She drew him by the arm, made him sit down by her again, and gave him a thousand malicious squeezes. Her slaves took their part in the diversion: one gave poor Backbarah several fillips on the nose with all her might: another pulled him by the ears, as if she would have pulled them off: and others boxed him so, as might shew they were not in jest. My brother bore all this with admirable patience, affecting a gay air, and looking at the old woman, said to her with a forced smile. "You told me, indeed, that I should find the lady perfectly kind, pleasant, and charming; I am mightily obliged to you!" "All this is nothing," replied the old woman: "let her go on; you will see other things by and by." Then the young lady said to him. "Brother, you are a brave man; I am glad to find you are so good-humoured and complaisant to bear with my little caprices, and that your humour is so comformable to mine." "Madam," replied Backbarah, who was charmed with this discourse, "I am no more myself I am wholly yours; you may dispose of me as you please." "How you oblige me," said the lady, "by such submission! I am very well pleased with you, and would have you be so with me. Bring him perfume,' said she, "and rose water." Upon this, two slaves went out, and returned speedily; one with a silver casket, filled with the best of aloeswood, with which she perfumed him; and the other with rose-water, which she sprinkled on his face and hands. My brother was quite beside himself at this handsome treatment. After this ceremony, the young lady commanded the slaves who had already played on their instruments and sung, to renew their concerts. They obeyed, and in the meantime the lady called another slave, and ordered her to carry my brother with her, and do what she knew, and bring him back to her again. Backbarah, who heard this order, got up quickly, and going to the old woman, who also rose up to go along with him and the slave, prayed her to tell him what they were to do with him. "My mistress is only curious," replied the old woman, softly; "she has a mind to see how you look in a woman's dress; and this slave, who has orders to carry you with her, has orders to paint your eyebrows, to cut off your whiskers, and to dress you like a woman." "You may paint my eyebrows as much as you please," said my brother; "I agree to that, because I can wash it off again; but to shave me, you know I must not allow. How can I appear abroad again without mustachios?" "Beware of refusing what is asked of you," said the old woman: "you

will spoil your fortune, which is now in as favourable a train as heart can wish. The lady loves you, and has a mind to make you happy; and will you, for a nasty whisker, renounce the most delicious favours that man can obtain?" Backbarah listened to the old women, and without saying a word, went to a chamber with the slave, where they painted his eyebrows with red, cut off his whiskers, and were going to do the like with his beard. My brother's patience then began to fail: "Oh!" said he, "I will never part with my beard." The slave told him that it was to no purpose to have parted with his whiskers, if he would not also part with his beard, which could never agree with a woman's dress; and she wondered that a man, who was upon the point to enjoy the finest lady in Bagdad, should be concerned about his beard. The old woman threatened him with the loss of the young lady's favour; so that at last he let them do what they would. When he was dressed like a woman, they brought him before the young lady, who laughed so heartily when she saw him, that she fell backward on the sofa where she sat. The slaves laughed and clapped their hands, so that my brother was quite out of countenance. The young lady got up, and still laughing, said to him. "After so much complaisance for me, I should be very much to blame not to love you with all my heart: but there is one thing more you must do for me, and that is, to dance as we do." He obeyed, and the young lady and her slaves danced with him, laughing as if they had been mad. After they had danced some time with him, they all fell upon the poor wretch, and did so box and kick him, that he fell down like one out of his senses. The old woman helped him up again; and that he might not have time to think of his ill-treatment, she bid him take courage, and whispered in his ear, that all his sufferings were at an end, and that he was just about to receive his reward.

Daylight beginning to appear, Scheherazade broke off her story, and continued it next night as follows:—

THE HUNDED AND SEVENTY-SECOND NIGHT.

THE old woman continued her discourse to Backbarah thus:— "You have only one thing more to do, and that is but a small one. You must know that my mistress has a custom, when she has drank a little, as you see she has done to-day, to let nobody that she loves come near her, except they be stripped to their shirt and when they have done so she takes a little advantage of them, and begins running before them through the gallery, and from chamber to chamber, till they catch her. This is one more of her humours. What advantage soever she takes of you, considering your nimbleness and inclination, you will soon overtake her: strip yourself then to your shirt; undress yourself without ceremony."

My silly brother, said the barber, had done too much to hesitate at anything now; he undressed himself; and in the meantime the young lady was stripped to her shift and under-petticoat, that she might run the more nimbly. When they were ready to run, the young lady took the advantage of twenty paces, and then fell to running with surprising swiftness; my brother followed her as fast as he could, the slaves in the meantime laughing heartily, and clapping their hands. The young lady, instead of losing ground, gained upon my brother; she made him run two or three times round the gallery, and then running into a long dark entry, got away by a passage which she knew. Backbarah, who still followed her, having lost sight of her in the entry, was obliged to slacken his pace, because of the darkness of the place: at last perceiving a light, he ran towards it, and went out at a door, which was immediately shut upon him. You may imagine how he was surprised to find himself in a street inhabited by curriers; and they were no less surprised to see him in his shirts, his eyes painted red, and without beard or mustachios. They began to clap their hands and shout at him, and some of them ran after him and lashed his buttocks with leather straps. They then took him and set him upon an ass which they met by chance and carried him through the town, exposed to the laughter of the people.

To complete his misfortune, as he went by the judge's house, he would needs know the cause of the tumult. The curriers told him, that they saw him come in that condition out at the gate of the apartment of the grand vizier's women, which opened into their street; upon which the judge ordered the unfortunate Backbarah to have a hundred blows with a cane on the soles of his feet, and sent him out of the town, with orders never to return again.

Thus, commander of the faithful, said I to the caliph Monstanser Billah, I have given an account of the adventure of my second brother, who did not know that our greatest ladies divert themselves sometimes by putting such tricks upon young people, who are so foolish to be caught in the snare.

Scheherazade was obliged to stop here, because day appeared: the next night she diverted the sultan with the following story:—

THE HUNDED AND SEVENTY-THIRD NIGHT.

Sir, the barber, without leaving off, told the story of his third brother, in the following manner:—

THE STOY OF THF BARBER'S THIRD BROTHER.

Commander of the faithful, said he to the caliph, my third brother, whose name was Backbac, was blind, and his evil destiny reduced him to beg from door to door. He had been so long accustomed to walk through the streets alone, that he wanted none to lead him. He had a custom to knock at people's doors

and not to answer till they opened to him. One day he knocked thus at a door, and the master of the house, who was alone, cried, "Who is there?" My brother gave no answer, and knocked a second time. The master of the house asked again and again, "Who is there?" but to no purpose: nobody answered. Upon he came down, opened the door, and asked my brother what he wanted. "Give me something, for Heaven's sake," said Backbac. "You seem to be blind," replied the master of the house. "Yes, to my sorrow," said my brother. "Give me your hand," said the master of the house. My brother did so thinking he was going to give him alms; but he only took him by the hand to lead him up to his chamber. Backbac thought he had been carrying him to dine with him, as many other people had done. When they came up to the chamber, the man let go his hand, and sitting down, asked him again what he wanted. "I have already told you," said Backbac, "that I want something, for God's sake." "Good blind man," replied the master of the house, "all that I can do for you is to wish that God may restore you your sight." "You might have told me that at the door," said my brother, "and not have given me the trouble to have come up stairs." "And why, fool," said the man of the house, "do not you answer at first, when people ask you who is there? Why do you give anybody the trouble to come and open the door when they speak to you?" "What will you do with me, then?" said my brother. "I tell you again," said the man of the house, "I have nothing to give you." "Help me down the stairs, then," replied Backbac, "as you helped me up." "The stairs are before you," said the man of the house, "and you may go down by yourself if you will." My brother attempted to go down, but missing a step about the middle of the stairs, he fell down to the bottom, and hurt his head and his back: he got up again with a great deal of difficulty, and went out cursing the master of the house, who laughed at his fall.

As my brother went out of the house, two blind men, his companions, were going by, knew him by his voice, and asked him what was the matter. He told them what had happened to him, and afterwards said, "I have ate nothing to-day: I conjure you to go along with me to my house, that I may take some of the money that we three have in common to buy me something for supper." The two blind men agreed to it, and they went home with him.

You must know that the master of the house where my brother was so ill-used was a highwayman, and of a cunning and malicious disposition. He heard at his window what Backbac had said to his companions, and therefore came down and followed them to my brother's house. The bllnd men being sat down, Backbac said to them, "Brothers, we must shut the door, and take care there be no stranger with us." At this the highwayman was much perplexed; but perceiving by chance a rope hang-

ing down from a beam, he caught hold of it, and hung by it while the blind men shut the door, and felt about the room with their sticks. When they had done this, and sat down again in their places, the highwayman left his rope, and sat down softly by my brother; who, thinking himself alone with his blind comrades, said to them, "Brothers since you have trusted me with the money which we all three have been gathering a long time, I will shew you that I am not unworthy of the trust that you repose in me. The last time we reckoned, you know we had ten thousand drachms, and that we put them into ten bags: I will shew you that I have not touched one of them;" and having said so, he put his hand among some old clothes, and taking out the bags one after another, gave them to his comrades, saying, "There they are; you may judge by their weight that they are whole, or you may tell them if you please." His comrades answered there was no need, they did not mistrust him; so he opened one of the bags, and took out ten drachms, and each of he other blind men did the like.

My brother put the bags into their place again: after which, one of the blind men said to him, "There is no need to lay out anything for supper, for I have got as much victuals from good people as will serve us all three." At the same time he took out of his bag bread and cheese, and some fruit, and, putting all upon the table, they began to eat. The highwayman, who sat at my brother's right hand, picked out the best, and ate with them; but, whatever care he took to make no noise, Backbac heard his chaps going, and cried out immediately, "We are undone; there is a stranger among us:" and having said so, he stretched out his hand, and caught hold of the highwayman by the arm, cried out, "Thieves," fell upon him, and boxed him. The other blind men fell upon him in like manner, and the highwayman defended himself as well as he could; and being young and vigorous, and having the advantage of his eyes, he gave furious blows sometimes to one, sometimes to another, as he could come at them, and cried out, "Thieves," louder than they did. The neighbours came running at the noise, broke open the door, and had much ado to separate the combatant; but having at last succeeded, they asked the cause of their quarrel. My brother, who still had hold of the highwayman, cried out, "Gentlemen, this man I have hold on is a thief, and stole in with us on purpose to rob us of the little money we have." The thief, who shut his eyes as soon as the neighbours came, feigned himself blind, and cried out, "Gentlemen, he is a liar. I swear to you by Heaven, and by the life of the caliph, that I am their companion, and they refuse to give me my just share. They have all three fallen upon me, and I demand justice." The neighbours would not interfere in their quarrel but carried them all before the judge.

When they came before the magistrate, the highwayman, without staying to be examined, cried out, still feigning himself blind, "Sir, since you are deputed to administer justice by the caliph, whom God prosper, I declare to you that we are equally criminal, my three comrades and I; but we have all engaged, upon oath, to confess nothing except we be bastiandoed; so that if you would know our crime, you need only order us to be bastinadoed, and begin with me." My brother would have spoken, but was not allowed to do so; and the highwayman was put under the bastinado.

Here Scheherazade stopt, because it was day, and the next night she resumed her story thus:—

THE HUNDRED AND SEVENTY-FOURTH NIGHT.

THE robber being under the bastinado, had the courage to bear twenty or thirty blows; when, pretending to be overcome with pain, he first opened one eye, and then the other, and crying out for mercy, begged the judge would put a stop to the blows. The judge perceiving that he looked upon him with his eyes open was much surprised at it, and said to him, "Rogue, what is the meaning of this miracle?" "Sir," replied the highwayman, I will discover to you an important secret, if you pardon me, and give me, as a pledge that you will keep your word, the seal-ring which you have on your finger: I am ready to declare the whole mystery." The judge consented, gave him his ring, and promised him pardon. "Under this promise," said the highwayman, "I must confess to you, sir, that I and my three comrades do all of us see very well. We feigned ourselves to be blind, that we might freely enter people's houses, and into women's apartments, where we abuse their weakness. I must further confess to you, that by this trick we have gained together ten thousand drachms. This day I demanded of my partners two thousand five hundred that belonged to me as my share; but they refused because I told them I would leave them, and they were afraid I should accuse them. Upon my pressing still to have my share, they all three fell upon me; for which I appeal to those people who brought us before you. I expect from your justice, sir, that you will make them deliver me the two thousand five hundred drachms which is my due; and if you have a mind that my comrades should confess the truth, you must order them three times as many blows as I have had, and you will find they will open their eyes as well as I did."

My brother and the other two blind men would have cleared themselves of this horrid cheat, but the judge would not hear them. "Villains," said he, "do you feign yourselves blind, then, and under that pretext of moving their compassion, cheat people, and commit such crimes?" "He is a cheat," cried my brother, "and we take God to witness that none of us can see."

All that my brother could say was in vain ; his comrades and he received each of them two hundred blows. The judge looked when they should have opened their eyes, and ascribed to their obstinacy what really they could not do. All the while, the highwayman said to the blind men, "Poor fools that you are, open your eyes, and do not suffer yourselves to be beat to death." Then addressing himself to the judge, said, "I perceive, sir, that they will be maliciously obstinate to the last, and will never open their eyes. They have a mind certainly to avoid the shame of reading their own condemnation in the face of every one that looks upon them ; it were better, if you think fit, to pardon them, and to send some person along with me for the ten thousand drachms they have hid."

The judge did so, gave the highwayman two thousand five hundred drachms, and kept the rest himself; and as for my brother and his two companions, he thought he shewed them a great deal of pity by sentencing them only to be banished. As soon as I heard what befel my brother, I ran after him ; he told me his misfortune, and I brought him back secretly to the town. I could easily have justified him to the judge, and have got the highwayman punished as he deserved, but durst not attempt it, for fear of bringing myself into trouble. Thus I finished the sad adventure of my honest blind brother. The caliph laughed at it as much as at those he had heard before, and ordered again that something should be given me ; but without staying for it, I began the story of my fourth brother.

THE STORY OF THE BARBER'S FOURTH BROTHER.

Alcouz was the name of the fourth brother, who lost one of his eyes upon an occasion that I shall have the honour to relate to your majesty. He was a butcher by profession, and had a particular way of teaching rams to fight, by which he gained the acquaintance and friendship of the chief lords of the country, who loved that sport, and for that end kept rams at their houses : he had, besides, a very good trade, and had his shop always full of the best meat, because he was very rich, and spared no cost for the best of every sort. One day, when he was in his shop, an old man with a long white beard came and bought six pounds of meat of him, gave him money for it, and went his way. My brother thought the money so fine, so white, and so well coined, that he put it apart by itself. The same old man came every day for five months together, bought a like quantity of meat, and paid for it in the same sort of money, which my brother continued to lay apart by itself.

At the end of five months, Alcouz, having a mind to buy a parcel of sheep, and to pay for them in this fine money, opened his chest ; but, instead of finding his money, was extremely surprised to see nothing in the place where he had laid it but a

parcel of leaves clipped round: he beat his head, and cried out aloud, which presently brought the neighbours about him, who were as much surprised as he, when he told them the story. "Oh!" cried my brother, weeping, "that this treacherous old fellow would come now, with his hypocritical looks!" He had scarce done speaking, when he saw him coming at a distance, ran to him, and laid hands on him. "Mussulmans!" cried he, as loud as he could, "help! hear what a cheat this wicked fellow has put upon me!" and, at the same time, told a great crowd of people, who came about him, what he had formerly told his neighbours. When he had done, the old man said to him, very gravely and calmly, "You had better let me go, and by that means make amends for the affront you have put on me before so many people, for fear I should put a greater affront upon you, which I should be sorry to do." "How," said my brother, "what have you to say against me? I am an honest man in my business, and fear not you, nor anybody." "You would have me speak out then," said the old man, in the same tone; and turning to the people, said to them, "Know, good people, that this fellow instead of selling mutton, as he ought to do, sells man's flesh." "You are a cheat," said my brother. "No, no," said the old man: "good people, this very minute that I am speaking to him, there is a man with his throat cut hung up in the shop like a sheep; do any of you go thither, and see if what I say be not true."

Just before my brother had opend his chest, he had killed a sheep, dressed it, and exposed it in the shop, according to custom. He protested that what the old man said was false; but notwithstanding all his protestations, the credulous mob, prejudiced against a man accused of such a heinous crime, would go to see whether the matter was true. They obliged my brother to quit the old man, laid hold of him, and ran like mad men into his shop, where they saw a man hung up with his throat cut, as the old man had told them; for he was a magician, and deceived the eyes of all people, as he did my brother, when he made him take leaves instead of money. At this sight one of those who held Alcouz gave him a great blow with his fist, and said to him, "Thou wicked villain! dost thou make us eat men's flesh instead of mutton?" And at the same time the old man gave him another blow, which beat out one of his eyes, and everybody that could get near him beat him; and not content with that, they carried him before a judge, with the pretended carcass of the man, to be evidence against him. "Sir," said the old magician to the judge, "we have brought you a man who is so barbarous as to murder people, and to sell their flesh instead of mutton;—the public expects that you shall punish him in an exemplary manner." The judge heard my brother with patience, but would believe nothing of the story of the money changed into leaves, called my brother a cheat, told him he would believe his own eyes, and

ordered him to receive five hundred blows. He afterwards made him tell where his money was, took it all from him, and banished him for ever, after having made him ride three days through the city upon a camel, exposed to the insult of the people.

Scheherazade perceiving daylight, broke off, and next night continued her story as follows :—

THE HUNDRED AND SEVENTY-FIFTH NIGHT.

The barber went on thus ; I was not at Bagdad when this tragical adventure befell my fourth brother. He retired into a remote place, where he lay concealed till he was terribly mauled. When he was able to walk, he went by night to a certain town where nobody knew him ; and there he took a lodging from whence he seldom went out. But being weary of this confined life, he went to walk in one of the suburbs, where all of a sudden he heard a great noise of horsemen coming behind him. He was then by chance near the gate of a great house ; and fearing, after what had befallen him, that these horsemen were pursuing him, he opened the gate, in order to hide himself ; and after he shut it, came into a great court, where immediately two servants came, and collaring him, said, "Heaven be praised that you have come of your own accord to surrender yourself to us ! You have frightened us so much these three last nights, that we could not sleep ; nor would you have spared our lives, if we had not prevented you." You may very well imagine my brother was much surprised at this compliment. "Good people," said he, "I know not what you mean ; you certainly take me for somebody else." "No, no," replied they ; "we know that you and your comrades are great robbers : you were not contented to rob our master of all that he had, and to reduce him to beggary, but you had a mind to take his life. Let us see a little if you have not a knife about you, which you had in your hand when you pursued us last night." And having said this, they searched him, and found he had a knife. "Ho ! ho !" cried they, laying hold of him, "and dare you say that you are not a robber?" "Why," said my brother, "cannot a man carry a knife about him without being a highwayman ? If you will hearken to my story," continued he, "instead of having so bad an opinion of me, you will be touched with compassion at my misfortunes." But far from hearkening to him, they fell upon him, trod upon him, took away his clothes and tore his shirt. Then seeing his scars on his back, "O dog !" said they, redoubling their blows, "would you have us believe you are an honest man, when your back shews us the contrary ?" "Alas !" said my brother, "my crimes must be very great, since, after having been abused already so unjustly, I am abused again a second time, without being more culpable !"

The two servants, no way moved with this complaint, carried him before the judge ; who asked him how he durst be so bold as to go into their house, and pursue them with a drawn knife?" "Sir," replied poor Alcouz, "I am the most innocent man in the world, and am undone, if you will not be pleased to hear me patiently ; nobody deserves more compassion." "Sir," replied one of the domestics, "will you listen to a robber who enter's peoples houses to plunder and murder them ? If you will not believe us, only look upon his back." And when he said so, he uncovered my brother's back, and shewed it to the judge ; who without any other information, commanded immediately to give him a hundred lashes with a bull's pizzle over the shoulder, and made him afterwards be carried through the town on a camel with one crying before him, "Thus are such men punished as enter people's houses by force." After having treated him thus, they banished him from the town, and forbid him ever to return to it again. Some people, who met him after the second misfortune, brought me word where he was : and I went and fetched him to Bagdad privately, and gave him all the assistance I could. The caliph, continued the barber, did not laugh so much at this story as at the other. He was pleased to pity the unfortunate Alcouz, and ordered something to be given me. But, without giving his servants time to obey his orders, I continued my discourse, and said to him, My sovereign lord and master, you see that I do not talk much ; and since your majesty has been pleased to do me the favour to listen to me so far, I beg you would likewise hear the adventures of my two other brothers. I hope they will be as diverting as those of the former. You may make a complete history of them, that will not be unworthy of your library, I shall do myself the honour then to acquaint you that the fifth brother was called Alnaschar.

Here Scheherazade broke off, and left the rest of the story till next morning, when she continued it thus :—

THE HUNDRED AND SEVENTY-SIXTH NIGHT.

THE STORY OF THE BARBER'S FIFTH BROTHER.

ALNASCHAR, as long as our father lived, was very lazy ; instead of working for his living, he used to go begging in the evening, and to live next day upon what he got. Our father died in a very old age, and left among us seven hundred drachms of silver; we divided it equally, so that each of us had a hundred for our share. Alnaschar, who had never so much money before in his lifetime, was very much perplexed to know what he should do with it. He consulted a long time with himself, and at last resolved to lay it out in glasses, bottles, and other glass-ware, which he bought of a wholesale dealer. He put all in an open basket, and chose a very little shop, where he

sat with the basket before him, and his back against the wall, expecting while somebody should come and buy his ware. In this posture he sat, with his eyes fixed on his basket, and began to meditate; during which he spoke as follows, loud enough to be heard by a neighbouring tailor. "This basket," said he, "cost me a hundred drachms, which is all I have in the world; I shall make two hundred of it by retailing my glass; and of these two hundred drachms, which I will again lay out in glass-ware, I shall make four hundred;—and going on thus, I shall at last make four thousand drachms; of four thousand I shall easily make eight thousand, and when I come to ten thousand, I will leave off selling glass, and turn jeweller. I will trade in diamonds, pearls, and all sorts of precious stones. Then, when I am rich as I can wish, I will buy a fine house, a great estate, slaves, eunuchs, and horses. I will keep a good house, and make a great figure in the world; I will send for all the musicians and dancers of both sexes in town. Nor will I stop here: I will, by the favour of Heaven, go on till I get a hundred thousand drachms; and when I have got so much, I will think myself as great as a prince, and send to demand the grand vizier's daughter in marriage; and represent to that minister, that I have heard much of the wonderful beauty, understanding, wit, and all the other qualities of his daughter. In a word, that I will give him a thousand pieces of gold the first night after we are married; and if the vizier be so uncivil as to refuse his daughter, which cannot be supposed, I will go and carry her off before his face, and take her to my house whether he will or no. As soon as I have married the grand vizier's daughter, I will buy her ten young black eunuchs, the handsomest that can be had. I will clothe myself like a prince, and, mounted upon a fine horse, with a saddle of fine gold, with housings of cloth of gold, finely embroidered with diamonds and pearls, I will ride through the city, attended by slaves before and behind; and I will go to the vizier's palace, in view of all the people, great and small, who will shew me the most profound respect. When I alight at the foot of the vizier's staircase, I will go up the same through my own people ranged in files on the right and left; and the grand vizier, receiving me as his son-in-law, shall give me the right hand, and set me above him, to do me the more honour. If this comes to pass, as I hope it will, two of my people shall each of them have a purse with a thousand pieces of gold, which they shall carry with them. I will take one, and presenting it to the grand vizier, will tell him, 'There is the thousand pieces of gold that I promised the first night of marriage;' and I will offer him the other, and say to him, 'There is as much more, to shew you that I am a man of my word, and even better than my promise.' After such an action as this, all the world will talk of my generosity. I will return to my own house in the same pomp. My wife will send some officer to compliment me, on account of

my visit to the vizier, her father; I will honour the officer with a fine robe, and send him back with a rich present. If she thinks to send me one, I will not accept it, but dismiss the bearer. I will not suffer her to go out of her apartment on any account whatever, without giving me notice; and when I have a mind to come to her apartment, it shall be in such a manner as to make her respect me. In short, no house shall be better ordered than mine. I will be always richly clad. When I retire with my wife in the evening, I will sit on the upper hand; I will affect a grave air, without turning my head to one side or other. I will speak little; and whilst my wife, beautiful as the full moon stands before me in all her charms, I will make as if I did not see her. Her women about her will say to me, 'Our dear lord and master, here is your spouse, your humble servant, before you, ready to receive your caresses, and much mortified that you do not vouchsafe to look upon her; she is wearied with standing so long; bid her, at least, sit down.' I will give no answer to this discourse, which will increase their surprise and grief. They will prostrate themselves at my feet; and after they have for a considerable time entreated me to relent, I will at last lift up my head, and give her a careless look, and resume my former posture; they will suppose that my wife is not well enough nor handsomely enough dressed, and will carry her to her closet, to change her apparel. At the same time, I will get up, and put on a more magnificent suit than before: they will return and hold the same discourse with me as before, and I will have the pleasure not so much as to look upon my wife, till they have prayed and entreated as long as they did at first. Thus I will begin on the first day of marriage to teach her what she is to expect during the rest of her life."

Here Scheherazade broke off, because it was day; and next morning resumed her story as follows;—

THE HUNDRED AND SEVENTY-SEVENTH NIGHT.

The prattling barber continued the history of his fifth brother thus:—"After the ceremonies of the marriage" said Alnaschar, "I will take from one of my servants, who shall be about me, a purse of five hundred pieces of gold, which I will give to the tire-women, that they may leave me alone with my spouse. When they are gone, my wife shall go to bed first; then I will lie down by her, with my back towards her, and will not say one word to her all night. The next morning she will certainly complain of my contempt to her, and of my pride, to her mother, the grand vizier's wife, which will rejoice my heart. Her mother will come to wait upon me, respectfully kiss my hands, and say to me, 'Sir,' (for she will not dare to call me son-in-law for fear of provoking me by such a familiar style), 'I entreat you not to disdain to look upon my daughter, and refuse to come near her:

I assure you that her chief delight is to please you, and that she loves you with all her soul.' But, in spite of all my mother-in-law can say, I will not answer her one word, but keep an obstinate gravity. Then she will throw herself at my feet, kiss them repeatedly, and say to me, 'Sir, is it possible that you can suspect my daughter's good sense? I assure you I never let her go out of my sight. You are the first man that ever saw her face: do not mortify her so much: do her the favour to look upon her, to speak to her, and confirm her in her good intentions to satisfy you in everything.' But nothing of this shall prevail with me. Upon which my mother-in-law will take a glass of wine, and, putting it in the hand of her daughter my wife, will say, 'Go present him this glass of wine yourself; perhaps he will not be so cruel as to refuse it from so fair a hand.' My wife will come with the glass, and stand trembling before me; and when she finds that I do not look towards her, but that I continue to disdain her, she will say to me, with tears in her eyes, 'My heart, my dear soul, my amiable lord, I conjure you, by the favours which Heaven heaps upon you, to receive this glass of wine from the hand of your most humble servant:' but I will not look upon her still, nor answer her. 'My charming spouse,' will she say, redoubling her tears, and putting the glass to my mouth, 'I will never leave off till I prevail with you to drink:' then, wearied with her entreaties, I will dart a terrible look at her, give her a good box on the cheek, and such a push with my foot, as will throw her to a distance from the sofa."

My brother was so full of these chimerical visions, that he acted with his foot as if she had been really before him, and by misfortune he gave such a push to his basket and glasses, that they were thrown in the street, and broken in a thousand pieces.

The tailor, his neighbour, who heard his extravagant talk, burst into a great fit of laughter when he saw the basket fall. "Oh, what an unworthy fellow art thou!" said he to my brother: "ought you not to be ashamed to abuse thus a young spouse, who gave you no cause to complain? You must be a very brutish fellow to despise the tears and charms of such a beautiful lady. Were I the vizier, your father-in-law, I would order you a hundred lashes with a bull's pizzle, and send you through the town with your character written on your forehead." My brother, on this fatal accident came to himself, and perceiving that he had brought this misfortune upon himself by his insupportable pride, he beat his face, tore his clothes, and cried so loud, that the neighbours came about him; and the people, who were going to their noon-prayers, stopped to know what was the matter. Being on a Friday, more people went to prayers than usual: some of them took pity on Alnaschar, and others only laughed at him for his extravagance. In the meantime, his vanity being dispersed with his property, he bitterly bewailed his loss; and a lady of rank passing by upon a mule

richly caparisoned, my brother's situation moved her compassion. She asked him who he was, and what he cried for? They told her, that he was a poor man, who had laid out the little money he was worth in the purchase of a basket of glassware, and that the basket had fallen over, and all his glasses were broken. The lady immediately turned to an eunuch who attended her, and said to him, "Give the poor man what you have about you." The eunuch obeyed, and put into my brother's hands a purse, with five hundred pieces of gold. Alnaschar was ready to die with joy when he received it. He gave a thousand blessings to the lady, and shutting up his shop where he had no more occasion to sit, he went to his house.

While he was making deep reflections upon his good luck, he heard somebody knock at his door: before he opened, he asked who it was; and knowing by the voice that it was a woman, he let her in. "My son," said she, "I have a favour to beg of you: the hour of prayer is come; pray let me wash myself, that I may be fit to say my prayers. Pray let me come into your house, and give me a basin of water." My brother looked at her, and saw that she was a woman well advanced in years: though he knew her not, he granted her request, and sat down again, still full of his new adventure. He put his gold in a long straight purse, proper to carry at his girdle. The old woman in the meantime said her prayers, and when she had done, came to my brother, and bowed twice to the ground so low, that she touched it with her forehead, as if she had been going to say her prayers: then rising up, she wished my brother all happiness.

The day beginning to dawn Scheherazade left off, and next night resumed her discourse, personating the barber, as follows:—

THE HUNDRED AND SEVENTY-EIGHTH NIGHT.

The old woman, as I said, wished my brother all happiness and thanked him for his civility. Being meanly clad, and very humble, he thought she asked alms, upon which he offered her two pieces of gold. The old woman stepped back in a sort of surprise, as if my brother had affronted her. "Good God!" said she, "what is the meaning of this? Is it possible, sir, that you took me for one of those impudent beggars who push into people's houses to ask alms? Take back your money; I need it not, thank Heaven. I belong to a young lady of this city, who is a charming beauty, and very rich; she lets me want for nothing."

My brother was not cunning enough to perceive the craft of the old woman, who only refused the two pieces of gold that she might catch more. He asked her if she could not procure him the honour of seeing that lady. "With all my heart," replied she;

she will be very glad to marry you, and to put you in possession of her fortune, by making you master of her person. Take up your money and follow me." My brother being ravished with his good luck of finding so great a sum of money, and almost at the same time a beautiful and rich wife, shut his eyes to all other considerations; so that he took his five hundred pieces of gold, and followed the old woman. She walked before him, and followed at a distance, to the gate of a great house, where she knocked. He came up to her just as a young Greek slave opened the gate. The old woman made him enter first, crossed a well paved court, and introduced him into a hall, the furniture of which confirmed him in the good opinion he had conceived of the mistress of the house. While the old woman went to acquaint the lady, he sat down, and the weather being hot, put off his turban, and laid it by him. He speedily saw the young lady come in, whose beauty and rich apparel perfectly surprised him; he got up as soon as he saw her. The lady, with a smiling countenance, prayed him to sit down again, and placed herself by him: she told him she was very glad to see him; and after having spoken some engaging words to him, said, "We do not sit here at our ease. Come, give me your hand." At these words she presented him hers, and carried him into an inner chamber, where she conversed with him for some time; then she left him, bidding him stay,—she would be with him in a moment. He waited for her; but instead of a lady came in a great black slave, with a scimitar in his hand, and looking upon my brother, with a terrible aspect, said to him, fiercely, "What have you to do here?" Alnaschar was so frightened at the sight of the slave, that he had not power to answer. The black stripped him, carried off his gold, and gave him several flesh wounds with his scimitar. My unhappy brother fell to the ground where he lay without motion, though he had still the use of his senses. The black, thinking him to be dead, asked for salt: the Greek slave brought him a basin full: they rubbed my brother's wounds with it, who had so much command of himself, notwithstanding the intolerable pain it put him to, that he lay still, without giving any sign of life. The black and the Greek slave being retired, the old woman, who drew my brother into the snare, came and dragged him by the feet to a trap-door, which she opened, and threw him into a place under ground, among the corpses of several other people that had been murdered. He perceived this as soon as he came to himself, for the violence of the fall had taken away his senses. The salt rubbed into his wounds preserved his life, and he recovered strength by degrees, so as he was able to walk. After two days he opened the trap-door in the night, and finding in the court a place proper to hide himself in, continued there till break of day, when he saw the cursed old woman open the gate to the street, and go out to seek another prey. He stayed in the

place some time after she went out, that she might not see him and then came to me for shelter, when told me of his adventures.

In a month's time he was perfectly cured of his wounds by medicines that I gave him, and resolved to avenge himself of the old woman, who had put such a barbarous cheat upon him. To this end he took a bag, large enough to contain five hundred pieces of gold and filled it with pieces of glass.

Here Scheherazade stopt till next morning, when she went on thus :—

THE HUNDRED AND SEVENTY-NINTH NIGHT.

My brother, continued the barber, fastened the bag of glass about him, disguised himself like an old woman, and took a scimitar under his gown. One morning he met the old woman walking through the town to seek her prey ; he come up to her, and counterfeiting a woman's voice, said to her, "Cannot you lend me a pair of scales ? I am a woman newly come from Persia, have brought five hundred pieces of gold with me, and would know if they are weighed." "Good woman," answered the old hag, "you could not have applied to a better person : follow me ; I will bring you to my son, who changes money, and will weigh them himself, to save you the trouble. Let us make haste, for fear he go to his shop." My brother followed her to the house where she carried him the first time, and the Greek slave opened the door.

The old woman carried my brother to the hall, where she bid him stay a moment till she called her son. The pretended son came, and proved to be the villainous black slave. "Come, old woman," said he to my brother, "rise and follow me :" having spoken thus he went before to bring him to the place where he designed to murder him. Alnaschar got up, followed him, and drawing his scimitar, gave him such a dexterous blow behind on the neck, that he cut off his head, which he took in one hand, and dragging the corpse with the other, threw them both into the place under ground before mentioned. The Greek slave, who was accustomed to the trade, came presently with a basin of salt ; but when she saw Alnaschar with his veil, she laid down the basin, and fled. But my brother overtaking her, cut off her head also. The wicked old woman came running at the noise, and my brother seizing her, said to her, "Treacherous wretch ! do not you know me ?" "Alas, sir !" answered she trembling, "who are you ? I do not remember that I ever saw you." "I am," said he, "the person to whose house you came the other day to wash and say your prayers. Hypocritical hag !" said he, "do not you remember it ?" Then she fell on her knees to beg his pardon, but he cut her in four pieces.

There remained only the lady, who knew nothing of what had passed : he sought her out, and found her in a chamber, where she was ready to sink when she saw him : she begged her life, which he generously granted. "Madam," said he, "how could you live with such wicked people, as I have so justly revenged myself upon now?" "I was," said she, "wife to an honest merchant ; and the cursed old woman, whose wickedness I did not know, used sometimes to come to see me. 'Madam,' said she to me one day, we have a very fine wedding at our house, which you will be pleased to see, if you give us the honour of your company.' I was persuaded by her, put on my best apparel, and took with me a hundred pieces of gold. I followed her ; she brought me to this house, where the black has since kept me by force, and I have been three years here, to my very great sorrow." "By the trade which that cursed black followed," replied my brother, "he must have gathered together a vast deal of riches." "There is so much," said she" "that you will be made rich for ever, if you carry them off : follow me, and you shall see them." Alnaschar followed her to a chamber where she shewed him several coffers full of gold, which he beheld with admiration. "Go," said she, "fetch people enough to carry it all off." My brother needed not be bid twice : he went out, and stayed only till he got ten men together, and brought them with him, and was much surprised to find the gate open, but more when he found the lady and coffers all gone ; for she being more diligent then he, carried them all off and disappeared. However, being resolved not to return empty-handed, he carried off all the furniture he could find in the house, which was a great deal more than enough to make up the five hundred pieces of gold he was robbed of ; but when he went out of the house, he forgot to shut the gate. The neighbours, who saw my brother and the porters come and go, went and acquainted the magistrate with it, for they looked upon my brother's conduct as suspicious. Alnaschar slept well enough all night ; but the next morning when he came out of his house, he found twenty of the magistrate's men, who seized him. "Come along with us", said they ; "our master would speak with you." My brother prayed them to have patience for a moment, and offered them a sum of money to let him escape ; but instead of listening to him, thay bound him, and forced him to go along with them. They met in the street an old acquaintance of my brother's who stopped them awhile, and asked them why they seized my brother, and offered them a considerable sum to let him escape, and tell the magistrate they could not find him. But this would not do ; so he was carried before the magistrate.

Here Scheherazade left off, because she saw day ; but resumed her story thus next morning :—

THE HUNDRED AND EIGHTIETH NIGHT.

When the officers brought him before the magistrate, he asked him where he had the goods which he carried home last night? "Sir," replied Alnaschar, "I am ready to tell you all the truth; but allow me first to have recourse to your clemency, and to beg your promise that nothing shall be done to me." "I give it you," said the magistrate. Then my brother told him the whole story without disguise, from the time the old woman came into the house to say her prayers, to the time the lady made her escape, after he had killed the black, the Greek slave, and the old woman: and as for what he had carried to his house, he prayed the judge to have him part of it, for the five hundred pieces of gold that he was robbed of.

The judge, without promising anything, sent his officers to bring off all, and having put the goods into his own wardrobe, commanded my brother to quit the town immediately, and never to return, for he was afraid, if my brother had stayed in the city he would have found some way to represent this injustice to the Caliph. In the meantime, Alnaschar obeyed without murmuring, and left that town to go to another: by the way he met with highwaymen, who stript him naked; and when the ill news was brought to me, I carried him a suit, and brought him secretly again into the town, where I took the like care of him as I did of his other brothers.

THE HUNDRED AND EIGHTIETH NIGHT.

Continued.

THE STORY OF THE BARBER'S SIXTH BROTHER.

I am now only to tell you the story of my sixth brother, called Schaçabac, with the hare-lips. At first he was industrious enough to improve the hundred drachms of silver which fell to his share, and went on very well; but a reverse of fortune brought him to beg his bread, which he did with a great deal of dexterity. He studied chiefly to get into great men's houses, by means of their servants and officers, that he might have access to their masters, and obtain their charity. One day, as he passed by a magnificent house, whose high gate shewed him a very spacious court, where there was a multitude of servants, he went to one of them, and asked him to whom that house belonged. "Good man," replied the servant "whence do you come, that you ask me such a question? Does not all that you see make you understand that it is the palace of a Barmecide?"* My brother, who very well knew the liberality and generosity of the Barmecides, addressed himself to one of his porters (for he had more than one,) and prayed him to give him an alms. "Go in," said he,

* The Barmecides, as has been said already, were a noble family of Persia, who settled at Bagdad.

"nobody hinders you, and address yourself to the master of the house; he will send you back satisfied."

My brother, who expected no such civility, thanked the porters, and with their permission entered the palace, which was so large, that it took him a considerable time to reach the Barmecide's apartment; at last he came to a fine square building of an excellent architecture, and entered by a porch, through which he saw one of the finest gardens with gravel walks of several colours, extremely pleasant to the eye: the lower apartments round this square were most of them open, and were shut only with great curtains to keep out the sun, which were opened again when the heat was over, to let in the fresh air.

Such an agreeable place would have struck my brother with admiration, even if his mind had been more at ease than it was. He went on till he came into a hall richly furnished, and adorned with paintings of gold and azure foliage, where he saw a venerable man with a long white beard, sitting at the upper end on a sofa, whence he concluded him to be the master of the house; and in fact it was the Barmecide himself, who said to my brother in a very civil manner that he was welcome; and asked him what he wanted. "My lord," answered my brother, in a begging tone, "I am a poor man who stand in need of the help of such rich and generous persons as yourself." He could not have addressed himself to a fitter person than this lord, who had a thousand good qualities.

The Barmecide seemed to be astonished at my brother's answer, and putting both his hands to his stomach, as if he would rend his clothes for grief, "Is it possible," cried he, "that I am at Bagdad, and that such a man as you is so poor as you say? This is what must never be." My brother fancying that he was going to give him some singular mark of his bounty, blessed him a thousand times, and wished him all sorts of happiness. "It shall not be said," replied the Barmecide, "that I will abandon you, nor will I have you leave me." "Sir," replied my brother, "I swear to you I have not eaten one bit to-day." "Is that true," replied the Barmecide, "that you are fasting till now? Alas, poor man! he is ready to die for hunger. Ho, boy," cried he, with a loud voice, "bring a basin and water presently, that we may wash our hands." Though no boy appeared, and my brother saw neither water nor basin, the Barmecide fell to rubbing his hands, as if one had poured water upon them, and bid my brother come and wash with him. Schacabac judged by that, that the Barmecide lord loved to be merry; and he himself understanding raillery, and knowing that the poor must be complaisant to the rich, if they would have anything from them, he came forward, and did as he did.

"Come on," said the Barmecide; "bring us something to eat, and do not let us stay for it." When he had said so, though nothing was brought, he began to cut, as if something has been

brought him upon a plate, and putting his hand to his mouth, began to chew, and said to my brother, "Come, friend, eat as freely a s if you were at home,: come, eat; you said you were, likely to die of hunger, but you eat as if you had no stomach."" Pardon me, my lord" said Schacabac, who perfectly imitated what he did, "you I see lose no time, and that I play my part well enough." "How like you this bread?" said the Barmecide: "do not you find it very good?" "O my lord," said my brother, who saw neither bread nor meat, "I never ate anything so white and so fine." "Eat your bellyful," said the Barmecide? "I assure you, the woman who bakes me this good bread cost me five hundred pieces of gold to purchase her."

Here Scheherazade stopt, because it was day, and next night went on thus :—

THE HUNDRED AND EIGHTY-FIRST NIGHT.

The Barmecide, said the barber, after having boasted so much of his bread, which my brother ate only in idea, cried, "Boy, bring us another dish :" and though no boy appeared, "Come, my good friend," said he to my brother, "taste this new dish, and tell me if ever you ate better mutton and barley-broth than this?" "It is admirably good." replied my brother, "and therefore you see I eat heartily." "You oblige me highly," replied the Barmecide ; "I conjure you then, by the satisfaction I have to see you eat so heartily, that you eat all up, since you like it so well." A little while after he called for a goose, and sweet sauce, made up of vinegar, honey, dry raisins, gray peas, and dry figs, which was brought just in the same manner as the other was. "The goose is very fat," said the Barmecide, "eat only a leg and a wing ; we must save our stomachs, for we have abundance of other dishes to come." He actually called for several other dishes, of which my brother, who was ready to die of hunger, pretended to eat ; but what he boasted of more than all the rest, was a lamb fed with pistachio nuts, which he ordered to be brought up in the manner that the rest were. "And here is a dish," said the Barmecide "that you will see at nobody's table but my own ; I would have you eat your bellyful of it." Having spoken thus, he stretched out his hand, as if he had a piece of lamb in it, and putting it to my brother's mouth, "There," said he, "swallow that, and you will judge whether I had not reason to boast of this dish." My brother thrust out his head, opened his mouth, and made as if he took the piece of lamb,' and ate it with extreme pleasure. "I knew you would like," said the Barmecide. "There is nothing in the world finer," replied my brother : ; "your table is most delicious." "Come bring the ragout presently ; I fancy you will like that as well a you did the lamb. Well, how do you relish it?" said the

Barmecide. "Oh! it is wonderful," replied Schacabac; "for here we taste all at once, amber, cloves, nutmeg, ginger, pepper, and the most odoriferous herbs; and all these delicacies are so well mixed, that one does not prevent our tasting the other. How pleasant!" "Honour this ragout, said the Barmecide, "by eating heartily of it. Ho, boy!" cried he," bring us a new ragout." "No, my lord, if it please you, replied my brother "for indeed I can eat no more.,,

"Come, take away then," said the Barmecide," and bring the fruit." He staid a moment, as it were to give time for his servant to carry away; after which, he said to my brother, "Taste these almonds, they are good and fresh gathered." Both of them made as if they had peeled the almonds, and eaten them after this, the Barmecide invited my brother to eat something else. "Look you," said he, "there are all sorts of fruit, cakes, dry sweatmeats, conserves; take what you like; then stretching out his hand, as if he had reached my brother something, "Look ye," said he "there is a lozenge, very good for digestion." Schacabac made as if he ate it, and said "My lord, there is no want of musk here.,, "These lozenges," said the Barmecide "are made at my own house, where there is nothing wanting to make everything good." He still bid my brother eat, and said to him, "Methinks you do not eat as if you had been so hungry as you said when you came in." "My lord," replied Schacabac, whose jaws ached with moving and having nothing to eat, "I assure you I am so full, that I cannot eat one bit more."

Well then," replied the Barmecide," we must drink now after we have ate so well."* "You may drink wine, my lord," replied my brother; "but I will drink none, if you please, because I am forbidden it. "You are too scrupulous," replied the Barmecide; "do as I do." "I will drink then out of complaisance," said Schacabac, "for I see you will have nothing wanting to make your treat complete; but since I am not accustomed to drink wine, I am afraid I shall commit some error in point of good breeding, and contrary to the respect that is due to you, and therefore I pray you, once more, to excuse me from drinking any wine; I will be content with water." "No, no," said the Barmedide, "you shall drink, wine;" and at the same time he commanded some to be brought in the same manner as the meat and fruit had been brought before. He made as if he poured out wine, and drank first himself, and then pouring out for my brother, presented him the glass: "Drink my health," said he "and let us know if you think this wine good." My brother made as if he took the glass, and looked as if the colour was good, and put it to his nose to try if it had a good flavour, then he made a low bow to the Barmecide, to signify that he took the liberty to drink his health;and, lastly, he appeared to

* The Easterns, and particularly the Mohammedans, do not drink till after meals.

drink with all the signs of a man that drinks with pleasure. "My lord" said he "this is very excellent wine, but I think it is not strong enough." "If you would have stronger" said the Barmecide, "you need only speak, for I have several sorts in my cellar. Try how you like this." Upon which he made as if he poured out another glass to himself, and then to my brother; and did this so often, that Schacabac, feigning to be intoxicated with the wine, and acting a drunken man, lifted up his hand, and gave the Barmecide such a box on the ear, as made him fall down: he was going to give him another blow, but the Barmecide, holding up his hand to ward it off, cried out, Are you mad?" Then my brother, making as if he had come to himself again, said, "My lord, you have been so good as to admit your slave into your house, and give him a great treat; you should have been satisfied with making me eat, and not have obliged me to drink wine; for I told you beforehand, that it might occasion me to fail in my respect for you. I am very sorry for it, and beg you a thousand pardons."

Scarce had he finished these words, when the Barmecide, instead of being in a passion, fell a laughing with all his might. It is a long time," said he, "that I have been seeking a man of your character."

Here Scheherazade broke off, and continued her story next night as follows:—

THE HUNDRED AND EIGHTY SECOND NIGHT.

The Barmecide caressed Schacabac mightily, and told him "I not only forgive the blow you have given me, but I desire henceforward we should be friends, and that you take my house for your home: you have had the complaisance to accommodate yourself to my humour, and the patience to keep the jest up to the last; we will now eat in good earnest." When he had finished these words, he clapped his hands, and commanded his servants, who then appeared, to cover the table; which was speedily done, and my brother was treated with all those dishes in reality, which he ate of before in fancy. At last they cleared the table, and brought in the wine, and at the same time a number of handsome slaves richly apparelled, come in and sung some agreeable airs to their musical instruments. In a word Schacabac had all the reason in the world to be satisfied with the Barmecide's civility and bounty; for he treated him as his familiar friend, and ordered him a suit of his wardrobe.

The Barmecide found my brother to be a man of so much wit and understanding, that in a few days after he entrusted him his household and all his affairs. My brother acquitted himself very well in that employment for twenty years; at the end of which the generous Barmecide died, and leaving no heirs. All

his property was confiscated to the use of the prince, and my brother lost all he had acquired: and, being reduced to his first condition, he joined a caravan of pilgrims going to Mecca, designing to accomplish that pilgrimage by their charity; but unfortunately the caravan was attacked and plundered by a number of Bedouins,* superior to that of the pilgrims. My brother was then taken as a slave by one of the Bedouins, who put him under the bastinado for several days, to oblige him to ransom himself. Schacabac protested to him, that it was all in vain. "I am your slave," said he; "you may dispose of me as you please; but I declare to you, that I am extremely poor, and not able to redeem myself." In a word my brother discovered to him all his misfortunes, and endeavoured to soften him with tears; but the Bedouin was not to be moved, and being vexed to find himself disappointed of a considerable sum which he reckoned himself sure of, he took his knife, and slit my brother's lips, to avenge himself by this inhumanity for the loss that he thought he had sustained.

The Bedouin had a handsome wife, and frequently when he went on his excursions, he left my brother alone with her, and then she used all her endeavours to comfort my brother under the rigour of his slavery: she gave him tokens enough that she loved him, but he durst not return her passion, for fear he should repent it; and therefore he avoided being alone with her, as much as she sought the opportunity to be alone with him. She had so great a custom of toying and playing with the miserable Schacabac, whenever she saw him, that one day she happened to do it in presence of her husband. My brother, without taking notice that he observed them (so his sins would have it,) played likewise with her. The Bedouin immediately supposing that they lived together in a criminal manner, fell upon my brother in a rage and after he had mutilated him in a barbarous manner, he carried him on a camel to the top of a desert mountain, where he left him. The mountain was on the road to Bagdad, so that the passengers who saw him there informed me where he was. I went thither speedily, and found unfortunate Schacabac in a deplorable condition; I gave him what help he stood in need of, and brought him back to the city.

This is what I told the caliph Monstanser Bilah, added the barber; the prince applauded me with new fits of laughter. "Now," said he, "I cannot doubt but they justly gave you the surname of Silent. Nobody can say the contrary; for certain reasons, however, I command you to depart this town immediately, and let me hear no more of you." I yielded to necessity, and travelled for several years in distant countries. Understanding at last that the caliph was dead, I returned to Bagdad,

* Or vagabond Arabs, who wander in the deserts, and plunder the caravans when they are not strong enough to resist them.

where I found not one of my brothers alive. It was on my return to this city, that I did the lame young man the important service which you have heard. You are, however, witness of his ingratitude, and of the injurious manner in which he treated me; instead of testifying his obligation, he rather chose to fly from me, and to leave his own country. When I understood that he was not at Bagdad, though nobody could tell me truly whither he was gone, I did not forbear to go and seek him. I travelled from province to province a long time; and when I least expected, I met him this day; but I little thought to find him so incensed against me.

Scheherazade perceiving day, broke off here, and continued her discourse next night thus:—

THE HUNDRED AND EIGHTY-THIRD NIGHT.

Sir, the tailor made an end of telling the sultan of Casgar the history of the lame young man and the barber of Bagdad, after that manner I had the honour to tell your Majesty. When the barber, continued he, had finished his story we found that the young man was not to blame for calling him a great chatterer. However, we wished him to stay with us, and partake of the treat which the master of the house had prepared for us. We sat down to table, and were merry together till afternoon prayers; then all the company parted, and I went to my shop till it was time for me to return home.

It was during this interval that humpback came half drunk before my shop where he sung and played on his tabor. I thought that by carrying him home with me I should divert my wife, therefore I brought him in. My wife gave us a dish of fish, and I presented humpback with some, which he ate without taking notice of a bone. He fell down dead before us; and after having in vain essayed to help him, in the trouble and fear occasioned by such an unlucky accident, we carried the corpse out and dexterously lodged him with the Jewish doctor. The Jewish doctor put him into the chamber of the purveyor, and the purveyor carried him out into the street, where it was believed the merchant had killed him. This, sir, added the tailor, is what I had to say to satisfy your Majesty, who must pronounce whether we be worthy of mercy or wrath, life or death.

The sultan of Casgar shewed a satisfaction in his countenance, which restored the tailor and his comrades to life. "I cannot but acknowledge," said he, "that I am more struck with the history of the young cripple with that of the barber, and with the adventures of his brothers, than with the story of my jester; but before I send you all four away, and before we bury humpback, I should like to see the barber who is the cause that I have pardoned you; since he is in my capital, it is easy to satisfy my

curiosity." At the same time he sent an officer with the tailor to find him.

The officer and the tailor went immediately, and brought the barber, whom they presented to the sultan. The barber was an old man, about ninety years old; his eyebrows and beard were white as snow, his ears hanging down, and his nose very long. The sultan could not forbear laughing when he saw him. "Silent man," said he to him, "I understand that you know wonderful stories; will you tell me some of them?" "Sir," answered the barber, "let us forbear the stories, if you please, at present. I most humbly beg your Majesty to permit me to ask what that Christian, that Jew, that Mussulman, and that dead humpback, who lies on the ground, do here before your Majesty?" The sultan smiled at the barber's freedom, and replied, "Why do you ask?" "Sir," replied the barber, "it concerns me to ask, that your Majesty may know I am not so great a talker as some pretend, but a man justly called *Silent*."

Scheherazade perceiving day, held her peace; and resumed her discourse next night thus:—

THE HUNDRED AND EIGHTY-FOURTH NIGHT.

Sir, the sultan of Casgar had the complaisance to satisfy the barber's curiosity. He commanded them to tell him the story of the humpback, which he seemed earnestly to wish for. When the barber heard it, he shook his head, as if he would say there was something under this which he did not understand. "Truly," cried he, "this is a surprising story; but I wish to examine humpback a little nearer." He drew near him, sat down on the ground, took his head between his knees, and after he had looked upon him steadfastly, he fell into so great a fit of laughter, and had so little command of himself, that he fell backwards on the ground, without considering that he was before the sultan of Casgar. As soon as he came to himself, "It is said," cried he, "and not without reason, that no man dies without a cause. If ever any history deserved to be written in letters of gold, it is that of this humpback."

At this all the people looked upon the barber as a buffoon or an old dotard. "Silent man," said the sultan, "speak to me why do you laugh so much?" "Sir," answered the barber, "I swear by your Majesty's benevolence, that humpback is not dead; he is yet alive, and I shall be content to pass for a mad man if I do not let you see it this minute." So saying, he took a box wherein he had several medicines that he carried about him to make use of on occasion, and he took out a little phial of balsam, with which he rubbed humpback's neck a long time; then he took out of his case a neat iron instrument, which he put between his teeth; and after he had opened his mouth, he thrust down his throat a pair of small pincers, with which he

took out a bit of fish and bone, which he shewed to all the people. Immediately humpback sneezed, stretched forth his arms and feet, opened his eyes, and shewed several other signs of life.

The sultan of Casgar, and all those who were witnesses of this operation, were less surprised to see humpback revive, after he had passed a whole night and great part of a day without giving any sign of life, than at the merit and capacity of the barber, who performed this; and notwithstanding all his faults, began to look upon him as a great person. The sultan, transported with joy and admiration, ordered the story of humpback to be written down, with that of the barber, that the memory of it might, as it deserved, be preserved for ever. Nor did he stop here; but, that the tailor, Jewish doctor, purveyor, and Christian merchant might remember the adventure which the accident of humpback had occasioned to them, with pleasure he did not send them away till he had given each of them a very rich robe, with which he caused them to be clothed in his presence. As for the barber, he honoured him with a great pension, and kept him near his person.

Thus the sultaness finished this long train of adventures, to which the pretended death of humpback gave occasion: then held her peace, because day appeared. Her dear sister Dinarzade seeing she had stopped, said to her, "My princess, my sultaness, I am the more charmed with the story you just now told, because it concludes with an incident I did not expect: verily thought humpback was dead." "This surprise pleases me," said Schahriar, "as much as the adventures of the barber's brothers" "The story of the lame young man of Bagdad had diverted me also very much," replied Dinarzade. "I am very glad of it, dear sister," said the sultaness; "and since I have the good fortune not to tire out the patience of the sultan, our lord and master, if his Majesty will still be so gracious as to preserve my life, I shall have the honour to give him an account to morrow of the history of the loves of Aboulhassen Ali Ebn Becar, and Schemselnihar, favourite of the caliph Haroun Alraschid; which is no less worthy of his and your notice than the history of humpback." The sultan of the Indies, who was very well satisfied with the stories that Scheherazade had told him hitherto, was willing to hear that other story which she now promised. He rose, however, to go to prayers, and hold his council, without giving any signification of his pleasure towards the sultaness.

THE HUNDRED AND EIGHTY-FIFTH NIGHT.

DINARZADE being always careful to awake her sister, called this night at the ordinary hour: "My dear sister," said she, "day will soon appear. I earnestly beg of you to tell us some of your fine stories." "We need no other," said Schahriar, "but

that of the loves of Aboulhassen Ali Ebn Becar, and Schemselnihar, the favourite of caliph Haroun Alraschid." "Sir," said Scheherazade, "I will satisfy your curiosity;" and began thus:

The History of Aboulhassen Ali Ebn Becar and Schemselnihar, Favourite of Caliph Haroun Alraschid.

In the reign of the caliph Haroun Alraschid, there was at Bagdad a druggist, called Aboulhussan Ebn Thaher, a very rich, handsome man. He had more wit and politeness than people of his profession ordinarily have: his integrity, sincerity, and jovial humour, made him beloved and sought after by all sorts of people. The caliph, who knew his merit, had an entire confidence in him. He had so great an esteem for him that he intrusted him with the care to provide his favourite ladies with all the things they stood in need of: he chose for them their clothes, furniture and jewels, with admirable taste.

His good qualities, and the favour of the caliph, made the sons of emirs, and other officers of the first rank, to be always about him: his house was the rendezvous of all the nobility of the court. But among the young lords that went daily to visit him, there was one whom he took more notice of than the rest, and with whom he contracted a particular friendship, called Aboulhassen Ali Ebn Becar, originally of an ancient royal family of Persia. This family continued at Bagdad ever since the Mussulman made a conquest of that kingdom. Nature seemed to have taken pleasure to endow this young prince with the rarest qualities of body and mind: his face was so very beautiful, his shape so fine, his air so easy, and his physiognomy so engaging, that it was impossible to see him without immediately loving him. When he spoke, he expressed himself always in terms proper and well chosen, with a new and agreeable turn, and his voice charmed all that heard him; with this he had so much wit and judgment, that he thought and spoke of all subjects with admirable exactness. He was so reserved and modest, that he advanced nothing till after he had taken all possible care to avoid giving any ground of suspicion that he preferred his own opinion to that of others.

Being such a person as I have represented him, we need not wonder that Ebn Thaher distinguished him from all the other young noblemen of the court, most of whom had the vices contrary to his virtues. One day, when the prince was with Ebn Thaher, there came a lady mounted on a pie-bald mule, in the midst of ten female slaves who accompanied her on foot, all very handsome, as far as could be judged by their air, and through their veils which covered their faces. The lady had a girdle of a rose colour, four inches broad, embroidered with pearls and diamonds of an extraordinary bigness; and for beauty, it was easy to perceive

that she surpassed all her women, as far as the full moon does that of two days old. She came to buy something; and as she wanted to speak to Ebn Thaher, she entered his shop, which was very neat and spacious, and he received her with all the marks of the most profound respect, entreating her to sit down, and shewing her with his hand the most honourable place.

In the meantime, the prince of Persia, unwilling to let slip such an opportunity of shewing his good breeding and gallantry, beat up the cushion of cloth of gold for the lady to lean on; after which he retired speedily, that she might sit down; and having saluted her by kissing the carpet under her feet, he rose and stood before her, at the lower end of the sofa. It being her custom to be free with Ebn Thaher, she lifted up her veil, and then discovered to the prince of Persia such an extraordinary beauty that he was struck with it to the heart. On the other hand, the lady could not contain herself from looking upon the prince, the sight of whom had made the same impressions upon her. "My lord," said she to him, with an obliging air, "pray sit down." The prince of Persia obeyed, and sat down upon the edge of the sofa. He had his eyes constantly fixed upon her, and swallowed down large draughts of the sweet poison of love. She quickly perceived what passed in his heart, and this discovery served to inflame her the more towards him. She rose up, went to Ebn Thaher, and after she had whispered to him the cause of her coming, she asked the name and country of the prince. "Madam," answered Ebn Thaher, "this young nobleman's name is Aboulhassen Ali Ebn Becar, and he is a prince of the blood royal."

The lady was transported at hearing that the person she already loved so passionately was of so high a rank. "You mean certainly," said she, "that he is descended from the kings of Persia?" "Yes, madam," replied Ebn Thaher, "the last kings of Persia were his ancestors; and since the conquest of that kingdom, the princes of his family have always made themselves very acceptable at the court of our caliphs." "You all oblige me much," she added, "by making me acquainted with this young nobleman. When I send this woman," said she, pointing to one of her slaves, "to give you notice to come and see me, pray bring him with you; I shall be very glad that he should see the magnificence of my house, that he may have it in his power to say, that avarice does not reign at Bagdad among persons of quality. You know what I mean? Do not fail, otherwise I will be very angry with you, and never come hither again while I live."

Ebn Thaher was a man of too much penetration not to perceive the lady's mind by these words. "My princess, my queen," replied he, "God preserve me from giving you any occasion of anger against me: I shall always make it a law to

obey your commands." At this answer the lady bowed to Ebn Thaher, and took her leave; and after she had given a favourable look to the prince of Persia, she remounted her mule, and went away.

Scheherazade stopt here, to the great regret of the sultan of the Indies, who was obliged to rise, because day appeared: she continued her story next night, and said to Schahriar,—

THE HUNDRED AND EIGHTY-SIXTH NIGHT.

SIR, the prince of Persia was so deeply in love with the lady, that he looked after her as far as he could see her; and long after she was out of sight, he directed his eyes that way. Ebn Thaher told him, that he remarked several persons observed him, and began to laugh to see him in this posture. "Alas!" said the prince to him, "the world and you would pity me, if you knew that the beautiful lady, who is just now gone from you, has carried with her the best part of me, and that the remaining part seeks for an opportunity to go after her. Tell me, I conjure you," added he, "what cruel lady is this, who forces people to love her, without giving them time to reflect?" "My lord," answered Ebn Thaher, "this is the celebrated Schemselnihar,* the principal favourite of the caliph our master." "She is justly so called," added the prince, since she is more beautiful than the sun at noon-day." "True," replied Ebn Thaher; "therefore the commander of the faithful loves, or rather adores her: he gave me express orders to furnish her with all that she asked of me, and not to prevent her wishes, as far as lies in my power."

He spoke thus to hinder him from engaging in a passion which could not but prove unfortunate to him; but this served only to inflame it the more. "I feared, charming Schemselnihar," cried he, "I should not be allowed so much as to think of you; I perceive, however, that without hopes of being loved by you, I cannot forbear loving you: I will love you then, and bless my lot that I am the slave of an object fairer than the meridian sun."

While the prince of Persia thus consecrated his heart to the fair Schemselnihar, this lady, as she went home, contrived how she might see and have free converse with him. She no sooner entered her palace, but she sent to Ebn Thaher the woman she had shewn him, and in whom she had placed all her confidence, to tell him to come and see her without delay, and bring the prince of Persia with him. The slave came to Ebn Thaher's shop while he was speaking to the prince, and endeavouring to dissuade him by very strong arguments, from loving the caliph's favourite. When she saw them together,

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* This word signifies in Arabic, "the sun of the day."

"Gentlemen," said she to them, "my honourable mistress, Schemselnihar, the chief favourite of the commander of the faithful, entreats you to come to her palace, where she waits for you." Ebn Thaher, to testify his obedience, rose up immediately, without answering the slave, and followed her, not without some reluctance. As for the prince, he followed her, without reflecting on the danger there might be in such a visit. The presence of Ebn Thaher, who had liberty to go to the favourite when he pleased, made the prince very easy. They followed the slave, who went a little before them, and entered after her into the caliph's palace, and joined her at the gate of Schemselnihar's little palace, which was ready open. She introduced them into a great hall, where she prayed them to sit down.

The prince of Persia thought himself in one of those delicious palaces that are promised us in the other world: he had never seen anything that came near the magnificence of the palace he was in. The carpets, cushions, and other appendages of the sofa, the furniture, ornaments, and architecture, were surprisingly rich and beautiful. A little time after Ebn Thaher and he had sat down, a very handsome black slave brought in a table covered with several delicacies, the admirable smell of which shewed how deliciously they were seasoned. While they were eating the slave who brought them in waited upon them; she took particular care to invite them to eat of what she knew to be the greatest dainties. The other slaves brought them excellent wine after they had eaten. When they had done, there was presented to each of them a fine gold basin full of water to wash their hands; after which they brought them a golden pot full of the perfume of aloes, with which they perfumed their beards and clothes. Odoriferous water was not forgotten, but served in a golden vessel, enriched with diamonds and rubies, made on purpose, and it was thrown upon their beards and faces, according to custom. Then they resumed their places; but they had scarce sat down, when the slave entreated them to rise and follow her. She opened a door of the hall where they were, and they entered into a large saloon of wonderful structure. It was a dome of the most agreeable form, supported by a hundred pillars of marble, white as alabaster. The bases and chapiters of the pillars were adorned with four-footed beasts and birds of various sorts, gilded. The carpet of this noble saloon consisted of one piece of cloth of gold, embroidered with bunches of roses in red and white silk; and the dome, painted in the same manner, after the Arabian fashion, presented to the mind one of the most charming objects. Betwixt each column was a little sofa adorned in the same manner, and great vessals of china, crystal, jasper, jet, porphyry, agate, and other precious materials, garnished with gold and jewels; the spaces betwixt the column were so many large windows, with seats projecting breast high, fitted up as the sofas, and

looking out into the most delicious garden ; the walks were of little pebbles of different colours, of the same pattern as the carpet of the saloon ; so that, looking upon the carpet within and without, it seemed as if the dome and garden, with all its ornaments, had been upon the same carpet. The prospect round was at the end of the walks, terminated by two canals of clear water, of the same circular figure as the dome, one of which being higher than the other, emptied its water into the lowermost, in form of a sheet : and curious pots of gilt brass, with flowers and shrubs, were set upon the banks of the canals at equal distances. Those walks lay betwixt great plots of ground planted with straight and bushy trees, where a thousand birds formed a melodious concert, and diverted the eye by flying about, and playing together, or fighting in the air.

The prince of Persia and Ebn Thaher were a long time engaged in viewing the magnificence of the place, and expressed their surprise at everything they saw, especially the prince, who had never beheld anything like it. Ebn Thaher, though he had been several times in that delicious place, could not but observe many new beauties. In a word, they never grew weary in admiring so many singularities, and were thus agreeably employed, when they perceived a company of ladies, richly apparelled, sitting without, at some distance from the dome, each of them upon a seat of Indian plane wood, inlaid with silver filigree in compartments, with instruments of music in their hands, waiting for orders to play. They both went forward, and had a full view of the ladies ; and on the right they saw a great court, with a stair up from the garden, encompassed with beautiful apartments. The slave had left them, and, being alone, they conversed together. "For you, who are a wise man," said the prince of Persia. "I doubt not but you look with a great deal of satisfaction upon all these marks of grandeur and power ; for my part, I do not think there is anything in the world more surprising. But when I consider that this is the glorious habitation of the lovely Schemselnihar, and that the greatest monarch of the earth keeps her here, I confess to you, that I look upon myself to be the most unfortunate of all mankind, and that no destiny can be more cruel than mine, to love an object possessed by my rival, and that, too, in a place where he is so potent that I cannot think myself sure of my life one moment.

Scheherazade said no more that night, because day began to appear ; but next night continued her story thus :—

THE HUNDRED AND EIGHTY-SEVENTH NIGHT.

Sir, Ebn Thaher, hearing the prince of Persia speak, as I told your majesty last night, said to him, "Sir, I wish you could give me as good assurance of the happy success of your passion,

as I can give you of the safety of your life. Though this stately palace, belongs to the caliph, who built it on purpose for Schemselnihar, and called it the *Palace of Eternal Pleasures*, and though it makes part of his own palace, yet you must know that this lady lives here at absolute liberty. She is not beset by eunuches to be spies upon her; this is her private house, absolutely at her disposal. She goes into the city when she pleases, and returns again, without asking leave of anybody; and the caliph never comes to see her, but he sends Mesrour, the chief of his eunuchs, to give her notice, that she may be prepared to receive him. Therefore you may be easy, and give full attention to the concert of music which I perceive Schemselnihar is preparing for you."

Just as Ebn Thaher had spoken these words, the prince of Persia and he saw the favourite's trusty slave come and give orders to the ladies to begin to sing, and play with the instruments. They all began immediately to play together, as a prelude; and, after they had played some time one of them began to sing alone, and played at the same time admirably upon her lute, being informed beforehand upon what subject she was to sing The words were so agreeable to the prince of Persia's sentiments, that he could not forbear to applaud her at the end of the couplet. "Is it possible," cried he, "that you have the gift of knowing people's hearts, and that the knowledge of what is in my mind has occasioned you to give us a taste of your charming voice by those words? I should not express myself otherwise were I to choose." The lady replied nothing, but went on and sung several other staves, with which the prince was so affected, that he repeated some of them with tears in his eyes; which discovered plainly enough that he applied them to himself. When she had made an end, she and her companions rose up and sung all together; signifying by their words, that "the full moon was going to rise in all her splendour, and that they should speedily see her approach the sun;" intimating that Schemselnihar was coming, and that the prince of Persia would soon have the pleasure to see her.

In fact, as they looked towards the court, they saw Schemselnihar's confidant coming towards them, followed by ten black women, who with much difficulty carried a throne of massy silver, curiously wrought, which they set down before them at a certain distance; after which the black slaves retired behind the trees, to the entrance of a walk. After this came twenty handsome ladies, richly apparelled, in one dress; they advanced in two rows, each singing, and playing upon instruments which she held in her hands, and placed themselves on each side of the throne.

All these things kept the prince of Persia and Ebn Thaher in so much the greater expectation, that they were curious to know how they would end. They then saw come out at the

same gate from whence the ten black women came, ten other ladies, equally handsome and well dressed, who halted there a few moments, expecting the favourite, who came out last, and placed herself in the midst of them.

Daylight beginning to appear, Scheherazade was obliged to stop ; but next night pursued her story thus:—

THE HUNDRED AND EIGHTY-EIGHTH NIGHT.

SCHEMSELNIHAR was easily distinguished from the rest by her fine shape and majestic air, as well as by a sort of mantle, of a very fine stuff of gold and sky-blue, fastened to her shoulders, over her other apparel, which was the most handsome, most magnificent and best contrived, that could be imagined.

The pearls, rubies, and diamonds, which adorned her were well disposed ; not many in number, but well chosen, and of inestimable value. She came forward, with a majesty resembling the sun in its course amidst the clouds, which receive his splendour without hiding his lustre, and sat down upon the silver throne that had been brought for her.

As soon as the prince of Persia saw Schemselnihar, he could not take his eyes off her. "We cease inquiring," said he to Ebn Thaher, "after what we seek, when once we see it ; and thuis no doubt lift when once the truth appears. Do you see this charming beauty ? She is the cause of all my sufferings, which I bless, and will never forbear to bless, however severe and lasting. At the sight of this object I am not my own master ; my soul is disturbed, and rebels, and seems disposed to leave me. Go then, my soul, I allow thee ; but let it be for the welfare and preservation of this week body. It is you, cruel Ebn Thaher, who are the cause of this disorder. You thought to do me a great pleasure in bringing me hither, and I perceive I am only come to complete my ruin. Pardon me," said he, interrupting himself ; "I am mistaken : I would come, and can blame nobody but myself," and at these words he burst into tears. "I am glad," said Ebn Thaher, "that you do me justice. When I told you at first that Schemselnihar was the caliph's chief favourite, I did it on purpose to prevent that fatal passion which you please yourself with entertaining in your breast. All that you see here ought to disengage you, and you are to think of nothing but of acknowledging the honour which Schemselnihar done you, by ordering me to bring you with me. Recall then your wandering reason, and prepare to appear before her as good breeding requires. See, there she comes. Were we to begin again, I would take other measures ; but since the thing is done, I pray God we may not have cause to repent it. All I have now to say to you is, that love is a traitor, who may involve you in difficulties from which you will never be able to extricate yourself."

Ebn Thaher had no time to say more, because Schemselnihar came ; and, sitting down upon her throne, saluted them both by bowing her head ; but she fixed her eyes on the prince of Persia, and they spoke to one another in a silent language, intermixed with sighs, by which, in a few moments, they spoke more than they could have done by words in a great deal of time. The more Schemselnihar looked upon the prince, the more she found by his looks to confirm her in the opinion that he was in love with her ; and, being thus persuaded of his passion, thought herself the happiest woman in the world. At last she turned her eyes from him to command the women, who began to sing first, to come near; they rose, and as they advanced the black women, who came out of the walk into which they had retired, brought their seats, and set them near the window, in the front of the dome, where Ebn Thaher and the prince of Persia stood ; and their seats were so disposed, that, with the favourite's throne, and the women on each side of her, they formed a semicircle before them.

The women who were sitting before she came, resumed their places, with the permission of Schemselnihar, who ordered them by a sign. That charming favourite chose one of those women to sing; who, after she had spent some moments in tuning her lute, sung a song, the meaning whereof was, that when two lovers entirely loved one another with affection boundless, their hearts, though in two bodies, were united ; and when anything opposed their desires, could say, with tears in their eyes. If we love because we find one another amiable, ought we to be blamed for this? Let destiny bear the blame.

Schemselnihar discovered so well by her eyes and gestures that those words were applicable to herself and the prince of Persia, that he could not contain himself: he arose, and, advancing to a balustrade, which he leaned upon, obliged one of the companions of the woman who had just done singing to observe him. As she was near him, "Attend to me," said he to her, "and do me the favour to accompany with your lute a song which you shall hear forthwith." Then he sung with an air so tender and possionate, as perfectly expressed the violence of his love. As soon as he had done, Schemselnihar, following his example, said to one of the women, "Attend to me likewise, and accompany my voice." At the same time she sung after such a manner, as did farther pierce the heart of the prince of Persia, who answered her by a new air, more passionate than the former.

Those two lovers having declared their mutual affection by their songs, Schemselnihar yielded to the force of her's : she arose from her throne in transport, and advanced towards the door of the hall. The prince, who perceived her design, rose up immediately, and went to meet her in all haste. They met at the door, where they took one another by the hand, and em-

braced with so much passion, that they fainted, and would have fallen, if the women who followed Schemselnihar had not hindered them. They supported them, and carried them to a sofa, where they were brought to themselves again by throwing oderiferous water upon their faces, and by giving them something to smell to.

When they came to themselves, the first thing that Schemselnihar did was to look about; and not seeing Ebn Thaher, she asked, with eagerness, where he was. He had withdrawn out of respect, whilst her women were engaged in recovering her, and dreaded, not without reason, that some disagreeable consequence might follow what he had seen; but as soon as he heard Schemselnihar ask for him, he came forward, and presented himself before her.

Here the sultaness gave over till the next morning, because day appeared, and then resumed the story next night as follows:

THE HUNDRED AND EIGHTY-NINTH NIGHT.

Schemselnihar was very well pleased to see Ebn Thaher, and expressed her joy in these obliging terms: "Ebn Thaher, I know not how to return the great obligations you have put upon me; without you, I should never have seen the prince of Persia, nor have loved the most amiable person in the world; assure yourself I shall not die ungrateful, and that my gratitude, if possible shall be equal to the obligation." Ebn Thaher answered this compliment by a low bow, and wished the favourite the accomplishment of all her desires.

Schemselnihar, turning towards the prince of Persia, who sat by her, and looking upon him with some sort of confusion after what had passed betwixt them, said to him, "Sir, I am very well assured you love me; and how great soever your love may be to me, you need not doubt but mine is as great towards you. But let us not flatter ourselves; for, notwithstanding this conformity of our sentiments, I see nothing for you and me but trouble, impatience, and tormenting grief. There is no other remedy for our evils but to love one another constantly, to refer ourselves to the disposal of Heaven, and to wait its determination of our destiny." "Madam," replied the prince of Persia, "you will do me the greatest injustice, if you doubt for a moment the continuance of my love. It is so united to my soul, that I can justly say it makes the best part of it, and that I shall persevere in it after death. Pains, torments, obstacles, nothing shall be capable of hindering my loving you." Speaking these words, he shed tears in abundance, and Schemselnihar was not able to restrain her's.

Ebn Thaher took this opportunity to speak to the favourite: "Madam," said he, "allow me to represent to you, that, instead of melting into tears, you ought to rejoice that you are now

together. I understand not this grief. What will it be when you are obliged to part? But why do I talk of that? We have been a long while here, and you know, madam, it is time for us to be going." "Ah! how cruel are you!" replied Schemselnihar. "You, who know the cause of my tears, have you no pity for my unfortunate condition? Oh! sad fatality! what have I done to be subject to the severe law of not being able to enjoy the only person I love?"

Persuadad as she was that Ebn Thaher spoke to her only out of friendship, she did not take amiss what he said to her, but made a proper use of it. She made a sign to the slave, her confidant, who immediately went out and in a little time brought a collation of fruits upon a small silver table, which she set down betwixt her mistress and the prince of Persia. Schemselnihar took some of the best, and presented to the prince, praying him to eat it for her sake; he took it, and put to his mouth that part which she touched; and then he presented some to her, which she took, and ate in the same manner. She did not forget to invite Ebn Thaher to eat with them; but he, thinking himself not safe in that place, and wishing himself at home, ate only out of complaisance. After the collation was taken away, they brought a silver basin, with water in a vessel of gold, and washed together: they afterwards returned to their places, and three of the ten black women brought each a cup of rock crystal full of exquisite wine, upon a golden salver, which they set down before Schemselnihar, the prince of Persia, and Ebn Thaher. That they might be more private, Schemselnihar kept with her only ten black women, with ten others, who began to sing, and play upon instruments; and after she had sent away all the rest, she took up one of the cups, and, holding it in her hand, sung some tender words, which one of her women accompanied with her lute. When she had done, she drank, and afterwards took up one of the other cups, and presented it to the prince, praying him to drink for love of her, as she had drunk for love of him. He received the cup with a transport of love and joy; but before he drank he sung also a song, which another women accompanied with an instrument; and as he sang, the tears fell from his eyes in such abundance, that he could not forbear expressing in his song, that he knew not whether he was going to drink the wine she had presented to him or his own tears. Schemselnihar at last presented the third cup to Ebn Thaher, who thanked her for her kindness, and for the honour she did him.

After this, she took a lute from one of her women, and sung to it in such a passionate manner, that she seemed to be transported out of herself; and the prince of Persia stood with his eyes fixed upon her, as if he had been enchanted. As these things passed, her trusty slave came in a great freight, and, addressing herself to her mistress, said, "Madam, Mesrour, and two other officers, with several eunuchs that attend them, are at the

gate, and want to speak with you from the caliph." When the prince of Persia and Ebn Thaher heard these words, they changed colour, and began to tremble, as if they had been undone; but Schemselnihar, who perceived it, recovered their courage by a sigh.

Here Scheherazade broke off till next day, when she resumed the story thus :—

THE HUNDRED AND NINETIETH NIGHT.

AFTER Schemselnihar had quieted the fears of the prince of Persia and Ebn Thaher, she ordered the slave, her confidant, to go and converse with Mesrour and the two other officers, till she had put herself in a condition to receive them, and could send her to introduce them. Immediately she ordered all the windows of the saloon to be shut, and the painted cloth on the side of the garden to be let down; and, after having assured the prince and Ebn Thaher that they might continue there without any fear, she went out at the great gate leading to the garden, and shut it upon them; but whatever assurance she had given them of their being safe, they were desperately afraid all the while they were there.

As soon as Schemselnihar was in the garden with the women that had followed her, she ordered all the seats, which served the women who played on the instruments, to be set near the window, where the prince of Persia and Ebn Thaher heard them; and having got things in order, she sat down upon her silver throne; then she sent notice to the slave, her confidant, to bring in the chief of the eunuchs, and his two subaltern officers with him.

They appeared, followed by twenty black eunuchs, all handsomely clothed, with scimitars by their sides, and gold belts of four inches broad. As soon as they perceived the favourite Schemselnihar at a distance, they made her a profound reverence, which she returned them from her throne. When they came near, she got up and went to meet Mesrour, who came first; she asked what news he brought. He answered, "Madam, the commander of the faithful has sent me to signify that he cannot live longer without seeing you; he designs to come and see you to-night, and I come beforehand to give you notice, that you may be ready to receive him. He hopes, madam, that you will receive him with as much pleasure as he feels impatient to see you.

Upon this discourse of Mesrour, the favourite Schemselnihar prostrated herself to the ground, as a mark of that submission with which she received the caliph's order. When she rose up again, she said, "Pray tell the commander of the faithful, that I shall always reckon it my glory to execute his majesty's commands, and that his slave will do her utmost to receive him with

all the respect that is due to him." At the same time she ordered the slave, her confidant, to tell the black women appointed for that service to get the palace ready to receive the caliph; and dismissing the chief of the eunuchs, said to him, "You see it requires some time to get all things ready; therefore I entreat you to curb his majesty's impatience, that, when he arrives, he may not find things out of order."

The chief of the eunuchs and his retinue being gone Schemselnihar returned to the saloon, extremely concerned at the necessity she was under of sending back the prince of Persia sooner than she thought to have done. She came up to him again with tears in her eyes, which heightened Ebn Thaher's fear, who thought it no good omen. "Madam," said the prince to her, "I perceive you are come to tell me that we must part: if there be nothing more to dread, I hope Heaven will give me the patience which is necessary to support your absence." "Alas! my dear heart, my dear soul," replied the too tender Schemselnihar, "how happy do I think you, and how unhappy do I think myself, when I compare your lot with my sad destiny! No doubt you will suffer by my absence, but that is all, and you may comfort yourself with hopes of seeing me again; but as for me, just Heaven! what a terrible trial am I brought to! I must not only be deprived of the sight of the only person whom I love, but I must be tormented with the sight of one whom you have made hateful to me. Will not the arrival of the caliph put me in mind of your departure? And how can I, when I am taken up with thinking on your dear image, express to that prince the joy which he always observed in my eyes, whenever he came to see me? I shall have my mind perplexed when I speak to him, and the least complaisance which I shew to his love will stab me to the heart like a dagger. Can I relish his kind words and caresses? Think, prince, to what torments I shall be exposed when I can see you no more!" Her tears and sighs hindered her from going on, and the prince of Persia would have replied to her, but his own grief, and that of his mistress, deprived him of the power of speech.

Ebn Thaher, who only wished to get out of the palace, was obliged to comfort them, and to exhort them to have patience; but the trusty slave interrupted them: "Madam," said she to Schemselniher, "you have no time to lose; the eunuchs begin to arrive, and you know the caliph will be here immediately." "O Heaven! how cruel is this separation!" cried the favourite: "Make haste," said she to the confidant, "carry them both to the gallery which looks into the garden on the one side, and to the Tigirs on the other: and when the night grows dark, let them out by the back gate, that they may retire with safety." Having spoken thus, she tenderly embraced the prince of Persia, without being able to say one word more, and went to meet the caliph in such disorder as cannot well be imagined.

In the meantime the trusty slave carried the prince and Ebn Thaher to the gallery, as Schemselnihar had appointed; and having brought them in, left them there, and shut the door upon them, after having assured them that they had nothing to fear, and that she would come for them when it was time.

Here Scheherazade broke off, and next night pursued the story thus :—

THE HUNDRED AND NINETY-FIRST NIGHT.

Sir, continued she, when Schemselnihar's trusty slave left the prince of Persia and Ebn Thaher, they forgot she had assured them that they needed not to be afraid: they examined the gallery and were seized with extreme fear, because they knew no means of escape if the caliph or any of his officers should happen to come there.

A great light which came all of a sudden from the side of the garden through the lattices, caused them to approach them to see from whence it came. It was occasioned by a hundred flambeaux of white wax, carried by as many young eunuchs; these were followed by more than a hundred others, who guarded the ladies of the caliph's palace, clothed and armed with scimitars in the same manner as those I spoke of before; and the caliph came after them, betwixt Mesrour their captain on his right, and Vassif their second officer on his left hand.

Schemselnihar waited for the caliph at the entry of a walk, accompanied with twenty women, all of surprising beauty, adorned with necklaces and ear-ring of large diamonds and others which covered their heads entirely: they sung and played on their instruments, and formed a charming concert. The favourite no sooner saw the prince appear, but she advanced, and prostrated herself at his feet; and while she was doing this, "Prince of Persia," said she within herself, "if your sad eyes witness what I do, judge of my hard lot; if I was humbling myself so before you, my heart should feel no reluctance."

The caliph was delighted to see Schemselnihar. "Rise, madam," said he to her: "come near: I am angry with myself that I should have deprived myself so long of the pleasure of seeing you." As he spoke thus he took her by the hand, and, with many tender expressions, went and sat down upon the silver throne which Schemselnihar caused to be brought for him, and she sat down upon a seat before him; and the twenty women made a circle round them upon other seats, while the young eunuchs, who carried flambeaux, dispersed themselves at a certain distance from one another, that the caliph might enjoy the cool of the evening the better.

When the caliph sat down, he looked round him, and beheld with great satisfaction the garden illuminated with a great many other lights, besides those flambeaux which the young

eunuchs held; but taking notice that the saloon was shut, was astonished thereat, and demanded the reason. It was done on purpose to surprise him; for he had no sooner spoken, but all the windows flew open at once; he saw it illuminated within and without, in a much better manner than ever he had seen it before. "Charming Schemselnihar," cried he at this sight, "I understand you would have me to know there are as fine nights as days. After what I have seen I cannot deny it."

Let us return to the prince of Persia and Ebn Thaher, whom we left in the gallery. Ebn Thaher could not enough admire all that he saw. "I am not very young," said he, "and I have seen great entertainments in my time; but I do not think anything can be seen so surprising and magnificent. All that is said of enchanted palaces does not come up to the prodigious spectacles we now see. What riches and magnificence united!"

The prince of Persia was not at all moved with those objects which so delighted Ebn Thaher; he could look on nothing but Schemselnihar, and the presence of the caliph threw him into an inconceivable grief. "Dear Ebn Thaher," said he, "would to God I had my mind as much at liberty to attend to those objects of admiration as you! But, alas! I am in a quite different situation; all those objects serve only to increase my torment. Can I see the caliph familiar with the object of my love, and not die of grief? Must such a passionate love as mine be disturbed with so potent a rival? O Heavens! How cruel and strange is my destiny! It is but a moment since I esteemed myself the most fortunate lover in the world, and at this instant I feel a death-stroke to my heart. I cannot resist it, my dear Ebn Thaher; my patience is exhausted, my disorder overwhelms me, and my courage fails." While he was speaking those words, he saw something pass in the garden, which obliged him to keep silence, and to turn all his attention that way.

The caliph had ordered one of the women who was near him, to play upon her lute, and she began to sing; the words that she sung were very passionate, and the caliph, persuaded that she sung thus by order of Schemselnihar, who had frequently entertained him with the like testimonies of her affections, interpreted them in his own favour. But this was not now Schemselnihar's meaning; she applied it to her dear Ali Ebn Becar, and was so sensibly touched with grief, to have before her an object whose presence she could no longer enjoy, that she fainted and fell backwards upon her seat, which having no arms to support her, she must have fallen down, had not some of the women given her timely assistance, taken her up, and carried her into the saloon.

Ebn Thaher, who was in the gallery, being surprised at this accident, turned towards the prince of Persia; but, instead of seeing him stand and look through the window as before, he was extremely amazed to see him lying at his feet motionless.

This convinced him of the violence of that prince's passion for Schemselnihar, and he admired that strange effect of sympathy, which put him into a mortal fear, because of the place they were in. He did all he could to recover the prince, but in vain. Ebn Thaher was in this perplexity, when Schemselnihar's confidant opened the gallery door, and came in out of breath, as one who knew not where she was. "Come speedily," cried she, "that I may let you out; all is in confusion here, and I fear this will be the last of our days." "Ah! how would you have us go?" replied Ebn Thaher, with a mournful voice; "come near, I pray you, and see what a condition the prince of Persia is in." When the slave saw him in a swoon, she ran in all haste for water, and returned in an instant.

At last the prince of Persia, after they had thrown water on his face, recovered his spirits. "Prince," said Ebn Thaher to him, "we run the risk of perishing, if we stay here any longer: exert yourself, therefore; let us endeavour to save our lives." He was so feeble, that he could not rise alone; Ebn Thaher and the confidant lent him their hands, and supported him on each side. They came to a little iron gate which opens towards the Tigris, went out at it, and came to the side of a little canal which has a communication with the river. The confidant clapped her hands, and immediately a little boat appeared, and came towards them with one rower. Ali Ebn Becar and his comrade went aboard, and the confidant staid at the side of the canal. As soon as the prince sat down in the boat, he stretched out one hand towards the palace, and laying the other upon his heart, "Dear object of my soul," cried he with a feeble voice, "received my faith with this hand, while I assure you with the other, that my heart shall for ever preserve the fire with which it burns for you."

Here Scheherazade perceiving day, held her peace, and next night resumed her story thus:—

THE HUNDRED AND NINETY-SECOND NIGHT.

In the meantime the boatman rowed with all his might, and Schemselnihar's confidant accompanied the prince of Persia and Ebn Thaher, walking along the side of the canal, until they came to the Tigris, and when she could go no farther, she took leave of them, and returned.

The prince of Persia continued very feeble: Ebn Thaher comforted him, and exhorted him to take courage. "Consider," said he to him, "hat when we are landed, we have a great way to go before we reach my house; and I would not advise you to go to your lodging, which is a great deal farther than mine, at this hour, and in this condition." At last they went out of the boat, but the prince had so little strength, that he could not walk, which put Ebn Thaher into great perplexity.

He recollected he had a friend in the neighbourhood and carried the prince thither with great difficulty. His friend received him very cheerfully, and when he made them sit down, he asked them where they had been so late. Ebn Thaher answered him, "I heard this evening that a man who owed me a considerable sum of money was setting out on a long voyage. I lost no time to find him, and by the way I met with this young nobleman whom you see, and to whom I am under a thousand obligations; for, knowing my debtor, he did me the favour to go along with me. We had a great deal of trouble to bring the man to reason. We have at length succeeded, and this is the cause of our being so late. In our return home, this good lord, to whom I am for ever bound to shew all possible respect, was attacked by a sudden illness, which made me take the liberty to knock at your door, flattering myself that you would be pleased to lodge us this night."

Ebn Thaher's friend took all this for truth, told them they were welcome, and offered the prince of Persia, whom he knew not, all the assistance he could desire; but Ebn Thaher spoke for the prince, and said, that his distemper was of that nature as required nothing but rest. His friend understood by this that they desired to go to bed. Upon which he conducted them to an apartment, where he left them.

Though the prince of Persia slept, he was interrupted by troublesome dreams, which represented Schemselnihar in a swoon at the caliph's feet, and increased his affliction. Ebn Thaher was very impatient to be at home, and doubted not but his family was under great apprehension, because he never used to sleep out. He rose and departed early in the morning, after he had taken leave of his friend, who rose at break of day to prayers. At last he came home, and the first thing the prince of Persia did, who had walked so far with much trouble, was to lie down upon a sofa, as weary as if he had gone a long journey. Being not in a condition to go to his own house, Ebn Thaher ordered a chamber to be made ready for him, and sent to acquaint his friends with his condition and where he was. In the meantime he begged him to compose himself, to command in his house, and to dispose of all things as he pleased. "I thank you heartily for those obliging offers," said the prince of Persia; "but that I may not be any way troublesome to you, I conjure you te deal with me as if I were not at your house. I would not stay one moment, if I thought my presence would incommode you in the least."

As soon as Ebn Thaher had time to recollect himself, he told his family all that had passed at Schemselnihar's palace, and concluded by thanking God who had delivered him from the danger he was in. The prince of Persia's principal domestics came to receive his orders at Ebn Thaher's house, and in a little time there arrived several of his friends who had

notice of his indisposition. Those friends passed the greatest part of the day with him; and though their conversation could not extinguish those sad ideas which were the cause of his trouble, yet it gave him some relief. He would have taken his leave of Ebn Thaher towards the evening; but this faithful friend found him still so weak, that he obliged him to stay till next day, and in the meantime, to divert him, he gave him a concert of vocal and instrumental music in the evening; but this concert servd only to put him in mind of the preceding night, and renewed his trouble, instead of assuaging it; so that next day his distemper seemed to increase. Upon this Ebn Thaher did not oppose his going home, but took care to accompany him thither; and when he was with him alone in his chamber, he represented to him all those arguments which might influence him to a generous effort to overcome that passion which in the end would neither prove lucky to himself nor to the favourite. "Ah! dear Ebn Thaher," cried the prince, "how easy is it for you to give this advice, but how hard is it for me to follow it; I am sensible of its importance, but am not able to profit by it. I have said already, that I shall carry to the grave with me the love that I bear to Schemselnihar." When Ebn Thaher saw that he could gain nothing upon the prince, he took his leave of him, and would have retired.

Scheherazade seeing day begin to appear, held her peace, and next morning resumed her discourse thus:—

THE HUNDRED AND NINETY-THIRD NIGHT.

The prince of Persia stopped him, and said, "Kind Ebn Thaher, since I have declared to you that it is not in my power to follow your wise counsels, I beg you would not charge it on me as a crime, nor forbear to give me the usual testimonies of your friendship; you cannot do me a greater favour than to inform me of the destiny of my dear Schemselnihar, when you hear any news of her: the uncertainty I am in concerning her fate, and the mortal apprehensions her fainting has occasioned in me, keep me in this languishing condition you reproach me with." "My Lord," answered Ebn Thaher, "you have reason to hope that her fainting was not attended with any bad consequences; her confidant will quickly come and inform me of the issue; and as soon as I know the particulars, I will not fail to impart them.

Ebn Thaher left the prince in this hope, and returned home where he expected Schemselnihar's confidant all the rest of the day, but in vain; nor did she come next day. His uneasiness to know the state of the prince of Persia's health would not suffer him to stay any longer without seeing him; he went to his lodging to exhort him to patience, and found him lying on his bed as ill as ever, surrounded by a great many of his friends,

and several physicians, who made use of all their art to discover the cause of his distemper. As soon as he saw Ebn Thaher, he looked upon him smiling, to signify that he had two things to tell him ; the one, that he was glad to see him ; the other, how much the physicians, who could not discover the cause of his distemper, were out in their reasonings.

His friends and physicians retired one after another, so that Ebn Thaher being alone with him, came near his bed to ask him how he did since he saw him. "I must tell you," answered the prince, "that my passion, which continually gathers new strength, and the uncertainty of the lovely Schemselnihar's destiny, augment my distemper every moment, and cast me into such a state, as afflicts my kindred and friends, and breaks the measures of my physicians, who do not understand it. You cannot think," added he, "how much I suffer by seeing so many people about me, who importune me, and whom I cannot in civility put away. Your company alone relieves me ; but I conjure you not to dissemble with me : What news do you bring me of Schemselnihar? Have you seen her confidant? What said she to you?" Ebn Thaher answered, that he had not seen her yet ; and no sooner had he told the prince of Persia this sad news, but the tears came into his eyes ; he could not answer one word, his heart was so oppressed. "Prince," added Ebn Thaher, "suffer me to tell you, that you are too ingenious in tormenting yourself. In the name of God, wipe away your tears : if any of your people should come in, they would discover you by this, notwithstanding the care you ought to take to conceal your thoughts." Whatever this judicious confidant conld say, it was not possible for the prince to refrain from weeping. "Wise Ebn Thaher," said he, when he had recovered his speech, "I may indeed hinder my tongue from revealing the secrets of my heart, but I have no power over my tears, upon such an alarming subject as Schemselnihar's danger. If that adorable and only object of my desires be no longer in the world, I shall not survive her a moment." "Reject so afflicting a thought," replied Ebn Thaher ; "Schemselnihar is yet alive, you need not doubt of it ; you have heard no news of her, it is because she could find no opportunity to send to you, and I hope you will hear from her to-day." To this he added several other consoling arguments, and then withdrew.

Ebn Thaher was scarce at his own house when Schemselnihar's confidant arrived with a melancholy countenance, which he reckoned a bad omen. He asked news of her mistress : "Tell me your's first," said the confidant, "for I was in great trouble to see the prince of Persia go away in that condition." Ebn Thaher told her all that she wished to know, and when he had done the slave began thus :—If the prince of Persia, said she, has suffered, and does still suffer, for my mistress, she suffers no less for him. After I departed from you, continued she, I

returned to the saloon, where I found Schemselnihar not yet recovered from her swoon, notwithstanding all the help they endeavoured to give her. The caliph was sitting near her, with all the signs of real grief: he asked all the women, and me in particular, if we knew the cause of her distemper; but we kept all secret, and told him we were altogether ignorant of it. In the meantime, we all wept to see her suffer so long, and forgot nothing that might in any way help her. In a word, it was almost midnight before she came to herself. The caliph, who had the patience to wait the event, was rejoiced at her recovery, and asked Schemselnihar the cause of her distemper. As soon as she heard him speak, she endeavoured to recover her seat: and after she had kissed his feet, before he could hinder her, "Sir," said she, "I have reason to complain of Heaven, that it did not allow me to expire at your majesty's feet, to testify thereby how sensible I am of your favours."

"I am persuaded you love me," said the caliph to her, "and I command you to preserve yourself for my sake. You have probably exceeded in something to-day, which has occasioned this indisposition; take care, I entreat you: abstain from it for the future: I am very glad to see you better, and I advise you to stay here to-night, and not to return to your chamber, for fear the motion affect you." He then commanded a little wine to be brought her, in order to strengthen her; and taking leave of her, returned to his apartment.

As soon as the caliph was gone, my mistress gave me a sign to come near her. She asked me earnestly concerning you: I assured her that you had been gone a long time, which made her easy on that head: I took care not to speak of the prince of Persia's fainting, lest it should make her fall into the same state, from which we had so much trouble to recover her; but my precautions were in vain, as you shall hear. "Prince," said she, "I henceforth renounce all pleasure as long as I am deprived of the sight of you. If I have understood your heart right, I only follow your example. You will not cease to weep until you see me again; it is but just that I weep and mourn until I see you." At these words, which she uttered in a manner expressive of the violence of her passion, she fainted a second time in my arms.

Here Scheherazade seeing day begin to appear, broke off, and next night pursued her discourse thus:—

THE HUNDRED AND NINETY-FOURTH NIGHT.

SCHEMSELNIHAR'S confidant continued to tell Ebn Thaher all that had happened to her mistress after the first fainting. My companions and I, said she, were a long time recovering her; at last she came to herself; and then I said to her, "Madam, are you resolved to kill yourself, and to make us also die with

you? I entreat you in the name of the prince of Persia, who is so deeply interested in your life, to preserve it as you love yourself; be persuaded to this effort as you love the prince, and for our fidelity to you." "I am very much obliged to you," replied she, for your care, your zeal, and your advice; but, alas! they are useless to me: you are not to flatter us with any hope, for we can expect no end of our torment but in the grave."

One of my companions would have diverted these sad thoughts by playing on the lute, but she commanded her to be silent, and ordered all of them to retire, except me, whom she kept all night with her. O Heavens! what a night it was! She passed it in tears and groans, and incessantly naming the prince of Persia; she lamented her lot that had destined her to the caliph, whom she could not love, and not for him whom she loved so dearly.

Next morning, because she was not commodiously lodged in the saloon, I helped her to her chamber, where she no sooner arrived than all the physicians of the palace came to see her, by order of the caliph, who was not long in coming himself. The medicines which the physicians prescribed to Schemselnihar were ineffectual, because they were ignorant of the cause of her distemper; and the presence of the caliph augmented it. She got a little rest, however, this night, and as soon as she awoke, she charged me to come to you, to hear news of the prince of Persia. "I have already informed you of his case," said Ebn Thaher; "so return to your mistress, and assure her, that the prince of Persia waits for news from her with the like impatience that she does from him; above all, exhort her to moderation, and to overcome herself, for fear she drop before the caliph some word which may prove fatal to us all." "As for me," replied the confidant, "I confess I dread her transports; I have taken the liberty to tell her my mind, and am persuaded that she will not take it ill that I tell her again this from you."

Ebn Thaher, who had but just come from the prince of Persia's lodgings, thought it not convenient to return so soon, and neglect his own important affairs, and therefore went not till the evening; the prince was alone, and no better than in the morning. "Ebn Thaher," said he to him, as soon as he saw him, "you have doubtless many friends, but they do not know your worth which you discover to me by your zeal, your care, and the trouble you give yourself to oblige me. I am confounded with all that you do for me with so great affection, and I know not how I shall be able to express my gratitude." "Prince," answered Ebn Thaher, "do not speak so, I entreat you; I am ready, not only to give one of my eyes to save one of your's, but to sacrifice my life for you. But this is not the present business; I come to tell you that Schemselnihar sent her confidant to ask me about you, and at the same time to inform me

of her condition. You may assure yourself that I said nothing butwhat might confirm that the excess of your passion for her mistress, and the constancy with which you love her." Then Ebn Thaher gave him a particular account of all that had passed betwixt the trusty slave and him. The prince listened with all the different emotions of fear, jealousy, affection, and compassion, which this conversation could inspire him with. making, upon everything which he heard. all the afflicting or comforting reflections that so passionate a lover was capable of.

Their conversation continued so long, that the night was far advanced, so that the prince of Persia obliged Ebn Thaher to stay with him. The next morning, as this trusty friend returned home, there came to him a woman, whom he knew to be Schemselnihar's confidant, and immediately she spoke to him thus: "My mistress salutes you, and I am come to entreat you in her name to deliver this letter to the prince of Persia." The zealous Ebn Thaher took the letter, and returned to the prince, accompanied by the confidant slave.

Scheherazade stopped here, because day began to appear, and resumed her discourse to the sultan of the Indies the night following, and said:—

THE HUNDRED AND NINETY-FIFTH NIGHT.

Sir, when Ebn Thaher entered the prince of Persia's house with Schemselnihar's confidant, he prayed her to stay, and wait for him a moment in the drawing-room. As soon as the prince of Persia saw him, he asked earnestly what news he had to tell him? "The best you can expect," answered Ebn Thaher, "you are as dearly beloved as you love; Schemselnihar's confidant is in your drawing-room; she has brought you a letter from her mistress, and waits for your orders to come in." "Let her come in," cried the prince, with a transport of joy; and so saying, he sat up to receive her.

The prince's attendants went from him as soon as they saw Ebn Thaher, and left him alone with their master. Ebn Thaher went and opened the door himself, and brought in the confidant. The prince knew her, and received her with great politeness. "My lord," said she to him, "I am sensible of the affliction you have endured since I had the honour to conduct you to the boat which waited to bring you back; but I hope the letter I have brought will contribute to your cure." So saying, she presented him the letter. He took it, and after he had kissed it several times, he opened and read it as follows:—

A Letter from Schemselnihar to Ali Ebn Becar, Prince of Persia.

"The person who brings you this letter will give you a better account concerning me than I can do, for I have not been myself since I saw you: being deprived of your presence, I sought to deceive myself by conversing with you by these ill-

written lines, with the same pleasure as if I had the good fortune to speak to you.

"It is said, that patience is a cure for all evils, but it heightens my sufferings instead of relieving them. Although your picture be deeply engraven in my heart, my eyes desire speedily once more to see the original; and they will lose all their light, if they be any considerable time deprived of it. May I flatter myself that your's have the same impatience to see me? Yes, I can; their tender glances have sufficiently discovered it to me. How happy, prince, should you and Schemselnihar both be, if our united desires were not thwarted by invincible obstacles, which afflict me the more sensibly as they have that effect on you.

"Those thoughts which my fingers write, and which I express with incredible pleasure, repeating them again and again proceed from the bottom of my heart, and from the incurable wound which you have made in it; a wound which I bless a thousand times, notwithstanding the cruel torments I endure for your absence. I would reckon all that opposes our love nothing, were I only allowed to see you sometimes with freedom; I should then enjoy you, and what could I desire more?

"Do not imagine that I say more than I think. Alas! whatever expressions I make use of, I feel that I, think more than I can tell you. My eyes, which are continually watching and weeping for your return; my afflicted heart, which desires you alone; the sighs that escape me as often as I think on you, that is every moment; my imagination, which represents no other object to me than my dear prince; the complaints that I make to Heaven for the rigour of my destiny; in a word, my grief, my distress, my torments, which give me no ease ever since I lost sight of you, will vouch for what I write.

"Am I not unhappy to be born to love, without hope of enjoying him whom I love? This afflicting thought oppresses me so that I should die, were I not persuaded that you love me: but this sweet comfort balances my despair, and preserves my life. Tell me that you love me always; I will keep your letter carefully, and read it a thousand times a day: I should endure my afflictions with less impatience: I pray Heaven may cease to be angry at us, and grant us an opportunity to say that we love one another without fear; and that we shall never cease to love one another. Adieu! I salute Ebn Thaher, to whom we are so much obliged."

The Prince of Persia was not satisfied with reading the letter once; he thought he had read it with too little attention, and therefore read it again with more leisure: and as he read, sometimes he uttered deep sighs, sometimes he shed tears, and sometimes he broke out into transports of joy and tenderness, as he was affected with what he read. In short, he could not keep his eyes off those characters drawn by so beloved a

hand, and was begining to read it a third time, when Ebn Thaher observed to him that a confidant had no time to lose, and that he ought to think of giving an answer. "Alas!" cried the prince, "how would you have me answer so kind a letter? In what terms shall I express myself in the disturbed state I am in? My mind is tossed with a thousand tormenting thoughts, which are lost the same moment they are conceived, to make way for others. So long as my body is influenced by the impressions of my mind, how shall I be able to hold the paper, or guide my reed to write?" *

So saying, he took out of a little desk which was near him, paper and cane ready cut, and an inkhorn.

Sheherazade perceiving day, broke off her story, and began again next day as follows :—

THE HUNDRED AND NINETY-SIXTH NIGHT.

Sir, the prince of Persia, before he began to write, gave Schemselnihar's letter to Ebn Thaher, and prayed him to hold it open while he wrote, that by casting his eyes upon it he might the better see what to answer. He began to write; but the tears that fell from his eyes upon the paper obliged him several times to stop, that they might fall the more treely. At last he finished his letter, and giving it to Ebn Thaher, "Read it, I pray," said he to him, "and do me the favour to see if the disorder of my mind has allowed to give a favourable answer." Ebn Thaher took it, and read as follows :—

The prince of Persia's answer to Shemselnihar's Letter.

"I was plunged in deepest grief when I received your letter, at the sight of which I was transported with unspeakable joy; and at sight of the characters written by your lovely hand, my eyes were enlightened by a stronger light than they lost, when your's were closed on a sudden at the feet of my rival. These words contained in your letter are so many rays of light which have dispelled the darkness wherewith my soul was obscured; they show me how much you suffer for love of me, and that you are not ignorant of what I endure for you, and thereby comfort me in my affictions. On the one hand, they make me shed tears in abundance; and on the other, they inflame my heart with fire which supports it, and prevents my dying of grief. I have not had one moment's rest since our cruel separation. Your letter alone gave me some ease. I kept a mournfull silence till the moment I received it, and then it restored my speech. I was buried in profound melancholy but it inspired me with joy, which immedeately appeared in my eyes and countenance. But my surprise at receiving a favour

* The Arabians, and Persians, and Turks, when they write, they hold the paper commonly upon their knee with their left hand, and write with thei right, with a little reed or cane, cut and slit like our pens. This cane is hollow and resembles our reeds, but is harder,

which I had not yet deserved was so great, that I knew not how to begin to testify my thankfullness for it. In a word, after having kissed it several times, as a precious pledge of your goodness, I read it over and over, and was confounded at the excess of my good fortune. You would have me signify to you that I always love you. Ah! though I did not love you so perfectly as I do, I could not forbear adoring you, after all the marks you have given me of a love so uncommon: yes, I love you, my dear soul, and shall account it my glory to burn all my days with that sweet fire you kindled in my heart. I will never complain of that ardour with which I feel it consumes me, and how rigoroussoever the evils be which I suffer, I will bear them with fortitude, in hopes to see you some time or other. Would to Heaven it were to-day, and that, instead of sending you my letter, I might be allowed to come and assure you, that I die for love of you! My tears hinder me from saying any more. Adieu!"

Ebn Thaher could not read those last lines without weeping. He returned the letter to the prince of Persia, and assured him it wanted no correction. The prince closed it, and when he had sealed it he desired the trusty slave to come near, and said to her, "This is my answer to your dear mistress's letter. I conjure you to carry it to her, and to salute her in my name." The slave took the letter, and retired with Ebn Thaher.

Here the sultaness stopt, and continued her story next night in the following manner:—

THE HUNDRED AND NINETY-SEVENTH NIGHT.

After Ebn Thaher had walked some way with the slave, he left her, and went to his house, and begain to think in earnest upon the amorous intrigue into which he found himself unhappily engaged. He considered, that the prince of Persia and Schemselnihar, notwithstanding their interest to conceal their correspondence, conducted themselves with so little discretion, that it could not be long a secret. He drew all the consequences from it, which a man of good sense ought to do. Were Schemselnhir," said he to himself, "a lady of common rank, I would contribute all in my power to make her and her lover happy; but she is the caliph's favourite, and no man can without danger attempt to engage the affections of the object of his choice. His anger would fall in the first instance on Schemselnihar; it will next cost the prince of Persia his life, and I shall be involved in his misfortune. In the meantime I have my honour, my quiet, my family, and my estate to preserve. I must, while I can, extricate out of such a risk."

These thoughts occupied his mind all that day; next morning he went to the prince of Persia, with a design to make one more effort to oblige him to conquer his passion. He re-

presented to him what he had before represented in vain; that it would be much better for him to call up all his resolution, to overcome his inclination for Schemselnihar, than to suffer himself to be hurried away by it; and that his passion was so much the more dangerous, as his rival was powerful. "In short, sir," added he, "if you will hearken to me, you ought to think of nothing but to triumph over your love; otherwise you run the risk of destroying yourself with Schemselnihar, whose life ought to be dearer to you than your own. I give you this advice as a friend; for which you will some time or other thank me."

The prince heard Ebn Thaher with great impatience, but suffered him to speak his mind, and then replied to him thus: "Ebn Thaher," said he, "do you think I can cease to love Schemselnihar, who loves me so tenderly? She is not afraid to expose her life for me, and would you have me regard mine? No; whatever misfortunes befal me, I will love Schemselnihar to my last breath."

Ebn Thaher, shocked at the obstinacy of the prince of Persia, left him hastily, and going to his own house, recalled to his mind his former reflections, and began to think seriously what he should do. In the meantime a jeweller, one of his intimate friends, came to see him. The jeweller, had perceived that Schemselnihar's confidant came oftener to Ebn Thaher than usual, and that he was constantly with the prince of Persia, whose sickness was known to every one, though not the cause of it. This had awaked the jeweller's suspicions, and finding Ebn Thaher very pensive, he presently judged that he was perplexed with some important affair, and fancying that he knew the cause, he asked what Schemselnihar's confidant wanted with him? Ebn Thaher being struck with this question, would have dissembled, and told him, that it was for a trifle she came so frequently to him. "You do not tell me the truth," said the jeweller, "and you think to persuade me, by your dissimulation, that this trifle is a more important affair than at first I thought it to be." Ebn Thaher, perceiving that his friend pressed him so much, said to him, "It is true, that it is an affair of the greatest consequence! I had resolved to keep it secret, but since I know how much you are my friend, I choose rather to make you my confidant, than to suffer you to be under a mistake about it. I do not recommend to you secrecy, for you will easily judge by what I am going to tell you, how impossible it is to keep it." After this preamble, he told him the amour between Schemselnihar and the prince of Persia. "You know," continued he, "in what esteem I am at court, in the city, and with lords and ladies of the greatest quality; what a disgrace it would be for me, should this rash amour come to be discovered? But what do I say? Should not I and my family be completely ruined? that is what perplexes my mind; but I have just formed my

resolution : I will go immediately and satisfy my creditors, and recover my debts, and when I have secured my property, will retire to Balsora, and stay till the storm, that I foresee, is blown over. My friendship for Schemselnihar and the prince of Persia makes me very sensible to what dangers they are exposed. I pray Heaven to convince them of it, and to preserve them ! But if their evil destiny should bring their amours to the knowledge of the caliph, I shall, at least, be out of the reach of his resentment ; for I do not think them so wicked as to design to involve me in their misfortunes. It would be the height of ingratitude, and a bad reward for the service I have done them, and the good advice I have given them, particularly to the prince of Persia, who may save both himself and his mistress from this precipiece, if he pleases ; he may as easily leave Bagdad as I ; and absence will insensibly disengage him from a passion, which will only increase whilst he continues in this place."

The jeweller was extremely surprised at what Ebn Thaher told him. "What you say to me," says he, "is of so great importance, that I cannot understand how Schemselnihar and the prince could have abandoned themselves to such a violent passion ; what inclination soever they may have for one another, instead of yielding to it, they ought to resist it, and make a better use of their reason. Is it possible they can be insensible of the dangerous consequence of their correspondence ? How deplorable is their blindness ! I perceive all the consequences of it as well as you ; but you are wise and prudent, and I approve your resolution ; the only way to deliver yourself from the fatal events which you have reason to fear." After this conversation the jeweller rose up, and took his leave of Ebn Thaher.

The sultaness stopped here and continued the story next night as follows :—

THE HUNDERED AND NINETY-EIGHTH NIGHT.

BEFORE the jeweller retired, Ebn Thaher conjured him by the friendship betwixt them to say nothing of this to anybody. "Fear not," said the jeweller : "I will keep this secret on peril of my life."

Two days after, the jeweller went to Ebn Thaher's shop, and seeing it shut, he doubted not but he had executed the design he spoke of ; but, to be more sure, he asked a neighbour, if he knew way it was shut ? The neighbour answered that he knew not, unless Ebn Thaher was gone a journey. There was no need of his inquiring further, and he immediately thought of the prince of Persia : "Unhappy prince," said he to himself, "what will be your grief when you hear this news ? How will you now carry on your correspondence with Schemselnihar ? I fear you will die of despair. I pity you, and must make up your loss of a too timid confidant."

The business that obliged him to come abroad was of no consequence, so that he neglected it: and though he had no knowledge of the prince of Persia, but only by having sold him some jewels, he went to his house; he addressed himself to one of his servants, and prayed him to tell his master, that he desired to speak with him about business of very great importance. The servant returned immediately to the jeweller, and introduced him to the prince's chamber, who was leaning on a sofa, with his head upon a cushion. As soon as the prince saw him, he rose up to receive and welcome him, and entreated him to sit down; asked if he could serve him in anything, or if he came; to tell him anything interesting, concerning himself. "Prince," answered the jeweller, "though I have not the honour to be particularly acquainted with you, yet the desire of testifing my zeal has made me take the liberty to come to your house, to impart to you a piece of news that concerns you. I hope you will pardon my boldness for my good intention.'

After this introduction, the jeweller entered upon the matter, and continued thus: "Prince, I shall have the honour to tell you, that it is a long time since the conformity of disposition, and some business we have had together, united Ebn Thaher and me in strict friendship. I know you are acquainted with him, and that he has employed himself in obliging you to his utmost; I have learnt this from himself, for he keeps nothing secret from me, nor I from him. I went just now to his shop, and was surprised to see it shut: I addressed myself to one of his neighbours, to ask the reason; he answered me, that two days ago Ebn Thaher took leave of him, and other neighbours, offering them his service at Balsora, whither he is gone, said he, 'about an affair of great importance, Not being satisfied with this answer, my concern for his welfare determined me to come and ask if you knew anything particularly concerning this his sudden departure."

At this discourse, which the jeweller accommodated to the subject, the better to compass his design, the prince of Persia changed colour, and looked at the jeweller in a manner which convinced him how much he was disconcerted with the news. "I am surprisod at what you inform me," said he; "a greater misfortune could not befal me. Ah!" said he, with tears in his eyes, "if what you tell me be true, I am undone! Has Ebn Thaher, who was all my comfort, in whom I put all my confidence, left me! I cannot think of living after so cruel a blow."

The prince continued some moments absorbed in those melancholy thoughts; at last he lifted up his head, and calling one of his servants, "Go," said he, to "Ebn Thaher's house, and ask some of his domestics if he be gone to Balsora: run, and come back quickly and tell me what you hear." While the servant was gone, the jeweller endeavourdd to entertain the prince of Persia with indifferent subjects; but the prince gave little

head to him: he was a prey to fatal grief. Sometimes he could not persuade himself that Ebn Thaher was gone, and at other times he did not doubt of it, when he reflected upon the conversation he had with him the last time he saw him, and the abrupt manner in which he left him.

At last the prince's servant returned, reported that he had spoken with one of Ebn Thaher's servants. who assured him that he had been gone two days to Balsora. "As I came from Ebn Thaher's house," added the servant, "a slave well dressed met me; and after she had asked me if I had the honour to belong to you, she told me she wanted to speak with you, and begged at the same time that she might come along with me: she is in the outer room, and I believe she has a letter to give you from some person of consequence." The prince commanded her to be immediately introduced, not doubting but it was Schemselnihar's confidant slave, as indeed it was. The jeweller knew who she was, having seen her several times at Ebn Thahar's house. She could not have come in a better time to save the prince from despair. She saluted him but,—sir, said Scheherazade, by this time I perceive it is day. She held her peace, and next night went on after this manner:—

THE HUNDRED AND NINETY-NINTH NIGHT.

The prince of Persia returned the salute of Schemselnihar's confidant. The jeweller arose as soon as he saw her appear, and retired, to leave them at liberty to converse together. The confidant, after she has conversed some time with the prince, took her leave and departed. She left him quite another person from what he was before; his eyes appeared brighter, and his countenance more gay; which satisfied the jeweller that the good slave came to tell him something favourable to his amour.

The jeweller having taken his place again near the prince, said to him, smiling, "I see, prince you have business of importance at the caliph's palace." The prince of Persia, astonished and alarmed at this discourse, answered the jeweller, "What leaps you to suppose that I have business at the caliph's palace?' "I judge so," replied the jeweller, "by the slave that is gone forth." "And to whom, think you, belongs this slave?" replied the prince. "To Schemselnihar, the caliph's favourite," answered the jeweller. "I know," continued he, "both the slave and her mistress, who has several times done me the honour to come to my house and buy jewels. Besides, I know that Schemselnihar keeps nothing secret from this slave; and I have seen her go and come for several days along the streets, as I thought, very much troubled: I imagined that it was for some affair of consequence concerning her mistress."

The jeweller's words did much trouble to the prince of Persia. "He would not say so," said he to himself, "if he did not

suspect, or rather was not acquainted with my secret." He remained silent for some time, not knowing what course to take. At last he began, and said to the jeweller, "You have told me things which make me believe that you know yet more than you have acquainted me with; it concerns my repose, that I be perfectly informed; I conjure you, therefore, not to conceal anything from me.,'

Then the jeweller, who desired nothing more, gave him a particular account of what had passed betwixt Ebn Thaher and himself: he let him know that he was informed of his correspondence with Schemselnihar, and forgot not to tell him that Ebn Thaher, alarmed at the danger of being his confidant in the matter, and communicated to him his intention of retiring to Balsora to stay there until the storm which he dreaded should be blown over. "This he has executed," added the jeweller; "and I am surprised how he could determine himself to abandon you, in the condition he informed me you was in. As for me, prince, I confess I am moved with compassion towards you, and am come to offer you my service; and if you do me the favour to accept of it, I engage myself to be as faithful to you as Ebn Thaher; besides, I promise to be more resolute. I am ready to sacrifice my honour and life for you; and, that you may not doubt of my sincerity, I swear by all that is sacred in our religion, to keep your secret inviolable. Be persuaded then, prince that you will find in me the friend whom you have lost." This discourse encouraged the prince, and comforted him under Ebn Thaher's absence. 'I am very glad," said he to the jeweller, "to find in you a restoration of my loss: I want words to express the obligations I am under to you. I pray God to recompense your generosity, and I accept your obliging offer with all my heart. Believe me," continued he, "Schemselnihar's confidant came to speak to me concerning you: she told me that it was you who advised Ebn Thaher to go from Bagdad: these were the lost words she spoke to me when she went away, and she seemed persuaded of what she said; but they do not do you justice. I doubt not, after what you have told me, she is deceived." "Prince," replied the jeweller, "I have had the honour to give you a faithful account of my conversation with Ebn Thaher. It is true, when he told me he meant to retire to Balsora, I did not oppose his design, but said he was a wise and prudent man; but let not this prevent your putttng confidence in me. I am ready to serve you with all imaginable zeal. If you do not make any use of my service, this shall not hinder me from keeping your secret religiously according to my oath." "I have already told you," replied the prince, "that I did not believe what the confidant said: it is her zeal which inspired her with this groundless suspicion, and you ought to excuse it, as I do."

They continued their conversation for some time, and consulted together about the most convenient means to keep up the prince's correspondence with Schemselnihar. They agreed to begin by undeceiving the confidant, who was so unjustly prepossessed against the jeweller. The prince engaged to remove her mistake the first time he saw her again, and to entreat her to address herself to the jeweller whenever she might bring letters, or any other information from her mistress to him. In short, they agreed that she ought not to come so frequently to the prince's house, because thereby she might lead to the discovery of what it was of so great importance to conceal. At last the jeweller arose, and after having again entreated the prince of Persia to place an unreserved confidence in him, he withdrew.

The sultaness Scheherazade seeing day begin to appear, broke off her discourse, and next night resumed it thus :—

THE TWO HUNDREDTH NIGHT.

Sir, the jeweller returning to his house, perceived before him a letter, which somebody had dropped in the street. He took it up, and as it was not sealed, he opened it, and found it conceived in these terms :—

A letter from Schemselnihar to the prince of Persia.

"I learn from my confidant a piece of news, which gives me no less concern than it must give you. By losing Ebn Thaher, we have indeed suffered a great loss ; but let not this hinder you, dear prince, from thinking to preserve yourself. If our confidant has abandoned us through a panic fear, let us consider that it is a misfortune which we could not avoid. I confess Ebn Thaher has left us at a time when we most needed his assistance ; but let us fortify ourselves by patience against the unexpected stroke, and let us not forbear to love one another constantly. Fortify your heart against this misfortune. The object of our wishes is not to be obtained with out trouble. Let us not be discouraged, but hope that Heaven will favour us : and that, after so many afflictions, we shall see a happy accomplishment of our desires. Adieu !"

While the jeweller was conversing with the prince of Persia, the confidant had time to return to the palace, and communicate to her mistress the ill news of Ebn Thaher's departure. Schemselnihar immedditaly wrote this letter, and sent back her confidant with it to the prince of Persia, but she negligently dropped it.

The jeweller was glad to find it, for it furnished him with an opportunity of justifying himself to the confidant, and bringing him to the point he desired. When he had read it, he perceived the slave seeking for it with the greatest anxiety, and looking about everywhere. He closed it again quickly, and put

it into his bosom; but the slave observed him, and running to him, "Sir," said she, "I have dropped a letter, which you had just now in your hand; I beseech you to restore it." The jeweller taking no notice that he heard her, continued his way till he came to his house. He did not shut the door after him, that the confidant, who followed him, might come in. She did so; and when she came to his chamber, "Sir," said she to him, "you can make no use of that letter you have found; and you would not hesitate to return it to me, if you knew from whom it came, and to whom it is directed. Besides, allow me to tell you, you cannot honestly keep it."

Before the jeweller answered the confidant, he made her sit down, and then he said to her, "Is not this letter from Schemselnihar, and is it not directed to the prince of Persia?" The slave, who expected no such question, blushed. "The question embarrasses you, replied he; "but I assure you I do not put it rashly. I could have given you the letter in the street, but I wished you to follow me, on purpose that I might come to some explanation with you. Is it just, tell me, to impute an unhappy accident to people who no ways contributed towards it? Yet this you have done, in telling the prince of Persia that it was I who advised Ebn Thaher to leave Bagdad for his own safety. I do not intend to lose time in justifying myself to you; it is enough that the prince of Persia is fully persuaded of my innocence in this matter: I will only tell you that instead of contributing to Ebn Thaher's departure, I have been extremely afflicted at it; not so much from my friendship to him, as out of compassion for the condition he left the prince of Persia in, whose correspondence with Schemselnihar he has discovered to me. As soon as I knew certainly that Ebn Thaher was gone from Bagdad, I went and presented myself to the prince, in whose house you found me, to inform him of this news, and to offer him the same service which he did him; and provided you put the same confidence in me that you did in Ebn Thaher, it will be your own fault if you do not make my assistance of use to you. Inform your mistress of what I have told you; and assure her, that though I should die for engaging in so dangerous an intrigue, I should not repent of having sacrificed myself for two lovers so worthy of one another."

The confidant, after having heard the jeweller with great satisfaction, begged him to pardon the ill opinion she had conceived of him, for the zeal she had for her mistress's interest. "I am beyond measure glad," added she, "that Schemselnihar and the prince have found in you a person so fit to supply Ebn Thaher's place. I will not fail to convince my mistress of the good will you bear her."

Scheherazade observing day, left off here, and next night resumed her discourse thus:—

THE TWO HUNDRED AND FIRST NIGHT.

After the confidant had testified to the jeweller her joy to see him so well disposed to serve Schemselnihar and the prince of Persia, the jeweller took the letter out of his bosom, and restored it to her, saying, "Go, carry it quickly to the prince of Persia, and come back this way, that I may see the answer. Forget not to give him an account of our conversation."

The confidant took the letter and carried it to the prince, who answered it immediately. She returned to the jeweller's house to shew him the answer, which was in these words:—

The prince of Persia's answer to Schemselnihar.

"Your precious letter had a great effect upon me, but not so great as I could have wished. You endeavour to comfort me for the loss of Ebn Thaher. Alas! however sensible I am of this, it is but the least of my troubles. You know these troubles, and you know also that your presence alone can cure me. When will the time come that I shall enjoy it without fear of being deprived of it? How long does it seem to me! or shall we flatter ourselves that we may ever see it? You command me to preserve myself; I will obey you, since I have renounced my own will to follow only your's. Adieu!"

After the jeweller had read this letter, he gave it again to the confidant; who said as she was going away, "I will desire my mistress to put the same confidence in you that she did in Ebn Thaher: you shall hear of me to-morrow." Accordingly next day she returned with a pleasant countenance. "Your very looks," said he to her, "inform me that you have brought Schemselnihar to the point you wished for." "It is true," said the confidant, "and you shall hear how I affected it. I found yesterday," continued she, "Schemselnihar expecting me with impatience; I gave her the prince of Persia's letter, and she read it with tears in her eyes; and when she had done, I saw that she had abandoned herself to her usual sorrow. 'Madam,' said I to her, 'it is doubtless Ebn Thaher's removal that troubles you; but suffer me to conjure you, in the name of God, to alarm yourself no farther on that head. We have found another who offers himself to oblige you with equal zeal, and, what is yet more important, with greater courage." 'Then I spoke to her of you,' continued the slave, "and acquainted her with the motive which led you to the prince of Persia's house: in short, I assured her that you would inviolably keep the secret betwixt her and the prince of Persia, and that you were resolved to favour their amour with all your might. She seemed to be much relieved by my discourse. Ah! what obligations,' said she, 'are the prince of Persia and I under to that honest man you speak of! I must be acquainted with him and see him, that I may hear from his own mouth what you tell me, and thank him for such an unheard of piece of generosity towards persons

that he is no way obliged to concern himself with. The sight of him will give me pleasure, and I shall omit nothing to confirm him in those good sentiments. Fail not to bring him to me to-morrow.' Therefore, sir, be so good as to go with me to the palace."

The confidant's discourse perplexed the jeweller. "Your mistress," replied he, "must allow me to say, that she has not duly considered what she requires of me. Ebn Thaher's access to the caliph gave him admission everywhere, and the officers who knew him allowed him free access to Schemselnihar's palace: but as for me, how dare I enter? You see clearly that it is impossible. I entreat you to represent to Schemselnihar the reasons which prevent me from giving her that satisfaction, and acquaint her with all the ill consequences that would attend it. If she considers it ever so little, she would find that it would expose me needlessly to very great danger."

The confidant endeavoured to encourage the jeweller. "Can you believe," said she, "that Schemselnihar is so unreasonable as, by bringing you to her, to expose you to the least danger, from whom she expects so important services? Consider with yourself that there is not the least appearance of risk for you; my mistress and I are too much interested in this affair to involve you in any danger. You may depend upon me, and leave yourself to my conduct. After the thing is over, you will be the first to confess that your fear was groundless."

The jeweller yielded to the confidant's discourse, and rose up to follow her; but notwithstanding his boasted courage, he was seized with such terror, that his whole body trembled. "In your present state," said she, "I perceive it will be better for you to stay at home, and that Schemselnihar should take other measures to see you. It is not to be doubted but that, to satisfy her desire, she will come hither herself; the case being so, sir, I would not have you go. I am persuaded it will not be long ere you see her come to you." The confidant foresay this; for she no sooner informed Schemselnihar of the jeweller's fear, but she prepared to go to his house.

He received her with all the expressions of profound respect. When she sat down, being a little fatigued with coming, she unveiled herself, and let the jeweller see such beauty as convinced him that the prince of Persia was excusable in giving his heart to the caliph's favourite. Then she saluted the jeweller with a graceful air, and said to him, "I could not hear with what zeal you have engaged in the prince of Persia's concerns and mine, without immediately forming a design to express my gratitude in person. I thank Heaven for having so soon made up Ebn Thaher's loss."

Scheherazade being obliged to stop here, because day began to appear, continued her story next morning in the following manner:—

THE TWO HUNDRED AND SECOND NIGHT.

Schemselnihar said many other obliging things to the jeweller, after which she returned to her palace. The jeweller went immediately to give an account of this visit to the prince of Persia; who said to him as soon as he saw him, "I have expected you impatiently. The trusty slave has brought me a letter from her mistress, but it does not relieve me. Whatever the lovely Schemselnihar says, I dare not hope for anything; my patience is at an end; I know not now what measures to take. Ebn Thaher's departure makes me despair: he was my only support—I lost all by losing him; I flattered myself with some hopes by reason of his access to Schemselnihar."

After these words, which the prince pronounced with so much eagerness that he gave the jeweller no time to interrupt him, he said to the prince, "No man can take more interest in your affliction than I do; and if you will have patience to hear me, you will perceive that I can relieve you." Upon this the prince held his peace, and listened to him. "I see very well," said the jeweller, "that the only way to give you satisfaction is to fall upon a plan that will afford you an opportunity to converse freely with Schemselnihar. This I wish to procure you, and to-morrow will set about it. You must by no means expose yourself to enter Schemselnihar's palace; you know by experience the danger of that step; I know a fitter place for this interview, where you will be safe." When the jeweller had finished speaking, the prince embraced him with transports of joy. "You revive," said he, "by this charming promise, a wretched lover who was condemned to die. I see that you have fully repaired the loss of Ebn Thaher; whatever you do will be well done; I leave myself entirely to your conduct."

After the prince had thus thanked him for his zeal, the jeweller returned home, and next morning Schemselnihar's confidant came to him. He told her that he had given the prince of Persia hopes that he should see Schemselnihar speedily. "I am come on purpose," answered she, "to concert measures with you for that end. I think," continued she, "this house will be convenient enough for their interview." "I could receive them very well here," replied he; "but I think they will have more liberty in another house of mine where nobody lives at present; I will quickly furnish it for their reception." "There remains nothing then for me to do," replied the confidant, "but to bring Schemselnihar to consent to it. I will go and speak to her, and return speedily with an answer."

She was as diligent as her promise; and, returning to the jeweller, told him that her mistress would not fail to keep the appointment in the evening. In the meantime she gave him a purse, and told him it was to prepare a collation. He carried her immediately to the house where the lovers were to meet, that

she might know whither to bring her mistress ; and when she was gone, he went to borrow from his friends gold and silver plate, tapestry, rich cushions, and other furniture, with which he furnished the house very magnificently ; and when he had put all things in order, he went to the prince of Persia.

You may easily conceive the prince of Perisa's joy, when the jeweller told him that he came to conduct him to the house he had prepared to receive him and Schemselnihar. This news made him forget all his former troubles He put on a magnificent robe, and went without his retinue along with the jeweller who led him through several by-streets, that nobody might observe them, and at last brought him to the house, where they conversed together until Schemselnihar came.

They did not stay long for this passionate lover ; she came after evening prayer, with her confidant and two other slaves. It is impossible to express the excess of joy that seized those two lovers when they saw one another : they sat down together upon a sofa, looking upon one another for some time, without being able to speak, they were so much overjoyed ; but when their speech returned, they soon made up for their silence. They said to each other so many tender things, as made the jeweller, the confidant, and the two other slaves, weep. The jeweller, however, restrained his tears, to attend to the collation, which he brought in himself. The lovers ate and drank little, after which they sat down again upon the sofa. Schemselnihar asked the jeweller, if he had a lute, or any other instrument.--The jeweller, who took care to provide all that could please her, brought her a lute : she spent some time in tuning it, and then sung.

Scheherazade stopped because she saw day begin to appear ; and next night went on thus :—

THE TWO HUNDRED AND THIRD NIGHT.

While Schemselnihar was charming the prince of Persia, and expressing her passion by words composed extempore, a great noi e was heard ; and immediately the slave whom the jeweller had brought with him came in a great fright to tell him that some people were breaking in at the gate ; that he asked who it was, but instead of any answer, the blows were redoubled. The jeweller being alarmed, left Schemselnihar and the prince, to go, and inform himself of the truth of this bad news. No sooner was he got into the court than he saw, notwithstanding the darkness of the night, a company of men, armed with bayonets and scimitars, who had broken the gate, and came directly towards him. He stood close to a wall for fear of his life, and saw ten of them pass without being perceived by them. Finding he could give no great assistance to the prince of Persia and Schemselnihar, he contented himself with lamenting their fate, and fled for refuge to a neighbour's house, who was

not yet gone to bed. He did not doubt but this unexpected violence was by the caliph's order, who, he thought, had been informed of his favourites' meeting the prince of Persia there. He heard a great noise in his own house, which continued till midnight; and when all was quiet, as he thought, he desired his neighbour to lend him a scimitar; and being thus armed, went on till he came to the gate of his own house. He entered the court full of fear, and perceived a man, who asked him who he was; he knew by his voice that it was his own slave. "How did you manage," said he, "to avoid being taken by the watch?" "Sir," answered the slave, "I hid myself in a corner of the court, and I went out so soon as I heard the noise. But it was not the watch who broke into your house: they were robbers, who, within these few days, robbed another house in this neighbourhood; they, doubtless, had notice of the rich furniture you brought hither, and had that in view."

The jeweller thought his slave's conjecture probable enough: he visited the house, and saw that the robbers had taken all the furniture out of the chamber where he received Schemselnihar and her lover; that they had also carried off the gold and silver plates, and in a word, had left nothing—Being in this condition, "O Heaven," cried he, "I am irrecoverably undone! What will my friends say, and what excuse can I make, when I shall tell them that the robbers have broken into my house, and robbed me of all they had generously lent me? I shall never be able to make up their loss. Besides, what is become of Schemselnihar and the prince of Persia? This business will be so public, that it will be impossible that it must reach the caliph's ear. He will get notice of this meeting, and I shall fall a sacrifice to his fury!" The slave, who was very much attached to him, endeavoured to comfort him. "As to Schemselnihar," said he, "the robbers probably would content themselves with stripping her, and you have reason to think that she is retired to her palace with her slaves. The prince of Persia is probably in the same condition; so that you have reason to hope the caliph will never know of this adventure. As for the loss your friends have sustained, that is a misfortune that you could not avoid. They know very well the robbers are numerous that they have not only pillaged the house I have already spoken of, but many other houses of the principal noblemen of the court; and they are not ignorant that, notwithstanding the orders given to apprehend them, nobody has been yet able to seize any of them. You will be acquitted by restoring your friends the value of the things that are stolen; and, blessed be God, you will have enough left."

Waiting till day, the jeweller ordered the slave to mend the street door, which was broken, as well as he could; after which he returned to his usual residence with his slave, making melancholy reflections upon what had happened. "Ebn Thaher," said he to himself, "has been wiser than I: he foresaw the mis-

fortune into which I have blindly thrown myself; would to God I had never meddled in this intrigue, which will, perhaps, cost me my life!"

It was scarce day when the report of the robbery spread through the city, and a great many of his friends and neighbours came to his house to express their concern for his misfortune, but were curious to know the particulars. He thanked them for their affection, and had at least the consolation, that he heard nobody mention Schemselnihar or the prince of Persia, which made him believe they were at their houses, or in some secure place.

When the jeweller was alone, his servants brought him something to eat, but he could not eat a bit. About noon one of his slaves came to tell him there was a man at the gate, whom he knew not, that desired to speak with him. The jeweller, not choosing to receive a stranger into his house, rose up, and went to speak with him. "Though you do not know me," said the man, "yet I know you, and I am come to talk to you about an important affair." The jeweller desired him to come in. "No," answered the stranger; "if you please, rather take the trouble to go with me to your other house." "How know you," replied the jeweller, "that I have another house?" "I know very well," answered the stranger; "follow me, and do not fear anything: I have something to communicate to you which will please you." The jeweller went immediately with him; and after he had considered by the way how the house they were going to was robbed he said to him, that it was not fit to receive him.

When they were before the house, and the stranger saw the gate half broken down, said he to the jeweller, "I see you have told me the truth; I will carry you to a place where we shall be better accommodated." When he had said this, he went on, and walked all the rest of the day without stopping. The jeweller being weary with walking, vexed to see night approach, and that the stranger went on without telling him where he was going, began to lose his patience, when they came to a path which led to the Tigris; and as soon as they came to the river, they embarked in a little boat, and went over. The stranger led the jeweller through a long street, where he had never been before in his life; and after he had brought him through I know not how many by-streets, he stopped at a gate, which he opened. He caused the jeweller to go in; then he shut and bolted the gate with a huge irom bolt, and conducted him to a chamber, where there were ten other men, all of them as great strangers to the jeweller as he that brought him hither.

These ten men received the jeweller without any compliments. They bade him sit down, of which he had great need; for he was not only out of breath with walking so far, but the fear he was in, to find himself with people whom he thought he had reason to be afraid of, would have disabled him from stand-

ing. They waited for their leader to go to supper, and as soon as he came, it was served up. They washed their hands, obliged the jeweller to do the like, and to sit at table with them. After supper, the men asked him if he knew whom he spoke to? He answered, "No." and that he knew not the place he was in. "Tell us your last night's adventure," said they to him, "and conceal nothing from us." The jeweller being astonished at this discourse, answered, "Gentlemen, it is probable you know it already." "That is true," replied they: "the young man and the young lady, who were at your house yester-night, told it us; but we would know it from your own mouth." The jeweller needed no more to inform him that he spoke to the robbers who had broken into and plundered his house. "Gentlemen," said he, "I am much troubled for that young man and lady; can you give me any tidings of them?"

Scheherazade broke off here, to give notice to the sultan of the Indies that the day appeared; and next night resumed her discourse thus:—

THE TWO HUNDRED AND FOURTH NIGHT.

Sir, said she, upon the jeweller's inquiry of the thieves, if they knew anything of the young man and the young lady, they answered, "Be not concerned for them—they are safe and well. So saying, they shewed him two closets, where they assured him they were separately shut up. They added, "We are informed you alone know what relates to them, which we no sooner came to understand, but we shewed them all imaginable respect, and were so far from doing them any injury, that we treated them with all possible kindness on your account. We answer for the same," proceeded they, "for your own person; you may put unlimited confidence in us."

The jeweller being encouraged at this, and overjoyed to hear that the prince of Persia and Schemselnihar were safe resolved to engage the robbers yet farther in their interest. He commanded them, flattered them, and gave them a thousand benedictions. "Gentlemen," said he, "I must confess I have not the honour to know you, yet it is no small happiness to me that I am not wholly unknown to you; and I can never be sufficiently grateful for the favours which that knowledge has procured me at your hands. Not to mention your great humanity, I am fully persuaded now that persons of your character are capable of keeping a secret so faithfully; and none are so fit to undertake a great enterprise, which you can best bring to a good issue by your zeal, courage, and intrepidity. Confiding in these qualities which are so much your due, I hesitate not to tell you my whole history, with that of those two persons you found in my house, with all the fidelity you desire me.

After the jeweller had thus secured, as no thought, the confidence of the robbers, he made no scruple to relate to them the whole amour of the prince of Persia and Schemselnihar from the beginning of it to the time he received them into his house.

The robbers were greatly astonished at all the particulars they heard, and could not forbear crying out, "How! is it possible that the young man should be the illustrious Ali Ebn Becar, prince of Persia, and the young lady the fair and celebrated beauty Schemselnihar? The jeweller assured them nothing was more certain and that they needed not to think it is strange, that persons of so distinguished a character should wish not to be known.

Upon this assurance of their quality, the robbers went immediately, one after another, and threw themselves at their feet, imploring their pardon, and protesting that nothing of the kind would have happened to them, had they been informed of the quality of their persons before they broke into the house: and that they would by their future conduct endeavour to make amends for the crime they had thus ignorantly committed. Then turning to the jeweller, they told him, they were heartily sorry they could not restore to him all that had been taken from him, part of it being no longer in their possession; but as for what remained, if he would content himself with his plate, it should be forthwith put into his hand.

The jeweller was overjoyed at the favour done him, and after the robbers had delivered to him the plate, they required of the prince, Schemselnihar, and him, to promise them upon oath, that they would not betray them, and they would carry them to a place whence they might easily go to their respective homes. The prince, Schemselnihar, and the jeweller, replied, that they might rely on their words; but, since they desired an oath of them, they solemnly swore not to discover them. The thieves, satisfied with this, immediately went out with them.

By the way, the jeweller, uneasy at not seeing the confidant and the two slaves, came up to Schemselnihar, and begged her to inform him what was become of them. She answered, she knew nothing of them, and that all she could tell him was, that she was carried away from his house, ferried over the river and brought to the place from whence they were just now come. Schemselnihar and the jeweller had a farther discourse: they let the robbers conduct them with the prince to the river's side, when the robbers immediately took boat and carried them over to the other side.

While the prince, Schemselnihar, and the jeweller were landing, they heard the noise of the horse-patrol coming towards them, just as the boat arrived, and had conveyed the robbers back by dint of rowing

The commander of the brigade demanded of the prince, Schemselnihar, and the jeweller, who they were, and whence they came so late. Frightened as they were, and apprehensive of saying anything that might prejudice them, they could not speak; but at length it was necessary they should: the jeweller found his tongue, his mind being freer, and said, "Sir, I can assure you, we are very honest people of the city, and that those people who have just landed us, and are got back to the other side of the water, are thieves, who having last night broken open the house where we were, pillaged it, and afterwards carried us to their quarters, where by fair words we prevailed on them to let us have our liberty; and they brought us hither. They have restored us part of the booty they had taken from us." At which words he shewed the parcel of plate he had recovered.

The commander, not satisfied with what the jeweller had told him, came up to him and the prince of Persia, and looking steadfastly at them, said, "Tell me truly who is this lady? How came you to know her? and whereabouts do you live?"

This question embarrassed them so much, that neither of them could answer; till at length Schemselnihar extricated them from their difficulty and taking the commander aside, told him who she was; which he no sooner knew, but he alighted with great expressions of respect and politeness, and ordered his men to bring two boats.

When the boats were come, he put Schemselnihar into one, and the prince of Persia and the jeweller into the other, with two of his people in each boat; with orders to accompany each of them withersoever they were bound. The two boats took different routes; but we shall at present speak only of that wherein was the prince and jeweller.

The prince to save his guides trouble, bid them land the jeweller at his house, naming the place. The guide, by this direction, stopped just before the caliph's palace, which put both him and the jeweller into a mortal fright, though he durst not shew it: although they had heard the commander's orders to his men, they could not help imagining they were to be delivered up to the guard, to be brought before the caliph next morning.

This, nevertheless, was not the intention of the guides; for after they had landed them, they, by their master's command, recommended them to an officer of the caliph's guard, who assigned them two soldiers conduct them by land to the prince's house, which was at some distance from the river. They arrived there, but so tired and weary that they could hardly move.

The prince being come home, with the fatigue of his journey and this misadventure to himself and Schemselnihar, which, deprived him of all hope of ever seeing her more, fell into a swoon on his sofa. While the greatest part of his servants were endeavouring to recover him, the rest gathered about

the jeweller, and begged him to tell them what had happened to the prince their lord, whose absence had occasioned them such inexpressible uneasiness.

Here Scheherazade stopped, because the day began to appear but next night resumed her discourse to the sultan in the following manner :—

THE TWO HUNDRED AND FIFTH NIGHT.

Sir, I told your majesty last night, that whilst the greatest part of the prince's domestics were endeavouring to recover him from his swoon, others of them were got about the jeweller desiring to know what had happened to their lord. The jeweller, who took care to discover nothing to them that was not proper for them to know, told them it was an extraordinary case, but that it was not a time to relate it, and that they would do better to go and assist the prince. By good fortune the prince came to himself that moment, and those that had but just before required his history with so much earnestness, began to keep a respectful distance, and pay that respect which was due from them.

Although the prince had in some measure recovered his senses, he continued so weak, that he could not open his mouth to speak. He answered only by signs, even to his nearest relations, when they spoke to him. He remained in the same condition till next morning, when the jeweller came to take leave of him. His answer was only with a wink, and holding forth his right hand ; but when he saw he was laden with a bundle of plate which the thieves had returned to him, he made a sign to his servants that they should take it and carry it to his house.

The jeweller had been expected with great impatience by his family the day he went forth with a man who came to ask for him, and whom he did not know ; but now he was quite given over, and it was no longer doubted but some disaster had befallen him. His wife, children, and servants were in the greatest alarm, and were lamenting him. When he arrived, their joy was very great ; yet they were troubled to see that he was so much altered in the short interval, that he was hardly to be known. This was occasioned by the great fatigue of the preceding day, and the fears he had undergone all night, which would not let him sleep. Finding himself much disordered, he continued at home two days, and would admit only one of his intimate friends to visit him.

The third day, finding himself something better, he thought he might recover strength by going abroad to take the air ; and therefore went to the shop of a rich merchant his acquaintance, with whom he continued long in discourse. As he was rising to take leave of his friends and go home, he observed a woman making a sign to him whom he presently knew to be the con-

fidant of Schemselnihar. Between fear and joy, he made what haste he could away, without looking at her; but she followed him, as he feared she would the place they were in being by no means proper to hold a conversation. As he walked a little faster than ordinary, she not being able to overtake him every now and then she called out to him to stay.

He heard her; but after what had happened, he did not think fit to speak to her in public, for fear of giving cause to suspect that he was connected with Schemselnihar. It was known to everybody in Bagdad that this woman belonged to her, and executed all her little commissions. He continued the same pace, and at length came to a mosque, where he knew but few people came. He entered it, and followed him, and they had a long conversation together, without any body overhearing them.

Both the jeweller and confidant expressed mutual joy at seeing each other, after the strange adventure of the robbers, and their reciprocal apprehension for each other, without regarding their own particular persons.

The jeweller wished her to relate to him how she escaped with the two slaves, and what she knew of Schemselnihar from the time he lost sight of her; but so great was her eagerness to know what had happened to him from the time of their unexpected separation, that he found himself obliged to satisfy her. "Having given you the detail you desired," said he, "oblige me in your turn," which she did in the following manner:—

When I first saw the robbers, said she, I hastily imagined that they were soldiers of the caliph's guard, and that the caliph being informed of Schemselnihar's going out, had sent them to take away her life, the life of the prince, and of us all. Under this impression I immediately got up to the leads of your house, when the thieves entered the chamber where the prince and Schemselnihar were, and I was soon after followed by that lady's two slaves. From leads to leads, we came at last to a house of very honest people, who received us with much civility and with whom we lodged that night.

Next morning after thanking the master of the house for our good usage, we returned to Schemselnihar's palace, where we entered in great disorder and distress, because we could not learn the fate of the two unfortunate lovers. The other women of Schemselnihar were astonished to see me return without their lady. We told them we had left her at the house of one of her female friends, and that she would send for us when she had a mind to come home; with which excuse they seemed well satisfied.

For my part, I spent the day in great uneasiness, and when night came, opening a small private gate, I espied a little boat on the canal which seemed driven by the stream. I called

to the waterman and desired him to row up each side of the river, and look if he could see a lady; if he found her, to bring her along with him. The two slaves and I waited impatiently for his return, and at length about midnight, we saw the boat coming down with two men in it and a woman lying along in the stern. When the boat was come up, the two men helped the woman to rise, and then it was I knew her to be Schemselnihar. I cannot express my joy at seeing her.

Here Scheherazade ended her discourse for this night, intending to take it up again the night following, when she told the sultan—

THE TWO HUNDRED AND SIXTH NIGHT

Sir, we yesterday left Schemselnihar's confidant in the mosque, telling the jeweller what had happened from the time of their separation, and all the circumstances of Schemselnihar's return to her hotel. She proceeded thus:—

I gave, said she, my hand to Schemselnihar to help her out of the boat; she had great need of my assistance, for she could hardly stand. When she was landed, she whispered to me in a tone expressive of her affliction, and bid me go and take a purse of a thousand pieces of gold and give to the two soldiers that had accompanied her. I committed her to the two slaves to support her, and having ordered the two soldiers to wait for me a moment, I took the purse and returned instantly: I gave it to the soldiers, and having paid the waterman, shut the door.

I then followed my lady, and overtook her before she was got up to her chamber. We immediately undressed her, and put her to bed, where she had not long been before she seemed ready to give up the ghost all the rest of the night. The day following, her other women expressed a great desire to see her; but I told them she had been greatly fatigued, and wanted rest to restore her strength. The other two women and I gave her all the assistance in our power, and that she could expect from our attention. She persisted in taking nothing that we offered her: and we should have despaired of her life, if I had not at last perceived that the wine which we gave her every now and then had a sensible effect in restoring her strength. By importunity we overcame her obstinacy, and at length prevailed with her to eat.

When she came to the use of her speech, for she had hitherto only wept, groaned, and sighed, I begged of her to tell me how she had escaped out of the hands of the robbers. "Why would you require of me," said she, with a profound sigh, "to renew my grief? Would to God the robbers had taken away my life, rather than preserved it; my misfortunes would then have had an end, whereas I live but to increase my sufferings."

"Madam," replied I, "I beg you would not refuse me this favour. You cannot but know that the wretched feel a consolation in relating their greatest misfortunes; what I ask would alleviate yours, if you will have the goodness to gratify me."

"Hear then," said she, "the most afflicting adventure that could possibly have happened to one so deeply in love as myself, who considered myself as at the utmost point of my wishes. You must know, when I first saw the robbers enter, sword in hand, I considered it as the last moment of our lives; but death was not an object of regret, since I thought I was to die with the prince of Persia. However, instead of murdering us, as I expected, two of the robbers were ordered to take care of us, whilst their companions were busied in packing up the goods they found in the house. When they had done and got their bundles upon their backs, they went out and carried us along with them.

"As we went along, one of those that had charge of us demanded of me who I was. I answered I was a dancer. He put the same question to the prince, who replied, he was a citizen.

"When we were come to the place whither they were going, a new alarm seized us. They gathered about us, and after having considered my dress, and the rich jewels I was adorned with, they seemed to doubt that I disguised my quality. Dancers, said they, do not use to be dressed as you are. Tell us truly who you are.

"When they saw I answered nothing, they asked the prince once more who he was, for they told him they plainly perceived he was not the person he pretended to be. He did not satisfy them much more than I had done: he only told them he came to see the jeweller, naming him who was the owner of that house where they found them. I know this jeweller, replied one of the rogues, who seemed to have some authority over the rest: I have some obligations to him, which he knows nothing of, and I take upon me to bring him hither to-morrow morning, from another house he has: but you must not expect, continued he, to be released till he comes and tell us who you are: in the meantime, I promise you there shall be no injury offered to you.

"The jeweller was brought next morning, who, thinking to oblige us, as he really did, declared to the robbers the whole truth. They immediately came and asked my pardon, and I believe did the like to the prince, who was shut up in another room. They protested to me they would not have broken open the house where we were, had they known it was the jeweller's. They soon after took us, (the prince, the jeweller, and myself) carried us to the river side, put us aboard the boat, and rowed us across the water: but we were no sooner landed, than a party of horse patrol came up to us.

state of health from that time till she recovered, and how she had sent her confidant to him to inquire after his welfare.

To all this the prince replied only by sighs and tears : he made an effort to get up, and calling his servants, went himself to his wardrobe, and having caused several bundles of rich furniture and plate to be packed up, he ordered them to be carried to the jeweller's house.

The jeweller would fain have declined this kind offer : but although he represented that Schemselnihar had already made him more than sufficient amends for what he had lost, the prince would be obeyed. The jeweller was therefore obliged to make all possible acknowledgment, and protested how much he was confounded at his highness's liberality. He would then have taken his leave, but the prince desired him to stay, and so they passed good part of the night in talking together.

Next morning the jeweller waited again on the prince, who made him sit down by him. "You know," said he, "there is an end proposed in all things : the end the lover propose is, to enjoy the beloved object in spite of all opposition. If once he loses that hope, he must not think to live. Such is my hard case, for when I had been twice at the very point of fulfilling my desires, I was on a sudden torn from her I loved in the most cruel manner imaginable. It remains for me only to think of death, and I had sought it, but that our holy religion forbids suicide ; but I need not anticipate it, I need not wait long." Here he stopped, and vented his passion in groans, sighs, sobs, and tears, which flowed plentifully.

The jeweller, who knew no better way of diverting him from his despair than by bringing Schemselnihar into his mind, and giving him some shadow of hope, told him he feared the confidant might be come from her lady, and therefore it would not be proper to stay any longer from home. "I will let you go," said the prince, "but conjure you that if you see her, you recommend to her to assure Schemselnihar, that if I die, as I expect to do shortly, I shall love her to the last moment, even in the grave."

The jeweller returned home, and waited in expectation of seeing the confidant, who came some hours after, but all in tears, and in great affliction. The jeweller, alarmed, asked her what was the matter. She answered that Schemselnihar, the prince, herself, and he, were all ruined. Hear the sad news, said she, as it was told me just upon my entering the palace after I had left you :—

Shemselnihar had for some fault chastised one of the slaves you saw with her when you met in your other house : the slave, enraged at the ill-treatment, ran presently away, and finding the gate open, went forth ; so that we have just reason to believe, she has discovered all to an eunuch of the guard, who gave her protection.

But this is not all; the other slave her companion is fled too, and hastaken refuge in the caliph's palace; so that we may well fear she has borne her part in this discovery: for just as I came away, the caliph had sent twenty of his eunuchs for Schemselnihar, and they carried her to the palace. I just found means to come and tell you this. I know not what has passed, yet I fear no good; but, above all, I recommend it to you as a secret.

The day which began here to shew its light, obliged Scheherazade to stop; but she continued the same story the night following:—

THE TWO HUNDRED AND EIGHTH NIGHT.

Sir, said she, the confidant added to what she had said before to the jeweller, that it was proper he should go immediately and acquaint the prince with the whole affair, that he might be prepared for every event, and keep faithful to the common cause. She went away in haste, without staying for any answer.

What answer could the jeweller have made in the condition he was in? He stood motionless as if thunderstruck. He found, however, that there was no time to be lost, and immediately went to give the prince an account. He addressed himself to him with an air that sufficiently shewed the bad news he brought him. "Prince," said he, "arm yourself with courage and patience, and prepare to receive the most terrible shock that ever you had to encounter."

"Tell me in a few words," said the prince, "what is the matter, without keeping me in suspense: I am prepared to die, if necessary."

Then the jeweller told him all that he had learnt from the confidant. "You see," continued he, "your destruction is inevitable. Up, rise, save yourself by flight, for the time is precious. You, of all men, must not expose yourself to the anger of the caliph, and should much less confess anything in the midst of torments."

At these words, the prince was almost ready to expire through grief, affliction, and fear; however, he recovered himself and asked the jeweller what resolution he would advise him to take in this conjuncture, every moment of which was to be made use of. The jeweller told him, he thought nothing remained, but that he should immediately take horse, and haste away towards Anbar,* that he might get thither before day. "Take what servants and swift horses you think necessary," continued he, "and suffer me to escape with you."

The prince seeing nothing more to be done, immediately gave orders to prepare such an equipage as would be least troublesome; took money and jewels, and having taken leave of

* A city on the Tigris, twenty leagues below Bagdad.

his mother, he departed with the jeweller and such servants as he had chosen.

They travelled all that day and the night following, without stopping; till at length, about two or three hours before daybreak, both their horses and themselves being spent with so long a journey, they stopped to rest themselves.

They had hardly sat down before they found themselves surrounded and assaulted by a great band of robbers. They defended their lives for some time courageously; but at length the prince's servants being all killed, both he and the jeweller were obliged to yield at discretion. The robbers, however, spared their lives; but after they had seized on the horses and baggage, they took away their clothes and left them naked on the spot.

When the thieves were gone from them, the prince said to the jeweller, "What think you of our adventure and condition. Had I not better have tarried in Bagdad, and awaited my death?" "Prince," replied the jeweller, "it is the decree of Heaven that we should thus suffer. It has pleased God to add affliction to affliction, and we must not murmur at it, but receive his chastisements with submission. Let us stay no longer here, but seek for some retreat where we may perhaps be relieved."

"Let me die," said the prince; "for what signifies it whether I die here or elsewhere? Perhaps while we are talking, Schemselnihar is no more: and why should I endeavour to live after she is dead?" The jeweller, by his entreaty, at length prevailed on him; and they had not gone far before they came to a mosque, which was open; they entered it, and passed there the remainder of the night.

At daydreak a man came into the mosque. When he had ended his prayer, as he turned about to go away, he perceived the prince and jeweller, who were sitting in a corner. He came up to them, and after having saluted them with a great deal of civility, said, "I perceive you are strangers."

The jeweller answered, "You are not deceived; we have been robbed to-night in coming from Bagdad, as you may see, and are retired hither for shelter, but we know not whom to apply to." "If you think fit to come along with me to my house," answered the man, "I will give you all the assistance in my power."

Upon this obliging offer, the jeweller turned to the prince, and whispered him, "This man, as you perceive, sir, does not know us; and we have reason to fear that somebody else may come who may know us. We cannot, I think, refuse his offer." "Do as you please," said the prince; "I am willing to be guided by your discretion."

The man, observing the prince and jeweller consulting together, and thinking they made some difficulty to accept his offer, asked them if they were resolved what to do. The jeweller

answered, "We are ready to follow you; all that we make a difficulty about is, that we are ashamed to appear thus naked."

Fortunately the man had it in his power to cover them sufficiently till they could get to his house: and they were no sooner got to the house, but he brought forth a very handsome suit for each of them. As he thought they must be hungry, and wish to be alone, he had several dishes brought to them by a slave; but they ate little, especially the prince, who was so dejected and dispirited, that he gave the jeweller cause to fear he would die. Their host visited them several times in the day, and in the evening, as he knew they wanted rest, he left them early; but he was no sooner in bed, than the jeweller was forced to call him again to assist at the death of the prince of Persia. He found him breathe short, and with difficulty, which gave him just reason to fear he had but few minutes to live. Coming near him, the prince said, "It is all over, and I am glad you are witness of my last words. I quit life with a great deal of satisfaction; I need not tell you the reason, for you know it already. All my concern is, that I cannot die in the arms of my dear mother, who has always loved me tenderly, and for whom I had a reciprocal affection. She will undoubtedly not be a little grieved that she could not close my eyes, and bury me with her own hands. Let her know how much I was concerned at this, and pray her in my name to have my body transported to Bagdad, that she may have an opportunity to bedew my tomb with her tears, and assist my departed soul with her prayers." He then took notice of the master of the house, and thanked him for his kindness in taking him in; and after desiring him to let his body rest with him till it should be conveyed to Bagdad, he expired.

Scheherazade had just concluded her story of the prince's death, when she perceived the daylight to appear; whereupon she left off, and resumed her discourse the next night as follows:—

THE TWO HUNDRED AND NINTH NIGHT.

Sir, said she, the day after the prince's death, the jeweller took the opportunity of a numerous caravan that was going to Bagdad, and arrived there soon after in safety. He first went home to change his clothes, and then hastened to the prince's palace, where everybody was alarmed at not seeing the prince with him. He desired them to acquaint the prince's mother that he wished to speak with her; and it was not long before he was introduced to her in a hall, with several of her women about her. "Madam," said he to her, with an air that sufficiently denoted the ill news he brought, "God preserve you, and shower down the choicest of His blessings upon you. You cannot be ignorant that He alone disposes of us at His pleasure."

The princess would not give him leave to go on, but cried out, "Alas! you bring me the news of my son's death." She and her women at the same time set up such a hideous cry as brought fresh tears into the jeweller's eyes. She tormented and grieved herself a long while, before she would suffer him to resume his story. At length she checked her sighs and groans, and begged of him to continue, without concealing from her the least circumstance of such a melancholy separation. He satisfied her, and when he had done, she farther demanded of him, if her son the prince had not given him in charge something more particular in his last moments. He assured her his last words were, that it was the greatest concern to him that he must die so far distant from his dear mother; and that the only thing he wished was, that she would be pleased to have his corpse transported to Bagdad. Accordingly, early next morning the princess set out with her women and great part of her slaves, to bring her son's body to her own palace.

When the jeweller, whom she kept with her, saw she was gone, he returned home very sad and melancholy, at the reflection that so accomplished and amiable a prince was thus cut off in the flower of his age.

As he walked towards his house, dejected and musing, he saw a woman in mourning, drowned in tears, standing before him: on lifting up his eyes, he presently knew her to be Schemselnihar's confidant. At the sight of her his tears began to flow afresh, but he said nothing to her; and going into his own house, she followed him.

They sat down; when the jeweller, beginning the conversation, asked the confidant, with a deep sigh, if she had heard of the death of the prince of Persia, and if it was on his account that she grieved. "Alas!" answered she, "what! is that charming prince then dead? He has not lived long after his dear Schemselnihar. Beauteous souls!" continued she, "in whatsoever place ye now are, ye must be happy that your loves will no more be interrupted. Your bodies were an obstacle to your wishes, but Heaven has delivered you from them; ye may now form the closest union."

"The jeweller, who had heard nothing of Schemselnihar's death, and had not observed the confidant was in mourning, suffered fresh grief at hearing this news. "Is Schemselnihar then dead?" cried he. "She is dead," replied the confidant, weeping afresh; "and it is for her I wear these weeds. The circumstances of her death were extraordinary," continued she, "and deserve to be known to you; but before I give you an account of them, I beg you to let me know those of the prince of Persia, whom, with my dearest friend and mistress, I shall lament as long as I live."

The jeweller then gave the confidant that satisfaction she desired; and after he had told her all, even to the departure of

the prince's mother to bring her son's body to Bagdad, she began and said, You have not forgot that I told you the caliph had sent for Schemselnihar to his palace: and it is true, as we had all the reason in the world to believe, he had been informed of the amour betwixt her and the prince by the two slaves, whom he had examined apart. You will imagine, he would be exceedingly enraged at Schemselnihar, and express great tokens of jealousy and revenge against the prince: but this was by no means the case. He pitied Schemselnihar, and in some measure blamed himself for what had happened, in giving her so much freedom to walk about the city without being attended by his eunuchs. This is the only conclusion that could be drawn from his extraordinary behaviour towards her, as you will hear.

He received her with an open countenance; and when he observed that the melancholy which oppressed her did not lessen her beauty, (for she appeared thus before him without surprise or fear,) with a goodness worthy himself, he said, "Schemselnihar, I cannot bear your appearing before me thus with an air which gives me infinite pain. You must needs be sensible how much I have always loved you, and be convinced of the sincerity of my passion by the continued demonstrations I have given you of it: I can never change my mind, for I love you more than ever. You have enemies, Schemselnihar," proceeded he, "and those enemies have insinuated things against your conduct; but all they have said against you has not made the least impression upon me. Shake off then this melancholy, and prepare to entertain me with some diverting and amusing conversation this night after your accustomed manner." He said many other obliging things to her, and then desired her to step into a magnificent apartment near his own, and wait for him.

The afflicted Schemselnihar was very sensible of the kindness the caliph had for her; but the more she thought herself obliged to him, the more she was concerned that she was so far removed, perhaps for ever, from her prince, without whom she could not live.

This interview between the caliph and Schemselnihar, continued the confidant, was whilst I was come to speak with you, and I learned the particulars of it from my companions who were present. But I had no sooner left you, proceeded she, than I went to my dear mistress again, and was eye-witness to what happened in the evening. I found her in the apartment I told you of; and as she thought I came from you, she came up to me, and, whispering me in the ear, said "I am much obliged to you for the service you have done me, but feel it will be the last." She said no more; but I was not in a place proper to offer any-thing to comfort her.

The caliph was introduced at night with the sound of instruments, which her women played upon, and the collation

was immediately served up. He took his mistress by the hand, and made her sit down with him on the sofa. She put such a force upon herself to please him, that she expired a few minutes after. In short, she was hardly set down, but she fell backwards: the caliph believed she had only fainted, and so we all thought; but she never recovered, and in this manner we lost her.

The caliph did her the honour to weep over her, not being able to refrain from tears; and before he left the room, ordered all the musical instruments to be broken, which was immediately executed. I stayed with her corpse all night, and next morning washed and dressed her for her funeral, bathing her with my tears. The caliph had her interred next morning in a magnificent tomb he had erected for her in her lifetime, in a place she had desired to be buried in. "Now, since you tell me," said she, "the prince of Persia's body is to brought to Bagdad, I will use my best endeavours that he shall be interred in the same tomb."

The jeweller was much surprised at this resolution of the confidant, and said, "Certainly you do not consider that the caliph will never suffer this." "You think the thing impossible," replied she; "it is not: you will alter your opinion when I tell you that the caliph has given liberty to all her slaves, with a pension to each for their maintenance, and has committed to me the care and keeping of my mistress's tomb, and allotted me an annual income for that purpose, and for my maintenance. Besides, the caliph, who was not ignorant of the amour between Schemselnihar and the prince, as I have already told you, without being offended at it, will not be sorry if after her death he be buried with her." To all this the jeweller had not a word to say, yet earnestly entreated the confidant to conduct him to her mistress's tomb, that he might say his prayers over her. When he came in sight of it, he was not a little surprised to find a vast concourse of people of both sexes, that were come thither from all parts of Bagdad. As he could not come near the tomb, he said his prayers at a distance; and then going to the confidant, who was waiting hard by, he said to her, "Now I am so far from thinking that what you properly proposed cannot be put in execution, that you and I need only publish abroad what we know of the amour of this unfortunate couple, and how the prince died much about the same time with his mistress. Before his corpse arrives, all Bagdad will concur to desire that two such faithful lovers should not be separated when dead, whom nothing could divide in affection whilst they lived." As he said, so it came to pass; for as soon as it came to be known that the corpse was within a day's journey of the city, an infinite number of people went out to meet it above twenty miles off, and afterwards walked before it till it came to the city gate; where the confidant, waiting for that purpose, presented herself before the prince's mother, and begged of her, in the name of the whole city, who earnestly desired it that she would be pleased to

consent that the bodies of the two lovers, who had but one heart whilst they lived, from the time their mutual passion commenced, might be buried in the same tomb now they were dead. The princess immediately consented; and the corpse of the prince, instead of being deposited in his own burying-place, was laid by Schemselnihar's side, after it had been carried along in procession at the head of an infinite number of people of all ranks. From that time all the inhabitants of Bagdad, and even strangers from all parts of the world where the Mahommedan religion prevails, cease not to hold in the highest veneration that tomb, and paid their devotion at it.

This sir, said Scheherazade, who now perceived the day approach, is what I had to relate to your majesty concerning the amour of the fair Schemselnihar, mistress of the caliph Haroum Alraschid, and the amiable Ali Ebn Becar, prince of Persia.

When Dinarzade observed her sister, the sultaness, had done speaking, she thanked her in the most obliging manner for the pleasure she had received from so interesting a story." "If the sultan but will be pleased to let me live till to-morrow, said Scheherazade, "I will relate that of Prince Camaralzaman,* which you will find yet more agreeable."

Here she stopped; and the sultan, who could not resolve to put her to death, deferred hearing it till the following night.

THE TWO HUNDRED AND TENTH NIGHT.

NEXT day before it was light, and as soon as she had been awaked by her sister, Scheherazade related to the sultan of the Indies the story of Camaralzaman, as she had promised.

THE STORY OF THE AMOURS OF CAMARALZAMAN, PRINCE OF THE ISLES OF THE CHILDREN OF KHALEDAN, AND OF BADOURA, PRINCESS OF CHINA.

SIR, said she, about twenty days' sail on the coast of Persia, there are islands in the main ocean called the Islands of the Children of Khaledan. These islands are divided into four great provinces, which have all of them very flourishing and populous cities, forming together a powerful kingdom. It was formerly governed by a king named Schahzaman,† who had four lawful wives, all daughters of kings, and sixty concubines.

Schahzaman thought himself the most happy monarch of the world, on account of his peaceful and prosperous reign. One thing only disturbed his happiness; which was, that he was advanced in years, and had no children, though he had so many wives. He knew not to what to attribute this barrenness; and what increased his affliction was, that he was likely to leave his

* This word signifies in Arabic, the Moon of the Time, or the Moon of the Age.

† That is to say in Persian, King of the Time, or King of the Age.

kingdom without a successor. He dissembled his discontent a long while; and this dissimulation only heightened his uneasiness. At length he broke silence; and one day, after he had complained bitterly of his misfortunes to his grand vizier, he asked him if he knew any remedy for it.

That wise minister replied, "If what your majesty requires of me had depended on the ordinary rules of human wisdom, you had soon had an answer to your satisfaction; but my experience and knowledge fall far short of your question. The Divine Power alone, who, in the midst of our prosperities, which often tempt us to forget Him, is pleased to mortify us in some instance, that we may address our thoughts to Him, acknowledge His omnipotence, and ask of Him what we can expect from Him alone. Your majesty has subjects," proceeded he, "who make a profession of honouring and serving God, and suffering great hardships for His sake; to them I would advise you to have recourse, and engage them, by alms, to join their prayers with yours: it may be, some one among them may be so pure and pleasing to God as to obtain a hearing for your prayers.

King Schahzaman approved this advice, and thanked his vizier for it. He immediately caused rich alms to be given to every community of these holy men in his dominion; and having sent for the superiors, and treated them with a frugal feast, declared to them his intention, and desired them to acquaint their devout men with it.

The King obtained of Heaven what he requested; for in nine months' time he had a son by one of his wives. To express his gratitude to Heaven, he sent new alms to the communities of devout Mussulmen, and the prince's birthday was celebrated not only in his capital, but througout his dominions, for a whole week. The prince was brought to him as soon as born, and he found him so beautiful, that he gave him the name of *Camaralzaman*, or *Moon of the Age*.

He was brought up with all imaginable care; and when he came to a proper age, his father appointed him an experienced governor and able preceptors. These persons, distinguished by their capacity, found in him a ready wit, capable of receiving all the instructions that were proper to be given him, as well in relation to morals as other knowledge which a prince ought to possess. As he grew up, he learned all his exercises, and acquitted himself with that grace and wonderful address, as charmed all that saw him, and particularly the sultan his father.

Having attained the age of fifteen years, the sultan, who loved him so tenderly, and gave him every day new marks of his affection, had thoughts of giving him a still greater, by resigning his throne to him, and acquainted his grand vizier with his intentions. "I fear," said he, "lest my son should lose in the inactivity of youth those advantages which nature and my education have given him: therefore, since I am advanced in age

and ought to think of retirement, I have thoughts of resigning the government to him, and passing the remainder of my days in the satisfaction of seeing him reign. I have undergone the fatigue of a crown a long while, and think it is now proper for me to retire."

The grand vazier declined offering all the reasons he could have alleged to dissuade the sultan from such a proceeding; on the contrary, he agreed with him in opinion. "Sir," replied he, "the prince is yet but young: and it would not be, in my humble opinion, advisable to burthen him with the weight of a crown so soon. Your majesty fears, with great reason, his youth may be corrupted in indolence; but to remedy that, do not you think it would be proper to marry him? Marriage forms attachment, and prevents dissipation. Your majesty might then admit him of your council, where he would learn by degrees the art of reigning; and so be qualified to receive your authority, whenever, by your own experience, you shall think him qualified.

Schahzaman found this advice of his Prime minister's highly reasonable; therefore summoned the prince to appear before him at the same time that he dismissed the grand vizier.

The prince, who had been accustomed to see his father only at certain times, without being sent for, was a little startled at this summons; when, therefore, he came before him, he saluted him with great respect, and stood with his eyes fixed on the ground.

The sultan perceiving his constraint, said to him in a mild way, "Do you know, son, for what reason I have sent for you?" The prince modestly replied, "God alone knows the heart: I shall hear it from your majesty with pleasure." "I sent for you," said the sultan, "to inform you I have an intention of providing a proper marriage for you: what do you think of it?"

Prince Camaralzaman heard this with great uneasiness; it so surprised him, that he paused and knew not what answer to make. After a few moments' silence, he replied, "Sir, I beseech you to pardon me, if I seem surprised at the declaration you have made to me. I did not expect such proposals to one so young as I am; and I know not whether I could ever prevail on myself to marry, on account of the trouble incident to a married life, and the many treacheries of women, which I have read of. I may not be always of the same mind; yet I perceive it requires time to determine on what your majesty requires of me."

Scheherazade would have gone on; but finding the sultan beginning to rise, it being day, she desisted, and reserved what she had to say for the night following; when she resumed her story, and said:—

THE TWO HUNDRED AND ELEVENTH NIGHT.

SIR, prince Camaralzaman's answer extremely afflicted his father. He was not a little grieved to see what an aversion he had to marriage; yet would not charge him with disobedience, nor exert his paternal authority. He contented himself with telling him he would not force his inclinations, but give him time to consider of the proposal, and reflect, that a prince like him, destined to govern a great kingdom, ought to take some care to leave a successor; and that, in giving himself that satisfaction, he communicated it to his father, who would be glad to see himself revive in his son and his issue.

Schahzaman said no more to the prince: he admitted him into his council, and gave him every reason to be satisfied. At the end of the year, he took him aside, and said to him, "My son, have you thoroughly considered of what I proposed to you about marrying, last year? Will you still refuse me that pleasure I expect from your obedience, and suffer me to die without giving me that satisfaction?"

The prince seemed less disconcerted than before, and was not long answering his father to this effect: "Sir, I have not neglected to consider of your proposal; but, after the maturest reflection, find myself more confirmed in my resolution to continue as I am, without engaging in marriage. In short, the infinite mischief I have read in histories caused in the world by women, and the continual mischiefs I still hear done by them, are powerful motives for me to have nothing to do with them; so that I hope your majesty will pardon me if I presume to tell you it will be in vain to solicit me any further about marriage." He stopped here, and went out without staying to hear what the sultan would answer.

Any monarch but Schahzaman would have been very angry at such freedom in a son, and would have made him repent it; but he loved him, and preferred gentle methods before he proceeded to compulsion. He communicated this new cause of discontent to his prime minister. "I have followed your advice," said he, "but Camaralzaman is further than ever from complying with my desires. He delivered his resolution in such free terms that it required all my reason and moderation to keep my temper. Fathers who so earnestly desire children as I did this son, are fools, who seek to deprive themselves of that rest which it is in their own power to enjoy without control. Tell me, I beseech you, how I shall reclaim a disposition so rebellious to my will?"

"Sir," answered the grand vizier, "patience brings many things about that before seemed impracticable; but it may be this affair is of a nature not likely to succeed that way. Your majesty will have no cause to reproach yourself for precipitation, if you would give the prince another year to consider of the

matter. If in this interval he return to his duty, you will have the greater satisfaction, as you will have employed only paternal love to induce him; and if he still continue averse to your proposal when this is expired, your majesty may propose it to him in full council, that it is highly necessary for the good of the state that he should marry; and it is not likely he will refuse to comply with you before so grave an assembly, which you honour with your presence."

The sultan, who so passionately desired to see his son married, thought this long delay an age; however, though with much difficulty, he yielded to his grand vizier's reasons, which he could not disapprove.

Daylight, which began to appear, imposed silence on Scheherazade: she renewed her story the night following, and said to the sultan Schahriar:—

THE TWO HUNDRED AND TWELFTH NIGHT.

Sir, after the grand vizier was gone, sultan Schahzaman went to the apartment of the mother of prince Camaralzaman, to whom he had often expressed his desire to see the prince married. When he had told her, with grief, how his son had refused to comply with his wishes a second time, and the indulgence which, by the advice of his grand vizier, he was inclined to shew him, he said, "Madam, I know he has more confidence in, and will hearken more to you than me; therefore I desire you would take an opportunity to talk to him seriously about it, and convince him, that if he pers sts in his obstinacy, he will oblige me to have recourse to extremities which I should be sorry for, and which may give him cause to repent having disobeyed me."

Fatima, for so was the lady called, acquainted the prince the first time she saw him, that she had been informed of his second refusal to marry, and how much chagrin he had occasioned his father on that account. "Madam," said the prince, "I beseech you not to renew my grief upon that head. I fear, in my present uneasiness, something may escape me which may not altogether correspond with the respect I owe you." Fatima knew by this answer that this was not a proper time to speak to him, and therefore deferred what she had to say to another opportunity.

Some considerable time after, Fatima thought she had found a more favourable opportunity, which gave her hopes of being heard upon that subject. "Son," said she, "I beg of you, if it be not disagreeable, to tell me what reason you have for your so great aversion to marriage? If it be only the wickedness of some women, nothing can be more unreasonable and weak. I will not undertake the defence of those that are bad; there are a great number of them undoubtedly; but it would be the height of injustice to condemn all the sex for their sakes. Alas! my

son, you have in your books met with many bad women, who have occasioned great mischief, and I will not excuse them; but you do not consider how many monarchs, sultans, and other princes there have been in the world, whose tyrannies, barbarities, and cruelties astonished those that read of them, as well as myself. Now, for one wicked woman, you will meet with a thousand tyrants and barbarians; and what torment do you think a good woman must undergo, who is matched with any of these wretches?"

"Madam," replied Camaralzaman, "I doubt not there are a great number of wise, virtuous, good, affable, and well-behaved women in the world: would to God they all resembled you! But what deters me is the doubtful choice a man is obliged to make; and oftentimes one has not the liberty of following his inclination.

"Let us suppose, then, madam," continued he, "that I had a mind to marry, as the sultan my father so earnestly desires, what wife, think you, would he be likely to provide for me? Probably a princess, whom he would demand of some neighbouring prince, and who would think it an honour done him to send him her. Handsome or ugly, she must be taken; nay, suppose no other princess excelled her in beauty, who can be certain that her temper would be good; that she would be affable, complaisant, easy, obliging, and the like? That her conversation would generally turn on solid subjects, and not on dress, fashions, ornaments, and a thousand such fooleries which would disgust any man of sense? In a word, that she would not be haughty, proud, arrogant, impertinent, scornful, and waste an estate in frivolous expenses, such as gay clothes, jewels, toys, and foolish, mistaken magnificence.

"You see, madam," continued he, "by one single article, how many reasons a man may have to be disgusted at marriage. Let this princess be ever so perfect, accomplished, and irreproachable in her conduct, I have yet a great many more reasons not to alter my opinion and resolution."

"What, son," replied Fatima, "have you then more reasons after those you have already alleged? I do not doubt of being able to answer them, and stop your mouth with a word." "You may proceed, madam," replied the prince "and perhaps I may find a reply to your answer."

"I mean, son," said Fatima, "that it is easy for a prince who has had the misfortune to marry such a wife as you describe to get rid of her, and take care that she may not ruin the state." "Ah, madam," replied the prince, "but you do not consider what a mortification it would be to a person of so great quality, to be obliged to come to such an extremity. Would it not have been more for his honour and quiet, that he had never run such a risk?"

"But, son," said Fatima once more, "as you take the case, I apprehend you have a mind to be the last king of your race, who have reigned so long and gloriously over the Isles of the Children of Khaledan."

"Madam," replied the prince, "for myself I do not desire to survive the king, my father; and if I should die before him, it would be no great matter of wonder, since so many children have died before their parents. But it is always glorious to a race of kings, that it should end with a prince worthy to be so, as I should endeavour to make myself like my predecessors, and like the first of our race."

From that time Fatima had frequent conferences with her son the prince on the same subject; and she omitted no opportunity or argument to endeavour to root out his aversion to the fair sex; but he eluded all her reasonings by such arguments as she could not well answer, and continued in the same mind.

The year expired, and, to the great regret of the sultan, prince Camaralzaman gave not the least proof of having changed his sentiments. One day, therefore, when there was a great council held, the prime vizier, the other viziers, the principal officers of the crown, and the generals of the army being present, the sultan began to speak thus to the prince. "My son, it is now a long while since I have expressed to you my earnest desire to see you married; and I imagined you would have had more complaisance for a father, who required nothing unreasonable of you, than to oppose him so long. But after so long resistance on your part which has almost worn out my patience, I have thought fit to propose the same thing once more to you in the presence of my council, I would have you consider that you ought not to have refused this, not merely to oblige a parent; the well-being of my dominions requires it; and the assembly here present join with me to require it of you. Declare yourself, then; that, according to your answer, I may take the proper measures."

The prince answered with so little reserve, or rather with so much warmth, that the sultan, enraged to see himself thwarted by him in full council, cried out, "How, unnatural son! have you the insolence to talk thus to your father and sultan?" He ordered the guards to take him away, and carry him to an old tower that had been unoccupied for a long while, where he was shut up, with only a bed, a little furniture, some books and one slave to attend him.

Camaralzaman, thus deprived of liberty, was nevertheless pleased he had the freedom to converse with his books, and that made him look on his confinement nith indifference. In the evening he bathed and said his prayers; and after having read some chapters in the Koran, with the same tranquillity of mind as if he had been in the sultan's palace, he undressed himself and

went to bed, leaving his lamp burning by him all the while he slept.

In this tower was a well, which served in the daytime for a retreat to a certain fairy, named Maimoune, daughter of Damriat, king or head of a legion of genies. It was about midnight when Maimoune sprang lightly to the mouth of the well, to wander about the world after her wonted custom, where her curiosity led her. She was surprised to see a light in prince Camaralzaman's chamber. She entered, and without stopping at the slave who lay at the door, approached the bed, whose magnificence attracted her; but she was still more surprised at seeing anybody in it.

Prince Camaralzaman had but half covered his face with bed-clothes, which Maimoune lifted up, and perceived the finest young man she had seen in all her rambles through the world. "What beauty, or rather what prodigy of beauty," said she within herself, "must this youth appear, when the eyes, concealed by so well formed eyelids, shall be open! What crime can he have committed, that a man of his high rank can deserve to be treated thus rigorously?" for she had already heard his story and could hardly believe it.

She could not forbear admiring the prince, till, at length, having kissed him gently on both cheeks, and in the middle of the forehead, without waking him, she laid the bed-clothes in the order they were in before, and took her flight into the air. As she mounted high to the middle region, she heard a great flapping of wings, which made her fly that way; and when she approached, she knew it was a genie who made the noise, but it was one of those that are rebellious against God. As for Maimoune, she belonged to that class whom the great Solomon compelled to acknowledge him.

This genie, whose name was Danhasch, and son of Schamhourasch, knew Maimoune, and was seized with fear, being sensible how much power she had over him by her submission to the Almighty. He would fain have avoided her, but she was so near him, he must either fight or yield. He therefore broke silence first.

"Brave Maimoune," said he, in the tone of a suppliant, "swear to me in the name of the great God that you will not hurt me, and I swear also on my part not to do you any harm."

"Cursed genie," replied Maimoune, "what hurt canst thou do me? I fear thee not; but I will grant thee this favour—I will swear not to do thee any harm. Tell me then, wandering spirit, whence thou comest, what thou hast seen, and what thou hast done this night." "Fair lady," answered Danhasch, "you meet me in a good time to hear something very wonderful."

The sultaness Scheherazade could go on no further with her story, because day-light began to appear; but the night following she proceeded thus:—

THE TWO HUNDRED AND THIRTEENTH NIGHT.

THE HISTORY OF THE PRINCESS OF CHINA.

SIR, said she to the sultan, Danhasch, the genie rebellious against God, proceeded, and said to Maimoune, "Since you desire it, I will tell you. I come from the utmost limits of China, which look on the last islands of this hemisphere; but, charming Maimoune," said Danhasch, who trembled with fear at the sight of this fairy, so that he could hardly speak, "promise me at least you will forgive me, and let me go on after I have satisfied your demands."

"Go on, go on, cursed spirit," replied Maimoune; "go on, and fear nothing. Dost thou think I am as perfidious an elf as thyself, and capable of breaking the solemn oath I have made? Be sure you tell nothing but what is true, or I shall clip thy wings, and treat thee as thou deservest."

Danhasch, a little heartened at the words of Maimoune, said, "My dear lady, I will tell you nothing but what is strictly true, if you will but have the goodness to hear me. The country of China, from whence I come, is one of the largest and most powerful kingdom of earth, on which depend the utmost islands of this hemisphere, as I have already told you. The king of this country is at present Gaiour, who has an only daughter, the finest woman that ever was seen in the world, since it was a world. Neither you nor I, nor your class nor mine, nor all our respective genies, have expressions strong enough, nor eloquence sufficient, to draw any resemblance of this brilliant lady. Her hair is brown, and of so great length, that it reaches far below her feet, and so thick, that it may be fitly compared to one of those fine clusters of grapes, whose fruit is so very large, when she has fastened it in buckles on her head. Her forehead is as smooth as the best polished mirror, and admirably formed; her eyes, level with her head, are black, sparkling, and full of fire; her nose is neither too long nor too short, and her mouth small, and of a vermillion colour; her teeth are like two rows of pearls, and surpass the finest in whiteness. When she moves her tongue to speak, she utters a sweet and most agreeable voice, and expresses herself in such terms, as sufficiently indicate the vivacity of her wit. The whitest alabaster is not fairer than her neck. In a word, by this imperfect sketch, you may guess there is no beauty likely to exceed her in the world."

Any one that did not know the king, father of this incomparable princess, would be apt to imagine, from the great respect and kindness he shews her, that he was enamoured with her. Never did a lover more for the most beloved mistress than he has been seen to do for her. The most violent jealousy never suggested such measures as his care to keep her from every one but the man who is to marry her has put him upon inventing and executing; and that the retreat which he has resolved to place

her in may not seem irksome to her, he has built for her seven palaces, the most extraordinary and magnificent that ever were known.

The first palace is of rock crystal; the second of brass; the third of fine steel; the fourth of another sort of brass more valuable than the foregoing, and than steel; the fifth of touchstone; the sixth of silver; and the seventh of massy gold. He has furnished these palaces most sumptuously, each in a manner proportionable to the materials that they are built of. He has filled the gardens with parterres of grass and flowers, intermixed with pieces of water, waterworks, jets-d'eau, canals, cascades, and several great groves of trees, where the eye is lost in prospect, and where the sun never enters, and all differently arranged. King Gaiour, in a word, has shewn that his paternal love has led him to spare no expense.

Upon the fame of this incomparable princess's beauty, the most powerful neighbouring kings sent ambassadors to request her in marriage. The king of China received them all in the same obliging manner; but as he resolved not to marry his daughter without her consent, and she did not like any of the parties, the ambassadors were forced to return as they came, as to the subject of their embassy; they were perfectly satisfied with the great honours and civilities they had received.

" Sir " said the princess to the king her father, "you have an inclination to see me married, and think to oblige me by it; but where shall I find such stately palaces and delicious gardens as I have with your majesty? Through your good pleasure, I am under no constraint, and have the same honours shewn to me as are paid to yourself. These are advantages I cannot expect to find anywhere else, to whatsoever husband I should give my hand: men love ever to be masters, and I do not care to be commanded.

After divers more embassies on the same occasion, there came one from the most rich and potent king of all that had hitherto sent. This prince the king of China recommended to his daughter as a husband, urging many powerful arguments to shew how much it would be to her advantage to accept him; but she entreated her father to dispense with her accepting him for the same reasons as before. He pressed her; but, instead of complying, she lost all the respect due to the king her father: "Sir," said she, in anger, "talk to me no more of this or any other match, unless you would have me plunge this poinard in my bosom, to deliver myself from your importunities."

The king, greatly enraged, said, "Daughter, you are mad, and I must treat you as such." In a word, he had her shut up in a single apartment of one of his palaces, and allowed her only ten old women to wait upon her, and keep her company, the chief whereof had been her nurse. And that the kings, his neighbours who had sent embassies to him on this account,

might not think any more of her, he despatched envoys to them severally, to let them know how averse his daughter was to marriage; and as he did not doubt but she was really mad, he charged them to make known in every court, that if there were any physician that would undertake to come and cure her, he should, if he succeeded, have her for his pains.

"Fair Maimoune," continued Danhasch, "all that I have told you is true ; and I have not failed to go every day regularly to contemplate this incomparable beauty, to whom I would be very sorry to do the least harm, notwithstanding my natural inclination to mischief. Come and see her, I conjure you ; it would be well worth your while, when you find by your own view I am no liar. I am ready to wait on you as a guide, and you have only to command me. I doubt not but you would think yourself obliged to me for the sight of a princess unequalled for beauty.

Instead of answering Danhasch, Maimoune burst out into violent laughter, which lasted for some time; and Danhasch, not knowing what might be the occasion of it, was astonished beyond measure. When she had laughed her fill, she cried, "Good, good, very good —you would have me then believe all you have told me I thought you designed to tell me something surprising and extraordinary, and you have been talking all this while of a mad woman. Fie fie ! what would you say, cursed genie, if you had seen the beautiful prince that I am just come from seeing, and whom I love as he deserves ? I am confident you would soon give up the contest, and not pretend to compare your choice with mine."

"Agreeable Maimoune," replied Danhasch, "may I presume to ask you who is this prince you speak of ?" "Know," answerd Maimoune, "the same thing has happened to him as to your princess. The king his father would have married him against his will; but after much importunity, he frankly told him he would have nothing to do with a wife. For this reason he is at this moment imprisoned in an old tower, where I make my residence, and whence I came but just now from admiring him."

"I will not absolutely contradict you," replied Danhasch; "but my pretty lady, you must give me leave to be of opinion, till I have seen your prince, that no mortal upon earth can come up to the beauty of my princess." "Hold thy tongue, cursed spirit," replied Maimoune. 'I tell thee once more that can never be." "I will not contend with you," said Danhasch ; "but the way to be convinced whether what I say is true or false, is to accept of the proposal I made you to go and see my princess, and after that I will go with you to your prince."

"There is no need I should take so much pains," replied Maimoune; "there is another way to satisfy us both, and that is, for you to bring your princess and place her at my prince's

bed-side; by this means it will be easy for us to compare them together, and determine the dispute.

Danhasch consented to what Maimoune had proposed, and determined to set out immediately for China upon that errand. But Maimonne drew him aside, and told him she must first shew him the tower whither he was to bring the princess. They flew together to the tower; and when Maimoune had shewn it to Danhasch, she cried, "Go fetch your princess, and do it quickly, for you shall find me here: but hear me; I mean you should at least pay the wager, if my prince is more beautiful than your princess and I will pay it if your princess is more beautiful than my prince

The day beginning to appear, Scheherazade was forced to leave off; bnt she resumed her discourse the night following, and said to the sultan of the Indies:—

THE TWO HUNDRED AND FOURTEENTH NIGHT.

Sir, Danhasch left Maimoune, and flew towards China, whence he soon returned with incredible speed, bringing the fair princess along with him asleep. Maimoune received him, and introduced him into the chamber of prince Camaralzaman, where they placed the princess by the prince's side.

When the prince and princess were thus laid together, there arose a great contest between the genie and the fairy about the preference of their beauty. They were some time admiring and comparing them without speaking. At length Danhasch broke silence, and said to Maimoune, "You see, and I have already told you, my princess was handsomer than your prince; now, I hope, you are convinced of it."

"How! convinced of it!" replied Maimoune; "I am not convinced of it, and you must be blind if you cannot see that my prince has the better in the comparison. The princess is fair, I do not deny; but if you compare them together without prejudice, you will quickly see the difference."

"Though I should compare them never so often," said Danhasch, "I could never change my opinion. I saw at first sight what I see now, and time will not make me see differently; however, this shall not hinder my yielding to you, charming Maimoune, if you desire it. I would have you yield to me as a favour!" "I scorn it," said Maimoune: "I would not receive a favour at the hand of such a wicked genie. I refer the matter to an umpire, and if you will not consent, I shall win by your refusal."

Danhasch, who was ready to have shewn a different kind of complaisance for Maimoune, no sooner gave his consent, but Maimoune stamping with her foot, the earth opened, and out came a hideous, humpbacked, squinting, and lame genie, with six horns on his head, and claws on his hands and feet. As soon

as he was come out, and the earth had closed up, he, perceiving Maimoune, cast himself at her feet; and then, rising up on one knee, asked her what she would please to have with him.

"Rise, Caschcasch," said Maimoune; "I brought you hither to determine a difference between me and this cursed Danhasch. Look on that bed, and tell me, without partiality, which is the handsomest of those two that lie there asleep, the young man or the young lady."

Caschcasch looked on the prince and princess with great attention, admiration, and surprise; and after he had considered them a good while, without being able to determine which was the handsomer, he turned to Maimoune, and said, "Madam, I must confess I should deceive you, and betray myself, if I pretended to say one was a whit handsomer than the other: the more I examine them, the more it seems to me each possesses, in a sovereign degree, the beauty which is betwixt them; and one has not the least defect by which to say it yields to the other. But if there be any difference, the best way to determine it is, to awaken them one after the other, and to agree that that person who shall express most love for the other by ardour, eagerness, and passion, shall be deemed to have less beauty in some respect."

This proposal of Caschcasch's pleased equally both Maimoune and Danhasch. Maimoune then changed herself into a flea, and leaping on the prince's neck, stung him so smartly that he awoke, and put up his hand to the place; but Maimoune skipped away, and resumed her pristine form, which, like those of the two genies, was invisible, the better to observe what he would do.

In drawing back his hand, the prince chanced to let it fall on that of the princess of China. He opened his eyes, and was exceedingly surprised to find a lady lying by him, a lady of the greatest beauty. He raised his head and leaned on his elbow, the better to consider her. Her blooming youth and incomparable beauty fired him in a moment with a flame of which he had never yet been sensible, and from which he had hitherto guarded himself with the greatest attention.

Love seized on his heart in the most lively manner, insomuch that he could not help crying out, "What beauty! what charms! my heart! my soul!" In saying which, he kissed her forehead, both her cheeks and her mouth, with so little caution, that she had certainly been awaked by it, had not she slept sounder than ordinary, through the enchantment of Danhasch.

"How! my pretty lady," said the prince, "do you not awake at these testimonies of love given you by prince Camaralzaman? Who soever you are, he is not unworthy of your affection." He was going to awake her that instant, but suddenly refrained himself. "Is not this she," said he, "that the

sultan my father would have had me marry? He was in the wrong not to let me see her sooner; I should not have offended him by my disobedience and passionate language to him in public, and he would have spared himself the confusion which I have occasioned him."

The prince began to repent sincerely of the fault he had committed, and was once more upon the point of awaking the princess of China, "It may be," said he, recollecting himself, "the sultan my father has a mind to surprise me, and has sent this young lady to try if I had really that aversion to marriage which I pretended. Who knows but he has, brought her himself, and is hid behind the hangings, to discover himself, and make me ashamed of my dissimulation? This second fault would be greater than the first. At all events, I will content myself with this ring, as a remembrance of her."

He then gently drew off a fine ring which the princess had on her finger, and immediately put on one of his own in the place. After this he turned his back, and was not long before he fell into a more profound sleep than before through the enchantment of the genies.

As soon as prince Camaralzaman was in a sound sleep, Danhasch transformed himself into a flea in his turn, and went and bit the princess so rudely on the lip, that she forthwith awoke, started up, and opening her eyes, was not a little surprised to see a man lying by her side. From surprise she proceeded to admiration, and from admiration to a transport of joy, at seeing so beautiful and lovely a young man.

"What!" cried she, "is it you the king my father has designed me for husband? I am indeed most unfortunate for not knowing it before, for then I should not have made him so angry with me, nor been so long deprived of a husband, whom I cannot forbear loving with all my heart. Wake then, wake!" proceeded she, "for it does not become a husband to sleep so soundly the first night of his nuptials."

So saying, she took prince Camaralzaman by the arm, and shook him so violently, that he would have awaked, had not Maimoune increased his sleep, and augmented his enchantment. She shook him several times, and finding that he did not awake, she cried, "What is come to thee? What jealous rival, envying thy happiness and mine, has had recourse to magic to throw thee into this unsurmountable drowsiness when thou shouldst be most awake?" Then she seized his hand, and kissing it eagerly, perceived he had a ring upon his finger which she was convinced was her own, by seeing she had another on her finger instead of it. She could not comprehend how this exchange could be made; yet she did not doubt but it was a certain token of their marriage. Tired with her fruitless endeavours to awake the prince, and assured, as she thought, he could not escape her: "Since," said she, "I find it is not in my power to awake

thee, I will no longer try to disturb thy repose, but wait our next meeting." After having given him a hearty kiss on the cheek, she lay down again and soon fell asleep.

When Maimoune saw that she could now speak without fear of awaking the princess, she cried to Danhasch, "Ah, cursed genie, dost thou not now see what thy contest is come to? Art thou not now convinced how much thy princess is inferior to my prince in charms? But I pardon then thy wager. Another time believe me when I assert anything." Then turning to Caschcasch, "As for you," said she, "I thank you for your trouble, take the princess, in conjuction with Danhasch, and convey her back again to her bed, from whence he has taken her." Danhasch and Caschcasch did as they were commanded, and Maimoune retired to her well.

The day beginning to appear, imposed silence on the sultaness Scheherazade. The sultan got up, and next night she continued her story as follows:—

THE TWO HUNDRED AND FIFTEENTH NIGHT.

Sir, said the sultaness, prince Camaralzaman waking next morning, looked to see if the lady whom he had seen the night before were by him. When he found she was gone, he cried out, "I thought indeed this was a trick the king my father designed to play me. I am glad I was aware of it." Then he waked the slave, who was still asleep, and bid him come and dress him, without saying anything to him. The slave brought a basin and water, and after he had washed and said his prayers, he took a book and read some time.

After those usual exercises, he called the slave, and said to him, "come hither, and look you do not tell me a lie. How came the lady hither who lay with me to-night, and who brought her?"

"My lord," answered the slave with great astonishment, "I know not what lady your highness speaks of." "I speak," said the prince, "of her that came, or rather that was brought hither, and lay with me to-night." "My lord," replied the slave, "I swear I know of no such lady; and how should she come in without my knowledge, since I lay at the door?"

"You are a lying rascal," replied the prince, "and in the plot to vex and provoke me the more." So saying he gave him a box on the ear, which knocked him down; and after having stamped upon him for some time, at length tying the well-rope under his arms, he plunged him several times into the water. "I will drown thee, cried he, "if thou dost not tell me speedily who this lady was, and who brought her."

The slave, perplexed and half dead, said within himself, the prince must have lost his senses through grief, and I shall not

escape if I do not tell him a lie. "My lord," then, cried he, in a suppliant tone, "I beseech your highness to spare my life, and I will tell you the truth."

The prince drew the slave up, and pressed him to tell him. As soon as he was out of the well, "My lord," said he, trembling, "your highness must perceive it is impossible for me to satisfy you in my present condition; I beg you to give me leave to go and change my clothes first." "I permit you, but do it quickly," said the prince; "and be sure you conceal nothing."

The slave went out, and, having locked the door upon the prince, ran to the palace just as he was. The king was at that time in discourse with his prime vizier, to whom he had just related the grief in which he had passed the night on account of his son's disobedience and opposition to his will.

The minister endeavoured to comfort his master, by telling him, the prince himself had given him opportunity to reduce him. "Sir," said he, "your majesty need not repent of having treated your son after this sort. Have but patience to let him continue awhile in prison, and assure yourself his heat of youth will abate, and he will submit to all you require."

The grand vizier had just made an end of speaking when the slave came in, and cast himself at king Schahzaman's feet. "My lord," said he, "I am very sorry to be the messenger of ill news to your majesty, which I know must create you fresh affliction. The prince is distracted, my lord; what he talks of a lady having lain with him all night, and his treatment to me, as you may see, too plainly proves it." Then he proceeded to tell all the particulars of what prince Camaralzaman had said to him, and the violence with which he had been treated, in terms that made his story credible.

The king, who did not expect to hear anything of this afflictive kind, said to the prime minister, "This is a very melancholy turn, very different from the hopes you gave me just now: go immediately, without loss of time, see what is the matter and come and give me an account."

The grand vizier obeyed instantly; and coming into the prince's chamber, he found him sitting on his bed in good temper, and with a book in his hand, which he was reading.

After mutual salutations, the vizier sat down by him, and said, "My Lord, I wish that a slave of yours was punished for coming to frighten the king your father by news that he has brought him."

"What news is that," replied the prince, "that could give my father so great alarm? I have much greater cause to complain of that slave."

"Prince," answered the vizier, "God forbid that the news which he has told your father concerning you should be true; indeed, I myself find it to be false, by the good temper I observe you in, and which I pray God to continue." "It may be,"

replied the prince, "he did not make himself well understood; but since you are come, who ought to know something of the matter, give me leave to ask you, who was that lady that lay with me last night?"

The grand vizier was thunderstruck at this question; however, he recovered himself and said, "My lord, be not surprised at my astonishment at your question. Is it possible, that a lady, or any other person in the world, should penetrate by night into this place, without entering at the door, and walking over the body of your slave? I beseech you recollect yourself, and you will find it is only a dream which has made this impression on you."

"I give no ear to what you say," said the prince, raising his voice; "I must know of you absolutely what is become of the lady: and if you scruple to obey me, I am in a place where I shall soon be able to force you to obey me."

At these stern words the grand vizier began to be under greater confusion than before, and was thinking how to extricate himself. He endeavoured to pacify the prince by good words, and begged of him, in the most humble and guarded manner, to tell him if he had seen this lady.

"Yes, yes," answered the prince, "I have seen her, and am very well satisfied you sent her to tempt me. She played the part you had given her admirably well, for I could not get a word out of her. She pretended to be asleep, but I was no sooner got into a slumber, than she arose and left me. You know all this: for I doubt not she has been to make her report to you."

"My lord," replied the vizier, "I swear to you nothing of this has been acted, which you seem to reproach me with; neither your father nor I have sent this lady you speak of; permit me therefore to remind your highness once more, you have only seen this lady in a dream."

"Do you come to affront and contradict me," said the prince, in a great rage, "and to tell me to my face, that what I have told you is a dream?" At the same time he took him by the beard, and loaded him with blows, as long as he could stand.

The poor grand vizier endured with respectful patience all the violence of his lord's indignation, and could not help saying within himself, "Now am I in as bad a condition as the slave, and shall think myself happy, if I can, like him, escape from further danger." In the midst of repeated blows he cried out for a moment's audience, which the prince, after he had nearly tired himself with beating him, consented to give him.

"I own, my prince," said the grand vizier, dissembling, "there is something in what your highness suspects; but you cannot be ignorant of the necessity a minister is under to obey his royal master's orders: yet, if you will but be pleased to set me at liberty, I will go and tell him anything on your part that

you shall think fit to command me." "Go then," said the prince, "and tell him from me, if he pleases, I will marry the lady he sent me, or rather that was brought to me last night. Do this quickly, and bring me a speedy answer." The grand vizier made a profound reverence, and went away, not thinking himself altogether safe till he had got out of the tower, and shut the door upon the prince.

He came and presented himself before king Schahzaman, with a countenance that sufficiently shewed he had been ill used, and which the king could not behold without concern. "Well," said the king, "in what condition did you find my son?" "Sir," answered the vizier, "what the slave reported to your majesty is but too true." He then began to relate his interview with Camaralzaman, how he flew into a passion upon his endeavouring to persuade him it was impossible the lady he spoke of should have got in to him; the ill treatment he had received from him; how he had used him, and by what means he made his escape.

Schahzaman, so much the more concerned as he loved the prince with excessive tenderness, resolved to find out the truth of this matter, and therefore proposed himself to go and see his son in the tower, accompained with the grand vizier.

Here the sultaness stopped, perceiving the day began to appear; yet went on the night following with the same story, telling the sultan:—

THE TWO HUNDRED AND SIXTEENTH NIGHT.

Sir, prince Camaralzaman received the king his father, in the tower where he was confined, with great respect. The King sat down, and after he had made his son the prince sit down by him, put several questions to him which he answered with great good sense. The king every now and then looked on the grand vizier, as intimating he did not find his son had lost his wits, but rather thought he had lost his.

The king at length spoke of the lady to the prince. "My son," said he, "I desire you to tell me what lady it was that lay with you the other night, as I have been told."

"Sir," answered Camaralzaman, "I beg your majesty not to give me more vexation on that head, but rather to oblige me by letting me have her in marriage: whatever aversion I may hitherto have discovered for women, this young lady has charmed me to that degree, that I cannot help confessing my weakness. I am ready to receive her at your majesty's hands, with the deepest gratitude."

King Schahzaman was surprised at this answer of the prince, so remote, as he thought, from the good sense he had shewn before. "My son," said he, to him, "you fill me with the greatest astonishment imaginable by what you now say to

me; I swear to you by my crown, that is to devolve upon you after me, I know not one word of the lady you mention; and if any such has come to you, it was altogether without my knowledge or privity. But how could she get into this tower without my consent? For whatever my grand vizier told you, it was only to appease you: it must therefore be a mere dream; and I beg of you not to believe otherwise, but recover your senses."

"Sir," replied the prince, "I should be for ever unworthy of your majesty's favour, if I did not give entire credit to what you are pleased to say; but I humbly beseech you at the same time to give a patient hearing to what I shall say to you, and then to judge whether what I have the honour to tell you be a dream or not."

Then prince Camaralzaman related to the king his father after what manner he had been awaked, exaggerating the beauty and charms of the lady he found by his side, the instantaneous love he conceived for her, and the pains he took to awaken her without effect. He did not conceal what had obliged him to awake and fall asleep again after he had made the exchange of his ring with that of the lady: shewing the king the ring, he added, "Sir, your majesty must needs know my ring very well, you have seen it so often. After this I hope you will be convinced that I have not lost my senses, as you have been almost made to believe."

King Schahzaman was so perfectly convinced of the truth of what his son had been telling him, that he had not a word to say, remaining astonished for some time, and not being able to utter a syllable.

The prince took advantage of this opportunity, and said further, "Sir, the passion I have conceived for this charming lady, whose precious image I bear continually in my mind, is so very great that I cannot resist it. I entreat you therefore to have compassion on me, and procure me the happiness of enjoying her."

"Son," replied the king, "after what I have just heard, and what I see by the ring on your finger, I cannot doubt but that your passion is real, and that you have seen this lady, who is the object of it. Would to God I knew who she was, and I would make you happy from this moment, and I should be the happiest father in the world! But what means have I to come at the knowledge of her? Where shall I find her, and how seek for her? How could she get in here, and by what conveyance, without my consent? Why did she come to sleep with you only to shew you her beauty, to kindle a flame of love while she slept, and then leave you while you were in a slumber? These things, I must confess, are past my finding out; and if Heaven is not so favourable to us as to give some light into them, we, I fear, must both go down to the

grave together." So saying, and taking the prince by the hand, "Come, then, my son, let us go and afflict ourselves in conjunction; you with hopeless love, and I with seeing you grieve, and not being able to remedy your affliction."

King Schahzaman then led his son out of the tower, and conveyed him to the palace, where he was no sooner arrived, than in despair for loving an unknown object he fell sick, and took to his bed; the king shut himself up with him, and spent many a day in weeping, without attending to the affairs of his kingdom.

The prime minister, who was the only person that had admittance to him, came one day and told him, the whole court, and even the people, began to murmur at not seeing him, and that he did not administer justice every day as he was wont to do; adding, he knew not what disorder it might occasion. "I humbly beg your majesty, therefore," proceeded he, "to pay some attention; I am sensible your majesty's company is a great comfort to the prince, and that his company is a mutual relief to your grief; but then you must not run the risk of letting all be lost. Permit me to propose to your majesty, to remove with the prince to the castle in a little island near the port, where you may give audience to your subjects twice a week only; during these absences the prince will be so agreeably amused with the beauty, prospect, and good air of the place, that he will bear them with the less uneasiness.

King Schahzaman apporved this proposal; and after the castle, where he had not resided for some time, had been furnished, he removed thither with the prince; and, excepting the time that he gave audience, as aforesaid, he never left him, but passed all his time on his son's pillow, endeavouring to comfort him in sharing his grief.

While matters passed thus in the capital of king Schahzaman, two genies, Danhasch and Caschcasch, had carried the princess of China back to the palace where the king had shut her up, and laid her in her bed as before.

When she awaked next morning, and found by looking to the right and to the left, that prince Camaralzaman was not by her, she cried out with such a voice to her women as soon brought them to her bed. Her nurse, who presented herself first, desired to be informed what she would please to have, and if anything disagreeable had happened to her.

"Tell me," said the princess, "what is become of the young man that has passed the night with me, and whom I love with all my soul?" "Madam," replied the nurse, "we cannot understand your highness, unless you will be pleased to explain yourself."

"A young man, the best made and most amiable," said the princess, "slept with me last night, whom with all my caressess, I could not awake; I ask you where he is?"

"Madam," answered the nurse, "your highness asks us these questions to jest with us. I beseech you to rise." "I am in earnest," said the princess, "and I must know where this young man is." "Madam," insisted the nurse, "you were alone when you went to bed last night; and how any men could come to you without our knowledge, we cannot imagine, for we all lay about the door of your chamber, which was locked, and I had the key in my pocket."

At this the princess lost all patience, and catching her nurse by the hair of her head, and giving her two or three sound cuffs, she cried, "You shall tell me where this young man is, old sorceress, or I will beat your brains out."

The nurse struggled to get from her, and at last succeeded; when she went immediately, with tears in her eyes, and her face all bloody, to complain to the qneen her mother, who was not a little surprised to see her in this condition, and asked who had done this.

"Madam," began the nurse, "you see how the princess has treated me; she had certainly murdered me, if I had not had the good fortune to escape out of her hands. She then began to tell what had been the cause of all that violent passion in the princess. The queen was surprised to hear it, and could not guess how she came to be so infatuated, as to take that for a reality which could be no other than a dream. "Your majesty must conclude from all this, madam," continued the nurse, "that the princess is out of her senses. You will think so yourself, if you will go and see her."

The queen's affection for the princess was too deeply interested in what she heard; she ordered the nurse to follow her; and they went together to the princess's palace that very moment.

The sultaness Scheherazade would have gone on, but perceiving daylight appear, she deferred what she had to say further till the next night, when she said to the sultan:—

THE TWO HUNDRED AND SEVENTEENTH NIGHT.

Sir, the queen of China sat down by her daughter's bed-side, immediately upon her arrival in her apartment; and after she had informed herself about her health, began to ask her what had made her so angry with her nurse, as to treat her in the manner she had done. "Daughter," said she, "this is not right; and a great princess like you should not suffer herself to be so transported with passion."

"Madam," replied the princess, "I plainly perceive your majesty is come to mock me; but I declare I will never let you rest till you consent I shall marry the young man that lay with me last night. You must know where he is, and therefore I beg of your majesty to let him come in to me again."

"Daughter," answered the queen, "you surprise me; I know nothing of what you talk of." Then the princess lost all

respect for the queen; "Madam," replied she, "the king my father and you have persecuted me about marrying when I had no inclination; I now have an inclination, and I will have this young man I told you of, for my husband, or I will kill myself."

Here the queen endeavoured to calm the princess by soft words. "Daughter," said she, "you know well you are alone in this apartment; how then could any man come to you?" But instead of hearing her, the princess interrupted her, and flew out into such extravagancies as obliged the queen to leave her, and retire in great affliction, to inform the king of all that had passed.

The king hearing it, had a mind likewise to be satisfied in person; and coming to his daughter's apartment, asked her if what he had just heard was true. "Sir," replied the princess, "let us talk no more of that; I only beseech your magesty to grant me the favour that I may marry the young man I lay with last night."

"What! daughter," said the king, "has any one lain with you last night?" "How, sir," replied the princess, without giving him time to go on, "do you ask me if any one lay with me last night? Your majesty knows that but too well. He was the finest and best made youth the sun ever saw. I desire him of you for my husband; I entreat you do not refuse me. But that your majesty may not longer doubt whether I have seen this young man, whether he has lain with me, whether I have caressed him, or whether I did not my utmost to awake him, without succeeding, see, if you please, this ring." She then reached forth her hand, and shewed the king a man's ring on her finger. The king did not know what to make of all this; but as he had confined her as mad, he began to think her more mad than ever: therefore, without saying anything more to her, for fear she might do violence to herself or somebody about her, he had her chained, and shut up more close than ever, allowing her only the nurse to wait on her, with a good guard at the door.

The king, exceedingly concerned at this indisposition of his daughter, sought all possible means to get her cured. He assembled his council, and after having acquainted them with the condition she was in, "If any of you," said he, "is capable of undertaking her cure, and succeed, I will give her to him in marriage, and make him heir to my dominions and crown after my decease."

The desire of enjoying a handsome young princess, and the hopes of one day governing so powerful a kingdom as that of China, had a strange effect on an emir, already advanced in age, who was present at this council. As he was well skilled in magic, he offered the king to cure his daughter, and flattered himself with success. "I consent," said the king; "but I

forgot to tell you one thing, and that is, that if you do not succeed, you shall lose your head. It would not be reasonable you should have so great a reward, and yet run no risk on your part: and what I say to you," continued the king, "I say to all others that shall come after you, that they may consider beforehand what they undertake."

The emir, however, accepted the condition, and the king conducted him where the princess was. She covered her face as soon as she saw them come in, and cried out, "Your majesty surprises me, in bringing with you a man I do not know, and by whom my religion forbids me to be seen." "Daughter," replied the king, "you need not be scandalised, it is only one of my emirs who is come to demand you of me in marriage." "It is not, I perceive, the person that you have already given me, and whose faith is plighted by the ring I wear," replied the princess: "be not offended that I will ever marry any other."

The emir expected the princess would have said or done some extravagant thing, and was not a little disappointed when he heard her talk so calmly and rationally; for then he knew her disease was nothing but a violent and deep-rooted love-passion. He dared not explain himself to the king, who would not have suffered the princess to give her hand to any other than the person to whom he wished to give her with his own hand. He therefore threw himself at his majesty's feet, and said, "After what I have heard and observed, sir, it will be to no purpose for me to think of curing the princess, since I have no remedies proper for her malady; for which reason I humbly submit my life to your majesty's pleasure."

The king, enraged at his incapacity, and the trouble he had given him, caused him immediately to be beheaded.

Some days after, his majesty, unwilling to have it said that he had neglected his daughter's cure, put forth a proclamation in his capital, importing, that if there were any physician, astrologer, or magician, who would undertake to restore the princess to her senses, he need only come, and he should be employed, on condition of losing his head if he miscarried. He had the same published in the other principal cities and towns of his dominions, and in the courts of the princess his neighbours.

The first that presented himself was an astrologer and magician, whom the king caused to be conducted to the princess's prison by an eunuch. The astrologer drew forth, out of a bag he carried under his arm, an astrolabe, a small sphere, a chafing-dish, several stores of drugs proper for fumigations, a brass pot, with many other things, and desired he might have a fire lighted.

The princess demanded what all these preparations were for? "Madam," answered the eunuch, "they are to exorcise the evil spirit possesses you, to shut him up in this pot, and throw him into the sea."

"Foolish astrologer," replied the princess, I have no occasion for any of your preparations, but am in my perfect senses, and you alone are mad. If your art can bring him I love to me, I shall be obliged to you ; otherwise you may go about your business, for I have nothing to do with you. "Madam," said the astrologer, "if your case be so, I shall desist from all endeavours, believing the king your father can only remedy your disaster in this particular." So putting up his trinkets again, he marched away very much concerned that he had so easily undertaken to cure an inaginary malady.

Coming to give an account to the king of what he had done, he would not wait for the eunuch to speak for him, but began thus boldly : According to what your majesty published in your proclamation, and what you were pleased to confirm to me yourself, I thought the princess was distracted, and depended on being able to recover her by the secrets I have long been acquainted with ; but I soon found she had no other disease than that of love, over which my art had no power, your majesty alone is the physician can cure her, by giving her in marriage the person whom she desires."

The king was very much enraged at the astrologer, and had his head cut off upon the spot. Not to fatigue your majesty with repetitions, proceeded Scheherazade to the sultan, I will acquaint you in a few words, that a hundred and fifty astrologers, physicians, and magicians, came upon this account, who all underwent the same fate ; and their heads were set upon poles on every gate of the city.

THE STORY OF MARZAVAN, WITH THE SEQUEL OF THAT OF PRINCE CAMARALZAMAN.

THE princess of China's nurse, proceeded the sultaness, had a son whose name was Marzavan, and who had been foster-brother to the Princess, and brought up with her. Their friendship was so great during their childhood, and all the time they had been together, that they treated each other as brother and sister, as they grew up, even some time after their separation.

This Marzavan, among other studies, had from his youth been much addicted to judicial astrology, geomancy, and the like secret arts, wherein he became exceeding skilful. Not content with what he had learnt from masters, he travelled as soon as he was able to bear the fatigue; and there was hardly any person of note in any science or art, but he sought him in the most remote cities, and kept company with him long enough to obtian all the information he desired, so great was his thirst after knowledge.

After several years' absence in foreign parts on this account, he returned to the capital city of his native country

China; where, seeing so many heads on the gate by which he entered, he was exceedingly surprised; and coming home, demanded for what reason they had been placed there, but more especially he informed himself of the condition of the princess his foster-sister, whom he had not forgotten. As he could not receive an answer to one inquiry without the other, he heard at length a general account with much sorrow, waiting till he could learn more from his mother, the princess's nurse.

Here Scheherazade left off, seeing the day appear ; but resumed her discourse the night following thus :—

THE TWO HUNDRED AND EIGHTEENTH NIGHT.

Sir, said the sultaness, although the nurse, mother to Marzavan, was very much employed about the princess, yet she no sooner heard her dear son was returned, but she found time to come out, embrace him, and converse with him a little. Having told him, with tears in her eyes, what a sad condition the princess was in, and for what reason the king her father had confined her, he desired to know of his mother if she could not procure him a private sight of her royal mistress, without the king's knowing it. After some pause, she told him she could say nothing to it for the present, but if he would meet her next day at the same hour, she would give him an answer.

The nurse knowing none could approach the princess but herself, without leave of the eunuch who commanded the guard at the gate, addressed herself to him, who she knew was so lately appointed, that he could know nothing of what had before passed at the court of China. "You know," said she to him, "I have brought up and suckled the princess, and you may likewise have heard that I had a daughter whom I brought up along with her. This daughter has been since married ; yet the princess still does her the honour to love her, and would fain see her, but she would do it without any body's perceiving her coming in or out."

The nurse would have gone on ; but the eunuch cried, "Say no more ; I will with pleasure do anything to oblige the princess : go and fetch your daughter, or send for her about midnight, and the gate shall be open to you."

As soon as night came, the nurse went to look for her son Marzavan ; and having found him dressed him so artificially in woman's clothes, that no body could know he was a man. She carried him along with her ; and the eunuch verily believing it was her daughter, admitted them together.

The nurse, before she presented Marzavan, went to the princess, and said, "Madam, this is not a woman I have brought to you ; it is my Marzavan in disguise, newly arrived from his travels ; who, having a great desire to kiss your hand, I hope your highness will admit him to that honour."

"What! my brother Marzavan," said the princess, with great joy: "come hither." cried she, "and take off that veil; for it is not unreasonable sure that a brother and a sister should see each other without covering their faces."

Marzavan saluted her with profound respect; when she, without giving him time to speak, cried out, "I am rejoiced to see you returned in good health, after so many years' absence, and without sending the least account all the while of your welfare, even to your good mother."

"Madam," replied Marzavan, "I am infinitely obliged to your highness for your goodness in rejoicing at my health: I hoped to have heard a better account of yours's, than what, to my great affliction, I am now witness of: nevertheless. I cannot but rejoice that I am come seasonably enough to bring your highness that remedy which you stand so much in need of; and though I should reap no other fruit of my studies and long voyage, I should think my self fully recompensed."

Speaking these words, Marzavan drew forth out of his pocket a book and other things, which he judged necessary to be used, according to the account he had had from his mother of the princess, is destemper. The Princess, seeing him make all these preparations, cried out, "What! brother, are you then one of those that believe me mad? Undeceive yourself, and hear me."

The princess then began to relate to Marzavan all the particulars of her story, without omitting the least circumstance, even to the ring which was exchangad for her's, and which she shewed him. "I have not concealed the least matter from you," quoth she; "yet it is true, there is something that I cannot comprehend, which has given occasion for some persons to think me mad; but this is for want of attending to the rest, which is literally as I tell you."

After the princess had done speaking, Marzavan, filled with wonder and astonishment, continued for some time with his eyes fixed on the ground, without speaking a word; but at length he lifted up his head, and said, "If it be as your highness says, and which I do not in the least doubt, I do not despair to procure you the satisfaction you desire; but I must first entreat your highness to arm yourself with patience for some time longer, till I shall return, till I have travelled over kingdoms. which I have not yet visited; and when you hear of my return, be assured the object of your wishes is not far off." So saying, Marzavan took leave of the princess, and set out next morning on his intended voyage.

He travelled from city to city, from province to province, and from island to island; and in every place he passed through he could hear of nothing but the princess Badoura (which was the princess of China's name) and her history.

About four months after, our traveller arrived at Torf, a sea-port town, great and populous, where he no more heard of the princess Badoura, but all the talk was of prince Camaralzaman, who was sick, and whose history very much resembled her's. Marzavan was extremely delighted to hear this, and informed himself of the place where the prince was to be found. There were two ways to it ; one by land and sea, the other by sea only, which was the shortest way.

Marzavan chose the latter ; and, embarking on board a merchant ship, he arrived safe in sight of king Schahzaman's capital ; but, just before it entered the ship struck against a rock, by the unskilfulness of the pilot, and foundered. It went down in sight of prince Camaralzaman's castle, where at that time the king and his grand vizier.

Marzavan could swim very well ; and immediately upon the ship's sinking, cast himself into the sea, and got safe on shore under the castle, where he was soon relieved by the grand vizier's order. Afrer he had changed his clothes, and been well treated, and was recovered, he was introduced to the grand vizier, who had sent for him.

Marzavan being a young man of good air and address, this minister received him very civilly ; and when he heard him give such just and pertinent answers to what was asked of him, conceived a great esteem for him. He also gradually perceived he possessed a great deal of knowledge ; therefore said to him, "From what I can understand, I perceive you are no common man : you have travelled a great way ; would to God you had learned any secret for curing a certain sick person, who has greatly afflicted this court for a long while !"

Marzavan replied, "If he knew what malady that was, he might perhaps find a remedy for it."

Then the grand vizier related to him the whole story of prince Camaralzaman, from its origin, and concealed nothing of his birth so earnestly desired, his education, the inclination the king his father had to see him early married, his resistance and extraordinary aversion to marriage, his disobeying his father in full council, his imprisonment, his pretended extravagances in prison, which were afterwards changed into a violent passion for a certain unknown lady, who, he pretended, had exchanged a ring with him, though, for his part, he verily believed there was no such person in the world.

Marzavan gave great attention to all the grand vizier said ; and was infinitely rejoiced to find, that, by means of his shipwreck, he had so fortunatety lighted on the person he was looking after. He saw no reason to doubt that prince Camaralzaman was the man the princess of China was so violently in love with, and that this princess was equally the object of his passion ; therefore, without explaining himself further to the vizier, he desired to see him, that he might be better able to

judge of his distemper and its cure. "Follow me," said the grand vizier, "and you will find the king with him, who has already desired I should introduce you to him."

The first thing struck Marzavan on entering the prince's chamber, was to find him upon his bed languishing, and with his eyes shut. Although he saw him in that condition, and although the king his father was sitting by him, he could not help crying out, "Heavens! was there ever a greater resemblance!" He meant to the princess of China; for it seems the princess and prince were much alike.

The words of Marzavan excited the prince's curiosity so far, that he opened his eyes and looked upon him. Marzavan, who had a ready wit, laid hold of that opportunity, and made his compliment in verse extempore, but in such a disguised manner, that neither the king nor grand vizier understood anything of the matter. However, he represented so nicely what had happened to him with the princess of China, that the prince had no reason to doubt he knew her, and could give him tidings of her. This made him so joyful, that the effects of it shewed themselves in his eyes and looks.

The sultaness had not time to proceed any further that night; but next night went on with her story as follows:—

THE TWO HUNDRED AND NINETEENTH NIGHT.

Sir, said she to the sultan, after Marzavan had finished his compliment in verse, which surprised prince Camaralzaman so agreeably his highness took the liberty to make a sign to the king his father to go from the place where he was, and let Marzavan sit by him.

The king overjoyed at this alteration, which gave him hopes of his son's speedy recovery, quitted his place, and, taking Marzavan by the hand, led him to it, obliging him to sit in it. Then his majesty demanded of him who he was, and whence he came; and upon Marzavan's answering he was a subject of China, and came from that kingdom, the king cried out, "Heaven grant you may be able to recover my son from his profound melancholy, and I shall be eternally obliged to you; all the world shall see how handsomely I will reward you." Having said thus, he left the prince to converse at full liberty with the stranger, whilst he went and rejoiced with the grand vizier upon this happy reconnoitre.

Marzavan, leaning down to the prince, spoke low in his ear thus: "Prince," said he, "it is time you should cease to grieve. The lady for whom you suffer is the princess Badoura, daughter of Gaiour, king of China. This I can assure your highness from what she has told me of her adventure, and what I have learned of your's. She has suffered no less on your account,

than you on her's." Here he began to relate all that he knew of the princess's story, from the fatal night of their extraordinary interview.

He omitted not to acquaint him, how the king had treated those who had failed in their pretensions to cure the princess of her indisposition. "But your highness is the only person," added he, "that can cure her effectually, and may present yourself without fear. However, before you undertake so great a voyage, I would have you perfectly recovered, and then we will take such measures as are necessary. Think, then, immediately of the recovery of your health."

This discourse had a marvellous effect on the prince; he found so great relief by the hopes he conceived of speedily fulfilling his desires, that he felt he had strength sufficient to rise, and begged leave of his father to dress himself with such an air, as gave the old king incredible pleasure.

King Schahzaman could not refrain from embracing Marzavan, without inquiring into the means he had used to produce this wonderfull effect; and soon after went out of the prince's chamber with the grand vizier, to publish this agreable news. He ordered public rejoicings for several days together, and gave great largesses to his officers and the people, alms to the poor, and caused the prisoners to be set at liberty throughout his kingdom. The joy was soon general in the capital, and every corner of his dominions.

Prince Camaralzaman, though extremely weakened by almost continual want of sleep and long abstinence from almost all food, soon recovered his health. When he found himself in a condition to undertake the voyage, he took Marzavan aside, and said, "Dear Marzavan, it is now time to perform the promise you have made me. I burn with impatience to see the charming princess; and if you do not speedily give me an opportunity to put an end to her torments and my own, by setting out on our journey immediately, I shall soon relapse into my former condition. One thing still afflicts me," continued he, "and that is the difficulty I shall meet with in getting leave of my father to go. This would be a cruel disappointment to me, if you do not contrive a way to prevent it. You see he scarce ever leaves me."

At these words the prince fell to weeping; and Marzavan said, "I foresaw this difficulty; let not your Highness be grieved at that, for I will undertake to prevent it. My principal design in this voyage was to deliver the princess of China from her malady, and this from all the reasons of mutual affection which we have borne to each other from our birth, besides the zeal and affection I otherwise owe her; and I should be wanting in my duty to her, if I did not do my best endeavour to effect her cure and yours, and exert my utmost skill.

This is then the means I have contrived to obtain your liberty: you have not stirred abroad for sometime, therefore let the king your father understand you have a mind to take the air, and ask his leave to go out on a hunting party two or three days with me. No doubt he will grant your request; which when he has done, order two good horses to be got ready, one to mount, the other to change, and leave the rest to me."

Next day prince Camaralzaman took his opportunity. He acquainted the king he was desirous to take the air, and, if he pleased, would go and hunt two or three days with Marzavan. The king gave his consent, but bid him be sure not to lie out above one night, since too much exercise at first might impair his health, and too long absence create his majesty uneasiness. He then ordered him to choose the best horses in his stable, and himself took particular care that nothing should be wanting. When all was ready, his majesty embraced the prince; and having recommended to Marzavan the care of him, he let him go. Prince Camaralzaman and Marzavan were soon mounted; when, to amuse the two grooms that led the fresh horses, they made as if they would hunt, and so got as far off the city and out of the road as was possible. When night began to approach, they alighted at a caravanserai or inn, where they supped, and slept till about midnight; when Marzavan awaked the prince without awaking the grooms, and desired his highness to let him have his suit, and to take another for himself, which was brought in his baggage. Thus equipped, they mounted the fresh horses, and after Marzavan had taken one of the groom's horses by the bridle, they set out as hard as their horses could go.

At daybreak they were got into a forest, where coming to the meeting of four roads, Marzavan desired the prince to wait for him a little, and went into the forest. He then cut the groom's horse's throat, and after having torn the prince's suit, which he had put off, besmearing it with blood, he threw it into the highway.

The prince demanded his reason for what he had done. He told his highness he was sure the king his father would no sooner find that he did not return, and come to know that he was departed without the grooms, but he would suspect something, and immediately send people in quest of them. "They that come to this place," said he, "and find this bloody habit, will conclude you are devoured by wild beasts, and that I have escaped to avoid the king's anger. The king, persuading himself you are dead, will stop further pursuit, and we may have leisure to continue our journey without fear of being followed. I must confess," continued Marzavan, "this is a violent way of proceeding, to alarm an old father with the death of his son, whom he loves so passionately; but his joy will be the greater

when he shall hear you are alive and happy." "Brave Marzavan," replied the prince, "I cannot but approve such an ingenious stratagem, or sufficiently admire your conduct; I have fresh obligations to you for it."

The prince and Marzavan, well provided with cash for their expenses, continued their journey both by land and sea, and found no other obstacle but the length of the time which it necessarily took up. They, however, arrived at length at the capital of China, where Marzavan, instead of going to his lodging, carried the prince to a public inn. They tarried there *incognito* three days, to rest themselves after the fatigue of the voyage; during which time Marzavan caused an astrologer's habit to be made for the prince. The three days being expired, they went together to the bath, where the prince put on his astrologer's habit; and from thence Marzavan conducted him in sight of the king of China's palace, where he left him, to go and acquaint his mother, the princess Badoura's nurse, of his arrival, to the end she might inform the princess.

The sultaness Scheherazade had scarce uttered these words, but she observed the day to appear, which made her leave off; but she began again the night following, and said:—

THE TWO HUNDRED AND TWENTIETH NIGHT.

SIR, prince Camaralzaman, instructed by Marzavan, what he was to do, and provided with all he wanted as an astrologer, came next morning to the gate of the king's palace, before the guards and porters, and cried aloud, "I am an astrologer, and am come to effect a cure on the respectable princess Badoura, daughter of the most high and mighty monarch Gaiour, king of China, on the conditions proposed by his majesty, to marry her if I succeed, or else to lose my life for my fruitless and presumptuous attempt."

Besides the guards and porters at the gate, this novelty drew together a great number of people about Camaralzaman. There had no physician, astrologer, nor magician, appeared for a long time on this account, deterred by the many tragical examples of ill success that appeared before their eyes; it was therefore thought there were no more of these professions in the world, or that there were no more so mad as those that had gone before them.

The prince's good mien, noble air, and blooming youth, made everybody that saw him pity him. "What mean you, sir," said some that were nearest to him, "thus to expose a life of such promising expectations to certain death? Cannot the heads you see on all the gates of this city deter you from such an undertaking? In the name of God, consider what you do; abandon this rash attempt and begone."

The prince continued firm notwithstanding all these remonstrances; and as he saw nobody came to introduce him, he repeated the same cry, with a boldness that made everybody tremble. They all then cried, "Let him alone, he is resolved to die; God have mercy upon his youth and his soul!" He then proceeded to cry out a third time in the same manner, when the grand vizier came in person, and introduced him to the king of China.

As soon as the prince came into the king's presence, he bowed and kissed the ground. The king, who, of all that had hitherto presumptuously exposed their lives on this occasion, had not seen one worthy to cast his eyes upon before, felt real compassion for prince Camaralzaman, on account of the danger he was about to undergo. But as he saw him more deserving than ordinary, he shewed him more honour, and made him come and sit by him. "Young man," said he "I can hardly believe you, at this age, can have acquired experience enough to dare attempt the cure of my daughter. I wish you may succeed, and would give her to you in marriage with all my heart, with the greatest joy, more willingly than I should have done to others that have offered themselves before you; but I must declare to you at the same time, with great concern, that if you do not succeed in your attempt, notwithstanding your noble appearance and your youth, you must lose your head."

"Sir," replied the prince, "I have infinite obligations to your majesty for the honour you design me, and the great goodness you shew to a stranger; but I desire your majesty to believe I would not have come from so remote a country as I have done, the name of which, perhaps, may be unknown in your dominions, if I had not been certain of the cure I propose. What would not the world say of my fickleness, if, after so great fatigues and dangers as I have undergone on this account, I should abandon this generous enterprise? Even your majesty would soon lose that esteem you have conceived for me. If I must die, sir, I shall die with the satisfaction of not having lost your esteem after I have merited it. I beseech your majesty, therefore, to keep me no longer impatient to display the certainty of my art, by the proof I am ready to give of it."

Then the king commanded the eunuch, who had the custody of the princess, to introduce prince Camaralzaman into her apartment; but before he would let him go, he reminded him once more that he was at liberty to renounce his enterprise; but the prince paid no regard, but, expressing great resolution and eagerness, followed the eunuch.

When they came to a long gallery, at the end of which was the princess's apartment, the prince, who saw himself so near the object of his wishes, who had occasioned him so many tears, pushed on, and got before the eunuch.

The eunuch redoubling his pace, with much ado got up with him. "Whither away so fast?" cried he, taking him by the arm; "you cannot get in without me; and it should seem you have a great desire for death, thus to run to it headlong. Not one of all those many astrologers and magicians I have introduced before made such haste as yourself to a place whither I fear you will come but too soon."

"Friend," replied the prince, looking earnestly on the eunuch, and continuing his pace, "this was because none of the astrologers you speak of were so sure of their art as I am of mine: they were certain, indeed, they should die if they did not succeed, but they had no certainty of their success. On this account, they had reason to tremble on approaching the place whither I go, and where I am sure to find my happiness." He had just spoken these words as he was at the door. The eunuch opened it, and introduced him into a great hall, whence was an entrance into the princess's chamber, divided from it only by a piece of tapestry.

Prince Camaralzaman stopped before he entered, speaking more softly to the eunuch, for fear of being heard in the princess's chamber. "To convince you," said he "there is neither presumption nor whim, nor youthful conceit in my undertaking, I leave it to your own desire, whether I should cure the princess in your presence, or where we are, without going any further."

The eunuch was amazed to hear the prince talk to him with such confidence; he left off insulting him, and said seriously to him, "It is no matter whether you do it here or there, provided the business is done: cure her how you will, you will get immortal honour by it, not only in this court, but over all the world."

The prince replied, "It will be best, then, to cure her without seeing her, that you may be witness of my skill. Notwithstanding my impatience to see a princess of her rank, who is to be my wife, yet, out of respect to you, I will deprive myself of that pleasure for a little while." He was furnished with everything proper for an astrologer to carry about him: taking pen, ink, and paper, out of his packet he wrote this billet to the princess:—

Prince Camaralzaman to the Princess of China.

"ADORABLE PRINCESS!"

"The love-sick prince Camaralzaman will not trouble you with a recital of the inexpressible pains that he has endured ever since that fatal night in which your charms deprived him of that liberty which he resolved to preserve as long as he lived. He only tells you that he devoted his heart to you in your charming slumbers; those importunate slumbers that

hindered him from beholding the brightness of your piercing eyes, in spite of all his endeavours to oblige you to open them. He presumed to present you with his ring as a token of his passion; and to take yours in exchange, which he sends in this billet. If you will condescend to return it, as a reciprocal pledge of your love, he will esteem himself the happiest of all lovers. If not, the sentence of death, which your refusal brings him, will be received with the more resignation, because he dies for love of you. He waits in your ante-chamber for your answer."

When the prince had finished his billet, he folded it up, and enclosed in it the princess's ring, without letting the eunuch see what he did. When he had sealed it, he gave it to him: "There, friend," said he, "carry it to your mistress ; if it does not cure her as soon as she reads it, and sees what is enclosed in it, I give you leave to tell everybody that I am the most ignorant and impudent astrologer that ever was, is, or ever will be."

Scheherazade was prevented from going on with her story by the dawning of day; but the next night she continued it, and spoke thus to the Sultan of the Indies :—

THE TWO HUNDRED AND TWENTY-FIRST NIGHT.

Sir, the eunuch entering the princess of China's chamber, gave her the packet he received from prince Camaralzaman. "Madam," said he, "the boldest astrologer that ever lived, if I an not mistaken, is arrived here, and pretends, that on reading this letter, and seeing what is in it, you will be cured ; I wish he may prove neither a liar nor imposter."

The princess Badoura took this billet, and opened it with a great deal of indifference ; but when she saw the ring, she had not patience to read it through: she rose hastily, broke the chain that held her by struggling, ran to the door and opened it. She knew the prince, as soon as she saw him, and he knew her ; they presently embraced each other tenderly, and without being able to speak for excess of joy : they looked on one another a long time, wondering how they met again after their first interview. The princess's nurse, who ran to the door with her, made them come into her chamber, where the princess Badoura gave the prince her ring, saying, "Take it, I cannot keep it without restoring your's," which I will never part with : neither can it be in better hands.

The eunuch went immediately to tell the king of China what had happened. "Sir," said he, "all the astrologers and doctors who have hitherto pretended to cure the princess, were fools in comparison to the last. He made use neither of schemes nor conjurations, of perfumes, or anything else, but

cured her without seeing her." Then he told the king how he did it. The monarch was agreeably surprised at the news, and going presently to the princess's chamber, embraced her: he afterwards embraced the prince, and, taking his hand, joined it to the princess's. "Happy stranger," said the king, "whoever you are, I will keep my word, and give you my daughter to be your wife; though, by what I see in you, it is impossible for me to believe you are really what you appear, and would have me believe you to be."

Prince Camaralzaman thanked the king in the most humble expressions, that he might the better shew his gratitude. "As for my person," said he, "I must own I am not an astrologer, as your majesty very judiciously guessed; I only put on the habit of one that I might succeed more easily in my ambition to be allied to the most potent monarch in the world. I was born a prince, and the son of a king and of a queen; my name is Camaralzaman; my father is Schahzaman, who now reigns over the islands that are well known by the name of the Islands of the Children of Khaledan." He then told him his history, and how wonderful was the rise of his love; that the princess's was altogether as marvellous; and that both were confirmed by the exchange of the two rings.

When the prince had done speaking, the king said to him, "This history is so extraordinary, it deserves to be known to posterity; I will take care it shall; and the original being deposited in my royal archives, I will spread copies of it abroad, that my own kingdoms and the kingdoms around me may know it.

The marriage was solemnized the same day, and the rejoicings for it were universal all over the empire of China. Nor was Marzavan forgotten: the king gave him an honourable post in his court immediately, and a promise of further advancement.

Prince Camaralzaman and the Princess Badoura enjoyed the fulness of their wishes in the sweets of marriage; and the king kept continual feastings for several months, to shew his joy on the occasion.

In the midst of these pleasures, prince Camaralzaman dreamt one night that he saw his father Schahzaman on his death-bed ready to give up the ghost, and heard him speak thus to his attendants:—"My son, to whom I gave birth; my son, whom I so tenderly loved; whom I bred with so much fondness, so much care, has abandoned me, and is himself the cause of my death." He awoke with a great sigh, which awakened the princess, who asked him the cause of it.

"Alas! my love," cried the prince, "perhaps, in the very moment that I am speaking, the king my father is no more." He then acquainted her with his melancholy dream, which

occasioned him so much uneasiness. The princess, who studied to plea e him in every thing, did not immediately inform him she had contrived a way to do it, fearing that the desire to see his father again would make him take less delight in her company in a distant country. She went to her own father that very day, and finding him alone, kissed his hand, and thus addressed herself to him :—"Sir, I have a favour to beg of your majesty, and I beseech you not to deny me ; but that you may not believe I ask it at the solicitation of the prince my husband, I assure you beforehand he knows nothing of my asking it of you : it is, that you will give leave for me to go with him and see king Schahzaman, my father-in-law."

"Daughter," replied the king, "though I shall be very sorry to part with you for so long a time as a journey to a place so distant will take up, yet I cannot disapprove of your resolution ; it is worthy of yourself, notwithstanding the fatigue of so long a journey : go, child, I give you leave, but on condition that you stay no longer than a year in king Schahzaman's court. I hope the king will agree to this, that we shall alternately see he his son and his daughter-in-law, and I my daughter and my son-in-law."

The princess communicated the king of China's consent to prince Camaralzaman, who was transported to hear it, and gave her thanks for this new token of her love.

The king of China gave orders for preparations to be made for the journey ; and when all things were ready, he accompanied the prince and princess several days' journey on their way ; they parted at length with great weeping on all sides : the king embraced them, and having desired the prince to be kind to his daughter, and to love her always with the same passion he now loved her, he left them to proceed on their journey, and to divert himself, hunted all the way as he returned to his capital city.

When prince Camaralzaman and the princess Badoura had dried up their tears, they comforted themselves with the thoughts how glad king Schahzaman would be to see them, and how they should rejoice to see the king.

They travelled about a month, and at last came to a meadow of great extent, planted at convenient distances with tall trees, forming an agreeable shade. The day being unusually hot, Camaralzaman thought it best to encamp there, and proposed it to Badoura, who, having the same intention, the more readily consented to it. They alighted in one of the finest spots : a tent was presently set up ; the princess, rising from the shade under which she sat down, entered it, and the prince ordered his servants to pitch their tents also, while they stayed there, and went himself to gave directions. The princess, weary with the fatigues of the journey, bid her women untie her girdle,

which they laid down by her; and she falling asleep, her attendants left her by herself.

Prince Camaralzaman having seen all things in order, came to the tent where the princess was sleeping; he entered, and sat down without making any noise, intending to take a nap himself; but observing the princess's girdle lying by her he took it up, and looked upon the diamonds and rubies one by one. In doing it, he saw a little purse hanging to it, sewed neatly on the stuff, and tied fast with a riband; he felt it, and found there was something solid in it. Desirous to know what it was, he opened the purse and took out a cornelian, engraven with unknown figures and characters. "This cornelian," said the prince to himself, "must be something very valuable, or my princess would not carry it with so much care." It was Bedoura's talisman,* which the queen of China had given her daughter as a charm, that would keep her, as she said, from any harm as long as she had it about her.

The prince, the better to look at the talisman, took it out to the light, the tent being dark; and while he was holding it up in his hand, a bird darted down from the air and snatched it away from him.

The day breaking, the sultaness Scheherazade said no more, leaving the continuation of the story to the following night, when she went on thus:—

THE TWO HUNDRED AND TWENTY-SECOND NIGHT.

Your majesty will easily conceive the concern and grief of prince Camaralzaman, when he saw the bird fly away with the talisman†. He was more troubled at it than words can express and cursed his unseasonable curiosity, by which means his dear princess had lost a treasure that was so precious, and so valued by her.

The bird having got her prize, settled on the ground not far off, with the talisman in her mouth. The prince drew near it, in hopes she would drop it; but as he approached, the bird took wing, and settled again on the gronnd further off. Camaralzaman followed her, and the bird, having swallowed the talisman, took a further flight: the prince being very dexterous at a mark, thought to kill her with a stone, and still followed her; the further she flew, the more eager he grew in pursuing her, keeping her always in view. Thus the bird drew him along from hill to valley, and valley to hill, all day, every step leading him out of the way from the field where he left his camp, and the princess Badoura: and instead of perching at night on

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* A scheme of her nativity drawn from the constellations of heaven.

† There is an adventure like this in the Romance of PETER of Provence and the fair Magdelena, which was taken from the Arabic.

a bush, where he might probably have taken her, she roosted on a high tree, safe from his pursuit. The prince vexed to the heart for taking so much pains to no purpose, thought of returning to the camp ; but, said he to himself, which way shall I return ? " Shall I go down the hills and valleys which I passed over ? Shall I wander in darkness ? and will my strength bear me out ? How durst I appear before my princess without her talisman ?" Overwhelmed with such thoughts, and tired with the pursuit, sleep came upon him, and he lay down under a tree, where he passed the night.

He awoke the next morning before the bird had left the tree ; and as soon as he saw her on the wing, followed her again that whole day, with no better success than he had done the last, eating nothing but herbs and fruits all the way as he went : he did the same for ten days together, pursuing the bird, and keeping her in his eye from morning to night, lying always under the tree where she roosted. On the eleventh day the bird continued flying, and Camaralzaman observing her, he came near a great city. When the bird came to the walls, she flew over them, and the prince saw no more of her ; so he despaired of ever recovering the princess Badoura's talisman.

Camaralzaman, whose grief was beyond expression, went into the city, which was built on the sea side, and had a fine port ; he walked up and down the streets without knowing where he was, or where to stop : at last he came to the port, in as great uncertainty as ever what he should do. Walking along the river side, he perceived the gate of a garden open, and an old gardener at work in it ; the good man looking up, saw he was a stranger and a Mussulman ; so he asked him to come in, and shut the door after him.

Camaralzaman entered, and as the gardener bade him shut the door, demanded of the gardener why he was so cautious. " Because," replied the old man, " I see you are a stranger newly arrivéd, and a Mussulman ; and this city is inhabited for the most part by idolaters, who have a mortal aversion to us Mussulmen, and treat those few of us that are here with great barbarity. I suppose you did not know this ; and it is a miracle that your have escaped as you have thus far, these idolaters being very apt to fall upon the Mussulmen that are strangers, or to draw them into a snare, unless those strangers are instructed how to beware of them. I bless God who has brought you into a place of safety."

Camaralzaman thanked the honest gardener for his advice, and the security he offered him in his house ; he would have said more, but the good man interrupted him, saying, " Let us leave complimenting ; you are weary, and must want to refresh yourself. Come in and rest yourself. He conducted him into his lttile hut ; and after the prince had eaten heartily of what

he set before him, with a cordiality that charmed him, he requested him to relate how he came there.

Camaralzaman complied with his request; and when he had ended his story, without concealing any part of it, he asked him which was the nearest way to the king his father's territories; for it is in vain for me to think of finding my princess where I left her, after wandering eleven days from the spot, by so extrordinary an adventure. Ah! continued he, how do I know she is alive? and saying thus, he burst into tears. The gardener replied, there was no possibility of his going thither by land, the ways were so difficult, and the journey so long: besides there was no accommodation for his subsistence; or, if there were, he must necessarily pass through the countries of so many barbarous nations, that he would never reach his father's. It was a year's journey from the city where he was to any country inhabited only by Mussulmen; that the quickest passage for him would be to go to the Isle of Ebene, whence he might easily transport himself to the Isles of the Children of Khaledan; that a ship sailed from the port every year to Ebene, and he might take that opportunity of returning to these islands, "The ship departed," said he, "but a few days ago; if you had come a little sooner, you might have taken your passage in it. If you will wait the year round, when it makes the voyage again, and will stay with me and accept of my house, such as it is, you will be as welcome to it as to your own."

Prince Camaralzaman was glad he had met with such an asylum, in a place where he had no acquintance nor interest. He accepted the offer, and lived with the gardener till the time came that the ship was to sail to the Isle of Ebene. He spent his time in working all day in the garden, and all night in sighs, tears, and complaints, thinking of his dear princess Badoura. We must leave him in this place, to return to the princess whom we left asleep in her tent.

THE STORY OF THE PRINCESS BADOURA, AFTER HER SEPARATION FROM PRINCE CAMARALZAMAN.

The princess slept a long time, and when she awoke, wondered that prince Camaralzaman was not with her; she called her women, and asked them if they knew where he was. They told her they saw him enter the tent, but did not see him go out again. While they were talking to her, she took up her girdle, found the little purse open, and that the talisman was gone. She did not doubt but Camaralzaman had taken it to see what it was, and that he would bring it back with him. She waited for him impatiently till night, and could not imagine what made him stay away from her so long.

When it was quite dark, and she could hear nothing of him, she fell into violent grief; she cursed the talisman, and him that made it; and, had not she been restrained by duty, would have cursed the queen her mother, who gave her such a fatal present. She was the more troubled, because she could not imagine how her talisman should have caused the prince's separation from her; she did not, however, lose her judgment, and come to a courageous resolution, not common with person of her sex.

She only and her women knew of the prince's being gone; for his men were reposing or asleep in their tents. The princess fearing they would betray her if they had any knowledge of it, moderated her grief, and forbid her women to say or do anything that might create the least suspicion. She then laid aside her habit, and put on one of Prince Camaralzaman's being so like him, that next day, when she came abroad, his men took her for him.

She commanded them to pack up their baggage and begin their march; and when all things were ready, she ordered one of her women to go into her litter, she herself mounting on horseback, and riding by her side.

They travelled several months by land and sea; the princess continuing the journey under the name of Camaralzaman. They took the island of Ebene in their way to the Isles of the Children of Khaleden. They went to the capital of the island of Ebene, where king reigned whose name was Armanos. The persons who first landed, giving out that the ship carried prince Camaralzaman, who was returning from a long voyage, and was forced in there by a storm, the news of his arrival was presently carried to court.

King Armanos, accompanied by most of his courtiers, went immediately to wait on the prince, and met the princess just as she was landing, and going to the lodging that had been taken for her. He received her as the son of a king, who was his friend, and with whom he always kept up a good understanding: he conducted her to the place, where an apartment was prepared for her and all her attendants, though she would fain have excused herself, and have lodged in a private house. He shewed her all possible honour, and entertained her three days together with extraordinary magnificence. At the end of this time, King Armanos, understanding that the princess, whom he still took for Prince Camaralzaman, talked of going abroad again to proceed on her voyage, charmed with the air and qualities of such an accomplished prince as he took her to be, he took an opportunity when she was alone, and spoke to her in this manner: "You see prince, that I am old, and cannot hope to live long; and, to my great mortification, I have not a son to whom I may leave my crown. Heaven has only blest me with one daughter,

whose beauty cannot be better matched than with a prince of your rank and accomplishments. Instead of going home, stay and take her from my hand, with my crown, which I resign in your favour, and stay with us. It is time for me to rest, after having so long borne it; and nothing could be a greater pleasure to me in my retirement, than to see my people ruled by so worthy a successor to my throne."

The sultaness Scheherazade would have gone on, but the day appearing, prevented her: the next night she continued her story, speaking thus to the sultan of the Indies:—

THE TWO HUNDRED AND TWENTY-THIRD NIGHT.

Sir, the king of the Isle of Ebene's generous offer to bestow his only daughter in marriage, and with her his kingdom, on the princess Badoura, who could not accept it, because she was a woman, put her into un-expected perplexity. She thought it would not become a princess of her rank to undeceive the king, and to own that she was not prince Camaralzaman, but his wife, when she assured him she was he himself, and whose part she had hitherto acted so well. She was also afraid to refuse the honour he offered her, lest being so much bent upon the conclusion of the marriage, his kindness might turn to aversion and hatred, and he might attempt something even against her life. Besides, she was not sure whether she might not find prince Camaralzaman in the court of king Schahzaman his father.

These considerations, added to the prospect of obtaining a kingdom for the prince her husband, in case she found him again, determined her to accept the proposal of king Armanos, and marry his daughter: so after having stood silent for some minutes, she with blushes, which the king took for a sign of modesty, answered, "Sir, I am infinitely obliged to your majesty for your good opinion of me, for the honour you do me, and the great favour you offer me, which I cannot pretend to merit, and dare not refuse."

"But, sir, continued she, "I cannot accept this great alliance on any other condition, than that your majesty will assist me with your counsels, and that I do nothing without having first your approbation."

The marriage treaty being thus concluded and agreed on, the ceremony was put off till next day. In the meantime, princess Badoura gave notice to her officers, who still took her for prince Camaralzaman, what she was about to do, that they might not be surprised at it, assuring them the princess Badoura consented to it. She talked also to her women, and charged them to continue to keep the secret she had intrusted them with.

The king of the Isle of Ebene, rejoicing that he had got a son-in-law so much to his satisfaction, next morning summoned

his council, and acquainted them with his design of marrying his daughter to prince Camaralzaman, whom he introduced to them; and having made him sit down by him, told them he resigned the crown to him, and required them to acknowledge him for king, and swear fealty to him. Having said this, he descended from his throne, and the princess Badoura, by his order, ascended it. As soon as the council broke up, the new king was proclaimed through the city, rejoicings were appointed for several days, and couriers dispatched over all the kingdom to see the same ceremonies observed with the same demonstrations of joy.

At night there were extraordinary feastings at the palace, and the princess Haïatalnefous* was led to the princess Badoura, whom everybody took for a man, dressed like a royal bride. The wedding was solemnized with utmost splendour; they were put to bed, and left alone. In the morning, while the princess Badoura went to receive the compliments of the nobility in the hall of audience, where they congratulated her on her marriage and accession to the throne, king Armanos and his queen went to the apartment of the new queen, their daughter, and asked her how she spent the night. Instead of answering them, she held down her head, and by her looks they saw plainly enough she was disappointed.

King Armanos, to comfort the princess Haïatalnefous, bid her not be troubled. "Prince Camaralzaman," said he, "when he landed here, might think only of going to his father's court. Though we have engaged him to stay by arguments with which he ought to be well satisfied, yet it is probable he grieves at being so suddenly deprived of the hopes of seeing either his father or any of his family. You must wait till those first emotions of filial love are over; he will then carry himself towards you as a good husband ought to do."

The princess Badoura, under the name and character of prince Camaralzaman, and the king of Ebene, spent the whole day in receiving the compliments of the courtiers and the nobility of the kingdom who were in and about the city, and in reviewing the regular troo ps of her household; and entered on the administration of affairs as king with so much dignity and judgment, that gained her the general applause of all who were witnesses of her conduct.

It was evening before she returned to queen Haïatalnefous's apartment, and she perceived by the receptions he gave her, that the bride was not at all pleased with the preceding night. She endeavoured to dissipate her grief by a long conversation, in which she employed all the wit she had (and she possessed a good share of it) to persuade her she loved her entirely: she then gave her time to go to bed, and while she was undressing

* This is an Arabic word, which signifies the life of the soul.

herself, she went to her devotions: her prayers were so long that queen Haïatalnefous was asleep before they were ended. She then left off, and lay down softly by the new queen, without waking her, and was as much afflicted at her being forced to act a part which did not belong to her, as in the loss of her dear Camaralzaman, for whom she ceased not to sigh. She rose as soon as it was day, before Haïatalnefous was wake; and being dressed in her royal robes as king, went to council.

King Armanos, as he had done the day before, came early to visit the queen his daughter, whom he found in tears: he wanted no more to be informed of the cause of her trouble. Provoked at the contempt, as he thought, put on his daughter, of which he could not imagine the reason, "Daughter," said he, "have patience for another night. I raised your husband to the throne, and can pull him down again, and drive him thence, with shame, unless he gives you the satisfaction that he ought to do. His usage of you has provoked me so much, I cannot tell to what my resentment may transport me; the affront is as great to me as to you."

It was late again before the princess Badoura came to queen Haïatalnefous: she talked to her as she had done the night before, and after the same manner went to her devotions, desiring the queen to go to bed. But Haïatalnefous would not be so served; she held her back, and obliged her to sit down again: "What," said she, "you think to deal by me this night as you have done the two last; tell me, I beseech you, what can you dislike in a princess of my youth and beauty, who not only loves but adores you, and thinks herself the happiest of all princesses for her husband? Anybody but me would be not merely offended, but shocked by the slight, or rather the unpardonable affront you have put upon me, and abandon you to your evil destiny. However, though I did not love you so well as I do, yet out of pure good-nature and humanity, which makes me pity the misfortune of persons for whom I am less concerned, I could not forbear telling you that the king my father is enraged against you for your carriage towards me, and to-morrow will make you feel the marks of his just anger, if you continue to use me as you have hitherto done. Do not therefore drive to despair a princess, who, notwithstanding all your ill usage, cannot help loving you."

This discourse embarrassed the princess Badoura inexpressibly. She did not doubt of the truth of what Haïatalnefous had said. King Armanos's coldness to her the day before had given her but too much reason to see he was highly dissatisfied with her. the only way to justify her conduct was, to communicate her sex to the princess Haïatalnefous. But though she had foreseen she should be under a necessity of making such a declaration to her, she was afraid how she would take it: but, considering that

if Camaralzaman was alive, he must necessarily touch at the Isle of Ebene in his way to king Schahzaman his father's kingdom that she ought to preserve herself for his sake ; and that it was impossible to do this, if she did not let the princess Haïatalnefous know who and what she was, she resolved to venture the experiment.

The princess Badoura stood as one that was struck dumb, and Haïatalnefous, being impatient to hear what she could say, was about to speak to her again, when she stopped her by these words : "Lovely and too charming princess ! I own I have been in the wrong, and I condemn myself for it ; but I hope you will pardon me, and keep the secret I am going to reveal to you for my justification."

She then opened her bosom, and proceeded, thus : "See, princess, if a princess, a woman like yourself, does not deserve to be forgiven. I believe you will be so good, at least when you know my story, and the afflicting disgrace that forced me to act that part you see.

The princess Badoura having discovered herself entirely to the princess of the Isle of Ebene, she again prayed her to keep the secret, and to make as if she really was a husband to her, till the prince Camaralzaman's arrival, which she hoped would be in a little time.

"Princess," replied Haïatalnefous, "your fortune is indeed strange, that a marriage, so happy as yours was, should be shortened by so unaccountable an accident, after a passion so reciprocal and full of wonders. Pray Heaven you may meet with your husband again soon, and assure yourself I will keep religiously the secret committed to me. It will be to me the greatest pleasure in the world to be the only person in the great kingdom of the Isle of Ebene, who knows what and who you are, while you go on governing the people as happily as you have begun. I only ask of you at present to be your friend." Then the two princesses tenderly embraced each other, and after a thousand expressions of mutual friendship, lay down to rest.

According to the custom of the country, the tokens of the consummation of the marriage were to be produced and seen publicly. The two princesses found out a way to get over that difficulty : Queen Haïatalnefous's women were deceived themselves next morning, and deceived king Armanos, his queen and the whole court. From this time princess Badoura rose in king Armanos's esteem and affection, governig the kingdom peaceably and prosperously to his and his people's content.

The sultaness of the Indies said no more, day appearing ; but the night following she continued her discourse in these words to the sultan :—

THE TWO HUNDRED AND TWENTY-FOURTH NIGHT.

Sir, while things passed as already mentioned in the court of the Isle of Ebene, prince Camaralzaman stayed in the city of idolaters with the gardener, who had offered his house for a retreat till the ship sailed for that island.

One morning when the prince was up early, and, as he used to do, was preparing to work in the garden, the gardener prevented him, saying, "This day is a great festival among the idolaters, and because they abstain from all works themselves, to spend the time in their assemblies and public rejoicings, they will not let the Mussulmen work; who, to gain their favour, generally assist at their shows, which are worth seeing. You will therefore have nothing to do to-day; I leave you here. As the time approaches, in which the ship uses to sail for the Isle of Ebene, I will go to see some of my friends, and know when it will depart, and secure you a passage in it." The gardener put on best clothes, and went out.

When prince Camaralzaman was alone, instead of going out to take part in the public joy of the city, the solitude he was in brought to his mind, with more than usual violence, the loss of his dear princess. He walked up and down the garden sighing and groaning, till the noise which two birds made on a neighbouring tree tempted him to lift up his head, and stop to see what was the matter.

Camaralzaman was surprised to behold a furious battle between these two birds, fighting one another with their beaks, and that in a very little while one of them fell down dead at the foot of a tree: the bird that was victorious took wing again, and flew away.

In an instant, two other large birds that had seen the fight at a distance, came from the other side of the garden, and pitched on the ground, one at the feet and the other at the head of the dead bird: they looked upon it some time, shaking their heads in token of grief; after which they dug a grave with their talons, and buried it.

When they had filled up the grave with the earth they had turned up to make it, they flew away, and returned in a few minutes, bringing with them the bird that had committed the murder, the one holding one of its wings in its beak, and the other one of its legs; the criminal all the while crying out in a doleful manner, and struggling to escape. They carried it to the grave of the bird which it had lately sacrificed to its rage, and there sacrificed it in just revenge for the murder it had committed. They with their beaks killed the murderer. They then opened the belly, tore out the entrails, left the body on the spot unburied, and flew away.

Camaralzaman remained in a great astonishment all the time that he stood beholding this sight. He drew near the tree where the scene had passed, and casting his eyes on the scattered entrails of the bird that was last killed, he spied something red hanging out of the stomach. He took it up, and found it was his beloved princess Bodaura's talisman, which had cost him so much pain and sorrow, and so many sighs, since the bird snatched it out of his hand. "Ah, cruel!" said he to himself, still looking on the bird, "thou took'st delight in doing mischief, so I have the less reason to complain of that which thou didst to me: but the greater it was, the more do I wish well to those that revenged my quarrel on thee, in punishing thee for the murder of one of their own kind."

It is impossible to express prince Camaralzaman's joy: "Dear princess," continued he to himself, "this happy minute, which restores to me a treasure so precious to thee, is without doubt a presage of our meeting again, and perhaps sooner than I think of. Thank Heaven, who sent me this good fortune, and gives me the hope of the greatest felicity that my heart can desire."

Saying this, he kissed the talisman, wrapped it up in a riband, and tied it carefully about his arm. Till now he had been almost every night a stranger to rest, his trouble always keeping him awake, but next night he slept soundly: he rose somewhat later the next morning than he used to do, put on his working clothes, and went to the gardener for orders. The good man bid him to root up an old tree which bore no fruit.

Camaralzaman took an axe, and bagan his work. In cutting off a branch of the root, he found his axe struck against something that resisted the blow, and made a great noise. He removed the earth, and discovered a broad plate of brass, under which was a staircase of ten steps. He went down, and at the bottom saw a cavity about six yards square, with fifty brass urns placed in order around it, each with a cover over it. He opened them all, one after another, and there was not one of them which was not full of gold-dust. He came out of the cave, rejoicing that he had found such a vast treasure: he put the brass plate on the staircase, and rooted up the tree against the gardener's return.

The gardener had learned the day before that the ship, which was bound for the Isle of Ebene, would sail in a few days but the certain time was not yet fixed. His friend promised to let him know the day, if he called upon him on the morrow; and while Camaralzaman was rooting up the tree, he went to have his answer. He returned with a joyful countenance, by which the prince guessed he brought him good news. "Son," said the old man, (so he always called him, on account of the difference of years between him and the prince,) "be joyful, and prepare to embark in three days, the ship will then certainly set sail: I have agreed with the captain for your passage."

In my present situation," replied Camaralzaman, "you could not bring me more agreeable news; and in return, I have also tidings that will be as welcome to you: come along with me, and you shall see what good fortune Heaven has in store for you."

The prince led the gardener to the place where he had rooted up the tree, made him go down into the cave, and when he was there, showed him what a treasure he had discovered, thanking Providence for rewarding his virtue, and the pains he had been at for so many years. "What do you mean?" replied the gardener: "do you imagine I will take these riches as mine? The property of them is your's; I have no right to them. For fourscore years, since my father's death, I have done nothing but dig in this garden, and could not discover this treasure, which is a sign it was destined for you, since God has permitted you to find it. It suits a prince like you, rather than me; I have one foot in the grave, and am in no want of anything. Providence has bestowed it upon you, just when you are returning to that country, which will one day be your own, where you will make a good use of it."

Prince Camaralzaman would not be outdone in generosity by the gardener; they had a long dispute about it. At last the prince solemnly protested, that he would have none of it, unless the gardener would divide it with him, and take half. The good man, to please the prince, consented; so they parted it between them, and each had twenty-five urns.

Having thus divided it, "Son," said the gardener to the prince, "it is not enough that you have got this treasure: we must now contrive how to carry it so privately aboard a ship, that nobody may know anything of the matter, otherwise you will run the risk of losing it. There are no olives in the Isle of Ebene, those that are exported hence are a good commodity there: you know I have plenty of them; take what you will; fill fifty pots, half with the gold dust, and half with olives, and I will get them carried to the ship when you embark.

Camaralzaman followed this good advice, and spent the rest of the day in packing up the gold and the olives in the fifty pots;* and fearing the talisman, which he wore on his arm, might be lost again, he carefully put it in one of the pots, marking it with a particular mark, to distinguish it from the other. When they were already to be shipped, night coming on, the prince retired with the gardener, and, talking together, he related to him the battle of the birds, with the circumstance of that adventure, by which he had found the princess Badoura's talisman again. The gardener was equally surprised and joyful to hear it for his sake. Whether the old man was quite worn out with age, or had exhausted himself too much that day, the

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* This incident is also much the same in the Romance of PETER of Provence and the fair Magdelena.

gardener had a very bad night. He grew worse the next day; and on the third day, when the prince was to embark, was so ill, that it was plain he was nigh his end. As soon as day broke, the captain of the ship came in person, with several seamen, to the gardener's; they knocked at the garden-door, and Camaralzaman opened it to them. They asked him where the passenger was that was to go with him? The prince answered, "I am he; the gardener who agreed with you for my passage is sick, and cannot be spoken with. Come in, and let your men carry those pots of olives and my baggage aboard for me; I will only take leave of the gardener, and follow you."

The seamen took up the pots and the baggage, and the captain bid the prince make haste, the wind being fair, and they stayed for nothing but him.

When the captain and his men were gone, Camaralzaman went to the gardener to take his leave of him, and thank him for all his good offices; but he found him in the agonies of death, and had scarce time to bid him rehearse the articles of his faith, which all good Mussulmen do before they die. The gardener did this, and expired in his presence.

The prince being under the necessity of embarking immediately, hastened to pay the last duty to the deceased. He washed his body, buried him in his own garden, (for the Mahommetans had no cemetery in the city of the idolaters, where they were only tolerated,) and, having nobody to assist him, it was almost evening before he had put him in the ground. As soon as he had done it, he ran to the water-side carrying with him the key of the garden, designing, if he had time, to give it the landlord; otherwise to deposit it in some trusty person's hand before witness, that he might have it after he was gone. When he came to the port, he was told the ship sailed several hours before he came, and was already out of sight. It stayed three hours for him, and the wind standing fair, the captain durst not stay longer.

Scheherazade would have continued her discourse, but daylight breaking in, she was obliged to give over for the present. At night she resumed the story of prince Camaralzaman's adventures, saying to the sultan of the Indies:—

THE TWO HUNDRED AND TWENTY-FIFTH NIGHT.

It is easy, sir, to imagine that prince Camaralzaman was exceedingly grieved to be forced to stay longer in a country where he neither had nor wished to have any acquaintance; to think that he must wait another twelve month for the opportunity he had lost. But the greatest affliction of all was, his having let go the princess Badoura's talisman, which he now gave over for lost. The only course that was left for him to take was, to return to

the garden from whence he came, to rent it of the landlord, and to continue to cultivate it by himself, deploring his misery and misfortunes. He hired a boy to help him to do some part of the drudgery, that he might not lose the other half of the treasure, which came to him by the death of the gardener, who, died without heirs; he put the gold-dust in fifty other pots, which he filled up with olives, to be ready against the time of the ship's return.

While prince Camaralzaman began another year of labour, sorrow, and impatience, the ship, having a fair wind, continued her voyage to the Isle of Ebene, and happily arrived at the capital city.

The palace being by the sea-side, the new king or rather the princess Badoura, espying the ship as she was entering into the port, with all her flags, asked what vessel it was; she was answered, that it came annually from the city of the idolaters, and generally was richly laden.

The princess, who always had prince Camaralzaman in her mind amidst the glories which surrounded her, imagined that the prince might be aboard, and resolved to go aboard the ship and meet him, without discovering herself to him (for she doubted whether he would know her again,) but to observe him, and take proper measures for their making themselves mutually known. Under pretence of inquiring what merchandise was aboard, and having the first sight of the goods, and choosing the most valuable for herself, she commanded a horse to be brought, which she mounted, and rode to the port, accompanied by several officers in waiting at that time, and arrived at the port just as the captain came ashore. She ordered him to be brought before her, and asked whence he came, how long he had been on his voyage, and what good or bad fortune he had met with in it; if he had no stranger of quality aboard, and particularly with what his ship was laden.

The captain gave a satisfactory answer to all her demands; and as to passengers, assured her there were none but merchants in his ship, who used to come every year, and bring rich stuffs from several parts of the world to trade with, the finest linens, painted and plain, diamonds, musk, ambergris, camphire, civet, spices, drugs, olives, and many other articles.

The princess Badoura loved olives extremely: when she heard the captain speak of them, "Land them," said she; "I will take them off your hands. As to the other goods, tell the merchants to bring them to me, and let me see them before they dispose of them, or shew to any one."

The captain, taking her for the king of the Isle of Ebene, replied; "Sire, there are fifty great pots of olives, but they belong to a merchant whom I was forced to leave behind. I gave him notice myself that I stayed for him, and waited a long time, but he not coming, and the wind offering, I was

afraid of losing it, and so set sail." The princess answered, "No matter; bring them ashore; we will make a bargain for them however."

The captain sent his boat aboard, and in a little time it returned with the pots of olives. The princess demanded how much the fifty pots might be worth in the Isle of Ebene. "Sir," said the captain, "the merchant is very poor, and your majesty will do him a singular favour if you give him a thousand pieces of silver."

"To satisfy him," replied the princess, "and because you tell me he is poor, I will order you a thousand pieces of gold for him, which do you take care to give him." The money was accordingly paid, and the pots carried, to the palace in her presence.

Night drawing on, the princess withdrew into the inner palace, and went to the princess Haïatalnefous's apartment, ordering the fifty pots of olives to be brought thither. She opened one to let the princess Haïatalnefous taste them, and to taste them herself, and poured them into a dish. Great was her astonishment when she found the olives were mingled with gold-dust. "What can this mean?" said she, "it is wonderful beyond comprehension." Her curiosity increasing by so extraordinary an adventure, she ordered Haïatalnefous's women to open and empty all the pots in her presence; and her wonder was still greater, when she saw that the olives in all of them were mixed with gold-dust; but when she saw her talisman drop out of that in which the prince had put it, she was so surprised, that she fainted away. The princess Haïatalnefous and her women recovered the princess Badoura, by throwing cold water in her face. When she recovered her senses, she took the talisman, and kissed it again and again: but not being willing that the princess Haïatalnefous's women, who were ignorant of her disguise, should hear what she said, and it growing late, she dismissed them. "Princess," said she to Haïatalnefous, as soon as they were gone, "you, who have heard my story, to be sure guessed it was at the sight of the talisman that I fainted. This is that talisman and the fatal cause of my losing my dear husband, prince Camaralzaman; but as it was that which caused our separation, so I foresee it will be the means of our approaching meeting."

The next day, as soon as it was light she sent for the captain of the ship; and when he came, spoke to him thus: "I want to know something more of the merchant to whom the olives belong, that I bought of you yesterday. I think you told me you left him behind you in the city of idolaters: can you tell me what he does there?"

"Yes, sire," replied the captain, "I can speak on my own knowledge. I agreed for his passage with a very old gardener,

who told me I should find him in his garden were he worked under him. He shewed me the place, and for that reason I told your majesty he was poor. I went thither to call him. I told him what haste I was in, spoke to him myself in the garden, and cannot be mistaken in the man.

"If what you say is true," replied the princess Badoura, "you must set sail this very day for the city of idolaters, and fetch me that gardener's man, who is my debtor; else I will not only confiscate all your goods and those of your merchants, but your and their lives shall answer for his. I have ordered my seal to be put on the warehouse where they are, which shall not be taken off till you bring me that man: this is all I have to say to you; go, and do as I command you."

The captain could make no reply to this order, the disobeying of which would be a very great loss to him and his merchants. He acquainted them with it; and they hastened him away as fast as they could, after he had laid in a stock of provisions and fresh water for his voyage. They were so diligent, that he set sail the same day. He had a prosperous voyage to the city of the idolaters, where he arrived in the night. When he was got as near the city as he thought convenient he would not cast anchor, but let the ship ride off shore; and going into his boat, with six of his stoutest seamen, he landed a little way off the port, whence he went directly to Camaralzaman's garden.

Though it was about midnight when he came there, the prince was not asleep. His separation from the fair princess of China, his wife, afflicted him as usual. He cursed the minute in which his curiosity tempted him to touch the fatal girdle.

Thus did he pass those hours which are devoted to rest, when he heard somebody knock at the garden door; he ran hastily to it, half dressed as he was; but he had no sooner opened it, but the captain and the seamen took hold of him, and carried him by force on board the boat, and so on shipboard, where as soon as he was safely lodged, they set sail immediately, and made the best of their way to the Isle of Ebene.

Hitherto Camaralzaman, the captain and his men, had not said a word to one another; at last the prince broke silence, and asked the captain, whom he knew again, why they had taken him away by force? The captain in his turn demanded of the prince, whether he was not a debtor of the king of Ebene? "I, the king of Ebene's debtor!" replied Camaralzaman in amazement; "I do not know him; I had never anything to do with him in my life, and never set foot in his kingdom." The captain answered, "You should know that better than I: you will talk to him yourself in a little while; till then, stay here and have patience."

Scheherazade was obliged to stop here, the sultan of the Indies rising to attend to his usual business. She resumed the story at night, and thus went on :—

THE TWO HUNDRED AND TWENTY-SIXTH NIGHT.

Sir, I have told your majesty how prince Camaralzaman was taken out of his gaaden, and carried on board ship forcibly. The captain was not long on his voyage back to the Isle of Ebene. Though it was night when he cast anchor in the port, he landed immediately, and taken prince Camaralzaman with him, hastened to the palace, where he demanded to be introduced to the king.

The princess Badoura was withdrawn into the inner palace : however, as soon as she had heard of the captain's return and Camaralzaman's arrival, she came out to speak to him. As soon as she cast her eyes on the prince, for whom she had shed so many tears, she knew him in his gardener's habit. As for the prince, who trembled in the presence of a king, as he thought her, to whom he was to answer for an imaginary debt, it could not enter into his thoughts that the person whom he so earnestly desired to see, stood before him. If the princess had followed the dictates of her inclination, she would have run to him, and, by embracing, discovered herself to him ; but she put a constraint on herself, believing that it was for the interest of both that she should act the part of a king a little longer before she made herself known. She contented herself for the present to put him into the hands of an officer, who was then in waiting charging him to take care of him, and use him well, till next day.

When the princess Badoura had provided for prince Camaralzaman, she turned about to the captain, whom she was now to reward for the important service he had done her. She commanded another officer to go immediately and take the seal off the warehouse where his and his merchant' s goods were, and gave him a rich diamond, worth much more than the expense he had been at in both his voyages. She besides bid him keep the thousand pieces of gold she had given him for the pots of olives, telling him she would make up the account with the merchant whom he had brought with him.

This done, she retired to the princess of the Isle of Ebene's apartment, to whom she communicated her joy, praying her to keep the secret still. She told her how she intended to manage the discovering of herself to prince Camaralzaman, and giving the kingdom to him; adding, there was so vast a difference between a gardener and a great prince, as he is, that it may be dangerous to raise him at once from the lowest condition of the people to the highest degree, however justice required it should

be done. The princess of the Isle of Ebene was so far from betraying her, that she rejoiced with her, and entered into the design, assuring her she would with the greatest pleasure contribute to it all that lay in her power, and that she had only to say what she would desire of her.

The next morning the princess of China ordered prince Camaralzaman to be conducted early to the bath and then apparelled in the robes of an emir or governor of a province. She commanded him to be introduced into the council, where his fine person and majestic air drew all the eyes of the lords there present upon him.

The princess Badoura herself was charmed to see him again, as lovely as she had often seen him, and that pleasure inspired to speak the more warmly in his praise. When she addressed herself to the council, having ordered the prince to take his seat among the emirs, she spoke to them thus: "My lords, Camaralzaman, whom I had advanced to the same dignity with you, is not unworthy the place assigned him. I have known enough of him in my travels to answer for him, and I can assure you he will make his merit known to all of you, as well by his valour, as by a thousand other brilliant qualities, and the extent of his genius."

Camaralzaman was extremely amazed to hear the king of the Isle of Ebene, whom he was far from taking for a woman, much less for his dear princess, name him, and declare that he knew him, while he thought himself certain he had never seen him before in his life. He was much more surprised when he heard him praise him so excessively. Those praises, however, from the mouth of majesty, did not disconcert him, though he received them with such modesty, as shewed that he deserved them, and did not grow vain upon it. He prostrated himself before the throne of the king, and rising again, "Sire," said he, "I want words to express my gratitude to your majesty for the honour you have done me: I shall do all in my power to render myself worthy of your royal favour."

From the council board the prince was conducted to a palace, which the princess Badoura had ordered to be fitted up for him; where he had found officers and domestics ready to obey his commands, a stable full of fine horses, and everything suitable to the quality of an emir. When he was in his closet, the steward of his household brought him a strong box full of gold for his expenses.

The less he conceived whence came his great good fortune, the more he admired it, but never once imagined that he owed it to the princess of China.

Two or three days after, the princess Badoura, that he might be nearer her person, and in a more distinguished post, made him high treasurer, which office became lately vacant. He behaved

himself in his new charge with so much integrity, yet obliging everybody, that he not only gained the friendship of the great, but also the affections of the people, by his uprightness and bounty.

Camaralzaman had been the happiest man in the world, to see himself in so high favour with a foreign king as he conceived, and increasing in the esteem of all his subjects, if he had had his princess with him. In the midst of this good fortune he never ceased lamenting her, and grieved that he could hear no tidings of her, especially in a country where she must necessarily have come in her way to his father's court, after their separation, so afflicting to both. He had mistrusted something, had the princess Badoura still gone by the name of Camaralzaman, which she took with his habit; but on her accession to the throne, she changed it, and took that of Armanos, in honour of the old thing, her father-in-law. She was known now only by the name of the young king Armanos. There were very few courtiers who knew that she had ever been called Camaralzaman, which name she assumed when she arrived at the court of the Isle of Ebene: nor had Camaralzaman so much acquaintance with any of them yet to inform himself further of her history.

The princess, fearing he might do it in time, and desiring that he should own the discovery of herself to herself only, resolved to put an end to her own torments and his; for she had observed, that as often as she discoursed with him about the affairs of his office, he fetched such deep sighs, as could be addressed to nobody but her. She herself lived in such a constraint, that she could endure it no longer. Add to this the friendship of the emirs and courtiers, the zeal and affection of the people; in a word, everything contributed to her putting the crown of the Isle of Ebene on his head, without any obstacle.

The princess Badoura had no sooner taken this resolution with the princess Haïatalnefous, than she the same day took prince Camaralzaman aside, saying, "I must talk with you about an affair, Camaralzaman, which requires much consideration, and on which I want your advice. As I do not see how it can be done so conveniently as in the night, come hither in the evening, and leave word at home not to be waited for; I will take care to provide you a bed."

Camaralzaman came punctually to the palace at the hour appointed by the princess; she took him with her into the inner apartment, and having told the chief eunuch, who prepared to follow her, she had no occasion for his service, and that he should only keep the door shut, she carried him into a different apartment from that of the princess Haïatalnefous, where she used to sleep.

When the prince and princess entered the chamber, where there was a bed, she shut the door, and taking the talisman out of a little box, gave it to Camaralzaman, saying, "It is not long since an astrologer presented me with this talisman; you being skilful in all things, may perhaps tell me its use."

Camaralzaman took the talisman, and drew near a lamp to view it. As soon as he recollected it, with an astonishment which gave the princess great pleasure, "Sire," said he to the prince, "your majesty asked me what this talisman is good for? Alas! it is only good to kill me with grief and despair; if I do not quickly find the most charming and lovely princess in the world, to whom it belonged, whose loss it was the occasion of to me by a strange adventure, the very recital of which will move your majesty to pity such an unfortunate husband and lover, if you will have patience to hear it."

"You shall tell me that another time," replied the princess; "I am very glad to tell you I know something of it already; stay here a little, and I will return to you in a moment."

At these words she went into her closet, put off her royal turban, and in a few minutes dressed herself like a woman; and having the girdle round her, which she had on the day of their separation, she entered the chamber.

Prince Camaralzaman immediately knew his dear princess, ran to her, and tenderly embraced her, crying out, "How much I am obliged to the king who has so agreeably surprised me!" "Do not expect to see the king any more," replied the princess, embracing him in her turn, with tears in her eyes; "you see him in me; sit down, and I will explain this enigma to you."

They sat down, and the princess told the prince the resolution she came to, in the field where they encamped the last time they were together; as soon as she waited for him to no purpose; how she went through with it till she arrived at the Isle of Ebene, where she had been obliged to marry the princess Haïatalnefous, and accept of the crown, which king Armanos offered her as a condition of the marriage: how the princess, whose merit she highly extolled, took her declaration of her sex: and how she found the talisman in the pots of olives mingled with golddust, which she bought; and how the finding it was the cause of her sending for him from the city of the idolaters.

When she had done telling her adventure, she obliged the prince to tell her by what accident the talisman occasioned their separation. He satisfied her inquiries; and when he had done, he upbraided her in the kindest expressions for her cruelty in making him languish so long without her; she excused herself with the reasons already related; after which, it growing late, they went to bed.

Scheherazade seeing the day begin to dawn, said no more, but the following night she continued the story thus:—

THE TWO HUNDRED AND TWENTY-SEVENTH NIGHT.

Sir, the princess Badoura and prince Camaralzaman rose next morning as soon as it was light; but the princess would no more put on her royal robes as king: she dressed herself in the dress of a woman, and then sent the chief eunuch to king Armanos, her father-in-law, to desire he would give himself the trouble to come to her apartment.

When the king entered the chamber, he was amazed to see there a lady that was unknown to him, and the high treasurer with her, who was not permitted to come within the inner palace, nor any of the lords of the court. He sat down and asked where the king was.

The princess answered, "Yesterday, I was king, sir; and to-day, I am only princess of China, wife to the true prince, Camaralzaman, the true son of king Schahzaman. If your majesty will have patience to hear both our stories, I hope you will not condemn me for putting an innocent deceit upon you." The king bid her go on, and heard her discourse from the beginning to the end with astonishment. The princess finishing it, said to him, "Sir, though in our religion women do not easily comply with the liberty assumed by men to have several wives; yet if your majesty will consent to give your daughter the princess Haïatalnefous in marriage to prince Camaralzaman, I will with all my heart yield up to her the rank and quality of queen, which of right belongs to her, and content myself with the second place. If this precedence was not her due, I would, however, give it her, after the obligation I have to her for keeping my secret so generously. If your majesty refers it to her consent, I am sure of that, having already consulted her; and I will pass my word that she will be very well satisfied."

King Armanos listened to the princess with astonishment, and when she had done, turned about to prince Camaralzaman, saying, "Since the princess Badoura, your wife, whom I have all along thought to be my son-in-law, through a deceit of which I cannot complain, assures me, that she will divide your bed with my daughter, I have nothing more to do, but to know of you if you are willing to marry her, and accept of the crown, which the princess Badoura would deservedly wear as long as she lived, if she did not quit it out of love to you. "Sir," replied prince Camaralzaman, "though I desire nothing so earnestly as to see the king my father, yet the obligations I have to your majesty and the princess Haïatalnefous are so weighty that I can refuse her nothing."

Camaralzaman was proclaimed king, and married the same day with all possible demonstrations of joy: and had every reason to be well pleased with the princess Haïatalnefous's beauty, wit, and love for him.

The two queens lived together afterwards on the same friendly terms, and in the same cordiality as they had done before, both being contented with king Camaralzaman's equal carriage towards them, and they alternately were taken to his bed.

The next year each brought him a son at the same time, and the births of the two princes were celebrated with extraordinary rejoicings: the first, which the princess Badoura was delivered of, king Camaralzaman called Amgiad (most glorious ;) and the other, which was born of queen Haïatalnefous' Assad (most happy.)

THE STORY OF THE PRINCES AMGIAD AND ASSAD.

The two princes were brought up with great care; and, when they were old enough, had the same governor and the same instructors, in the arts and sciences which king Camaralzaman would have them learn, and the same master for each exercise. The friendship, which from their infancy they conceived for each other, occasioned an uniformity of manners and inclinations, which increased it. When they were of an age to have separate households, they loved one another so tenderly, that they begged king Camaralzaman to let them live together. He consented to it. So they had the same domestics, the same equipages, the same apartment, and the same table. Camaralzaman had formed so good an opinion of their capacity and integrity, that he made no scruple of admitting them into his council at eighteen years old, and letting them, by turns, preside there, while he himself took the diversion of hunting, or amused himself with his queens at his houses of pleasure.

The two princes being equally handsome and well made from their infancy, the too queens loved them with incredible tenderness, yet so, that the princess Badoura had a greater kindness for prince Assad, queen Haïatalnefous's son, than for her own; and queen Haïatalnefous loved Amgiad, the princess Badoura's son, better than her own son Assad.

The two queens thought at first that inclination was nothing but a friendship which proceeded from an excess of their own friendship for each other, which they still preserved: but as the two princes advanced in years, that friendship turned to a violent love, when they appeared in their eyes to possess graces that blinded their reason. They knew how criminal their passion was, and did all they could to resist it; but the familiar intercourse with them, and the habit of admiring, praising, and carresing them from their infancy, which they could not leave off when they grew up, inflamed their desires to such a height, that they could neither eat, drink, nor sleep. It was their and the princes' ill fortune, that the latter, being use to be so treated by them, had not the least suspicion of thier infamous passion.

The two queens had not concealed from each other this passion, but had not the boldness to declare it verbally to each of the princes she loved: they at last resolved to do it by a billet, and availed themselves of king Camaralzaman's absence to execute their wicked design, when he was gone on a hunting party for three or four days.

Prince Amgiad presided at the council on the day of king Camaralzaman's departure, and administered justice till two or three o'clock in the afternoon; when he returned to the palace from the council chamber, an eunuch took him aside, and gave him a billet from queen Haïatalnefous: Amgiad took it, and read it with horror. "Traitor," said he to the eunuch, as soon as he had read it through, "is this the fidelity thou ownest thy master and thy king?" At these words he drew his sabre, and cut off his head.

Having done this in a transport of anger, he ran to the princess Badoura his mother, shewed her the billet, told her the contents of it, and from whom it came. Instead of hearkening to him, she fell into a passion herself, and said, "Son, it is all a calumny and imposture; queen Haïatalnefous is a very discreet princess, and you are very bold to talk to me against her after this rate." The prince, enraged at his mother, cried, "You are both equally wicked and were it not for the respect I owe my father, this day should have been the last of Haïatalnefous's life."

Queen Badoura might have imagined by the example of her son Amgiad, that prince Assad, who was not less virtuous, would not receive more favourably a declaration of love like that which had been made to his brother. Yet that did not hinder her persisting in so abominable a design; she the next day wrote him a billet, which she trusted to an old woman who had access to the palace, to convey to him.

The old woman watched her opportunity to give it him as he was coming from the council-chamber, where he presided that day in his turn; the prince took it, and reading it, fell into such a rage, that, without giving himself time to finish it, he drew his sabre, and punished the old woman as she deserved. He ran presently to his mother queen Haïatalnefous's apartment with the billet in his hand: he would have shown it to her, but she did not give him time, crying out, "I know what you mean; you are as impertinent as your brother Amgiad. Begone! and never come into my presence again.

Assad stood as one thunderstruck at these words, which he never expected. He was so transported with rage, that he had like to have given very fatal demonstrations of his anger; but he contained himself, and withdrew without making any reply, fearing, if he stayed, he might say something unworthy the greatness of his soul. Angiad had not mentioned to him the billet which he received the preceding day, and finding by

what his mother had said to him that she was altogether as criminal as queen Haïatalnefous, he went to his brother, to chide him for not communicating the hated secret to him, and to mingle his sorrow with his.

The two queens, rendered desperate by finding in the two princes so much virtue which should have had an influence on them, renounced all sentiments of nature and mothers, and conspired together to destroy them: they made their women believe the two princes had attempted their virtue: they counterfeited the matter to the life by their tears, cries, and curses; and lay in the same bed, as if the resistance they pretended to have made had reduced them utmost to death's door.

But, sir, said Scheherazade, day appears, and prevents me saying more at this time. She ceased: and the next night continued the story in this manner, addressing herself to the sultan of the Indies:—

THE TWO HUNDRED AND TWENTY-EIGHTH NIGHT.

Sir, we left the two unnatural queens yesterday resolved on destroying the two princes their sons. When Camaralzaman returned to the palace from hunting, he was very much surprised to find them in bed together, all in tears, acting despondency so well, that he was touched with compassion. He asked them with earnestness what had happened to them.

At this question the dissembling queens wept and sobbed more bitterly than before; and after he had pressed them again and again to tell him, queen Badoura at last answered him: "Sir, our grief is so well founded, that we ought not to see the light of the sun, nor live a day, after the violence that has been offered us by the unparalleled brutality of the princes your sons. They formed a horrid design, encouraged by your absence, and had the boldness and insolence to attempt our honour. Your majesty will excuse us from saying any more; you may guess the rest by our affliction."

The king sent for the two princes, and had killed them both with his own hand, if the old king Armanos his father-in-law, who was by, had not held his hand. "Son," said he, what are you going to do? Will you stain your hands and your palace with your own blood? There are other ways of punishing them, if they are really guilty."

He endeavoured thus to appease him, and desired him to examine whether they did indeed commit the crime of which they were accused.

It was no hard thing for Camaralzaman to be so much master of himself, as not to butcher his own children: he ordered them to be put under arrest, and sent for an emir called Giondar,

whom he commanded to caray them out of the city, and put them to death, at a great distance, and in what place he pleased, but not to see him again, unless he brought their clothes with him, as a token of his having executed his orders.

Giondar travelled with them all night, and early next morning made them alight, telling them, with tears in his eyes, the commands he had received. "Believe me, princes, said he, "it is a trying duty imposed on me by your father, to execute this cruel order: would to Heaven I could avoid it!" The princes replied, "Do your duty, we know well you are not the cause of our deaths, and forgive you with all our hearts."

Then they embraced, and bade each other the last adieu, with so much tenderness that it was a long time before they could leave one another's arms. Prince Assad was the first who prepared himeslf for the fatal stroke. "Begin with me, Giondar," said he, "that I may not have the trouble to see my dear brother Amgiad die." Amgiad opposed it; and Giondar could not, without weeping more than before, be witness of this dispute between them; which shewed how perfect and sincere their friendship was.

At last they thus determined the contest, desiring Giondar to tie them together, and put them in the most convenient posture for him to give them the fatal stroke at one blow. "Do not refuse the comfort of dying together to two unfortunate brothers, who from their birth have shared everything, even their innocence," said the generous princes.

Giondar granted their request: he tied them to each other, breast to breast; and when he had placed them so as he thought he might strike the blow with more surety, and cut off their heads at once, he asked them if they had anything to command him before they died.

"We have only one thing to desire of you," replied the princes; "which is, to assure the king our father at your return, that we are innocent; but that we do not charge him with our deaths, knowing he is not well informed of the truth of the crime with which we are accused."

Giondar promised to do what they would have him, and drew his sabre: his horse being tied to a tree just by, started at the sight of the sabre, which glittered against the sun, broke his bridle, and ran away with all speed into the country.

He was a very valuable good horse, and so richly harnessed, that the emir could not bear the loss of him. This accident so troubled him, that instead of beheading the two princes, he threw away his sabre, and ran after his horse to catch him again.

The horse gallopped on before him, and led him several miles out of his way into a wood. Giondar followed him, and the horse's neighing roused a lion that was asleep. The lion started up, and instead of running after the horse, made directly towards Giondar, who thought no more of his horse, but how to save his

life and avoid the lion. He ran into the thickest of the wood, the lion keeping him in view, pursuing him among the trees. In this extremity he said to himself. "Heaven had not punished me in this manner, but to shew the innocence of the princes whom I was commanded to put to death; and now, to my misfortune, I have not my sabre to defend myself."

While Giondar was gone, the two princes were seized with a violent thirst, occasioned by the fear of death, notwithstanding their noble resolution to submit to the king their father's cruel order.

Prince Amgiad told the prince his brother there was a spring not far off. "Ah! brother," said Assad, "we have so little time to live, what need have we to quench our thirst? We can bear it a few minutes longer."

Amgiad, taking no notice of his brother's remonstrance, unbound himself, and unbound the prince his brother whether he would or no. They went to the spring, and having refreshed themselves, heard the roaring of the lion. They also heard Giondar's dreadful cries in the wood where he and the horse were. Amgiad took up Giondar's sabre which lay on the ground, saying to Assad, "Come, brother, let us go and help poor Giondar; perhaps we may arrive soon enough to deliver him from the danger in which he now is."

The two princes ran to the wood, and entered it just as the lion was going to fall on Giondar. The beast, seeing prince Amgiad advancing towards him with a sabre in his hand, left his prey and came against him with fury. The prince met him intrepidly, and gave him a blow so forcibly and dexterously, that it felled him to the ground.

When Giondar saw that he owed his life to the two princes, he threw himself at their feet, and thanked them, for the great obligation he had to them, in words which sufficiently shewed his gratitude. "Princes," said he, rising up and kissing their hands with tears in his eyes, "God forbid that ever I should attempt anything against your lives, after you have so kindly and bravely saved mine. It shall never be said, that the emir Giondar was guilty of such ingratitude."

"The service we have done you," answered the princes, "ought not to hinder you from executing the orders you have received; let us first catch your horse again, and then return to the place where you left us." They were at no great trouble to take the horse, whose mettle was abated with running. When they had restored him to Giondar, and were near the fountain, they begged of him, and argued with him to do as their father had commanded him; but all to no purpose. "I only take liberty to desire you," said Giondar, "and I pray you not to deny me, that you will divide my clothes between you, and give me yours, and go to such a distance, that the king your father may never hear of you more."

The princes were forced to comply with his request. Each of them give him his clothes, and covered themselves with what he could spare them of his. He also gave them all the money he had about him, and took leave of them.

When the emir Giondar parted from the princes, he passed through the wood, where Amgiad had killed the lion, in whose blood he dipped their clothes: which having done, he proceeded on his way to the capital city of the Isle of Ebene.

At his arrival there, king Camaralzaman asked if he had done what he ordered him. Giondar replied, "See, sir, the proofs of my obedience;" giving him, at the same time, the princes' clothes.

"How did they take the punishment I commanded to be executed on them?" Giondar answered, "With wonderful constancy, sir, and resignation to the decrees of Heaven, which shewed how sincerely they made profession of their religion; but particularly with great respect towards your majesty, and an inconceivable submission to the sentence of death. "We die innocent," said they; "but we do not murmur; we take our death from the hand of Heaven, and forgive our father; for we know very well he has not been rightly informed of the truth."

Camaralzaman, sensibly touched at emir Giondar's relation, bethought himself of putting his hand in their pockets: he began with prince Amgiad's, where he found a billet open, which he read. He no sooner knew that queen Haïatalnefous write it, as well by a lock of her hair which was in it, and by the hand-writing, but he was chilled with horror. He then, trembling, put his hand into that of Assad; and finding there queen Badoura's billet, his surprise was so great and sudden, that he fainted.

The sultaness Scheherazade perceiving, as she spoke these words, that day began to dawn, gave over speaking, and deferred the continuation of the story till the next night: when she resumed it in the following manner, and said to the sultan of the Indies:—

THE TWO HUNDRED AND TWENTY-NINTH NIGHT.

Sir, never was grief equal to Camaralzaman's when he was recovered from his fit. "Barbarous father," cried he, "what hast thou done? Thou hast murdered thy own children, thy innocent children! Did not their wisdom, their modesty, their obedience, their submission to thy will in all things, their virtue, all plead in their behalf? Blind and insensible father! dost thou deserve to live after the execrable crime thou hast committed? I have brought this abomination on my own head; and Heaven chastises me for not persevering in that aversion to women in which I was born. And oh, ye detestable

wives! I will not, no I will not, as ye deserve, wash off the guilt of your sins with your blood; ye are unworthy of my rage; but perdition seize me if ever I see you more!"

King Camaralzaman was a man of too much religion to break his vow: he commanded the two queens to be lodged in separate apartments that very day, where they were kept under strong guards, and he never saw them again as long as he lived.

While the king of the Isle of Ebene afflicted himself for the loss of the princes his sons, whose death he thought he had been the author of, by his too rashly condemning them, the royal youths wandered through deserts, endeavouring to avoid all places that were inhabited, and to meet any human creature. They lived on herbs and wild fruits, and drank only foul rain-water, which they found in the crevices of the rocks. They slept and watched by turns at night, for fear of wild beasts. When they had travelled about a month, they came to the foot of a frightful mountain, of black stones, and to all appearance inaccessible. They at last espied a sort of path, but so narrow and difficult, that they durst not venture up it. This obliged them to go along by the foot of the mountain, in hopes to find a more easy way to reach the top of it. They went about it five days, but could see nothing like a path, so they were forced to return to that which they had neglected. They still thought it would be in vain for them to attempt going up by it, they deliberated what they should do a long time; and at last, encouraging one another, resolved to ascend the hill.

The more they advanced, the higher and the more steep, they thought it was, which made them think several times of giving over their enterprise. When the one was weary, the other stopped, and they took breath together; sometimes they were both so tired, that they wanted strength to go further: then, despairing of being able to reach the top, they thought they must lie down and die of fatigue and weariness. A few minutes after, when they found they recovered strength, they animated each other, and went on.

Notwithstanding all their endeavours, and their courage and perseverance, they could not get to the top that day: night came on, and prince Assad was so tired and spent, that he stopped, and said to prince Amgiad, "Brother, I can go no further; I am just dying." "Let us rest ourselves," replied prince Amgiad, "as long as you will, and have a good heart; it is but a little way to the top, and the moon befriends us."

They rested themselves about half an hour, and then Assad made a new effort, and once more ascended what remained of the way to the mountain's summit, where they both at last arrived, and lay down. Amgiad rose first, and advancing, saw a tree at a little distance: he went to it, and found it was a pomegranate-tree with large fruit upon it, and a spring at the foot of it: he ran

to his brother Assad to tell him the good news, and conduct him to the tree by the fountain side. They refreshed themselves there by eating each a pomegranate, after which they fell asleep.

When they awoke next morning, "Come, brother," said Amgiad to Assad, "let us go on; I see the mountain is easier to be travelled over on this side than the other; all our way now is down hill;" but Assad was so tired with the last day's fatigue, that he wanted three days' repose to recover himself.

They spent them as they had done many before, in discoursing on their mothers' inordinate passion, which had reduced them to such a deplorable state: "But," said they, "since Heaven has so visibly declared itself in our favour, we ought to bear it with patience, and comfort ourselves with hopes that we shall see an end of it."

After having rested three days, the two brothers continued their travels. As the mountain on that side was composed of several stages of extensive fields, they were five days in descending it, before they came into the plain. They then discovered a great city, at which they rejoiced. "Brother," said Amgiad to Assad, "are not you of my opinion, that you should stay in some place out of the city, where I may find you again, while I go and learn the language, and inform myself what is the name of the city? in what country we are? and when I come back, I will bring provisions with me. It may not be safe for us to go there together."

"Brother," replied Assad, "your advice is both safe and prudent, and I approve of what you say; but if one of us must part from the other on that account, I will not suffer it shall be you; you must allow me to go, or what shall I suffer if any ill accident should happen to you?"

"But, brother," answered Amgaid, "the same ill accident you fear for me, I have as much reason to be afraid of for you; I entreat you to let me go, and do you stay here with patience." "I will never yield to it," said Assad; "if any ill happen to me, it will be some comfort to think you are safe. Amgiad was forced to submit, and Assad going towards the city, he stayed under the trees at the foot of the mountain.

Prince Assad took the purse of money which Amgiad had in charge, and went forward towards the city. He had not gone far in the first street, before he met with a reverend old man with a cane in his hand: he was neatly dressed, and the prince took him for a man of note in the place, who would not put a trick upon him; so he accosted him thus: "Pray, my lord, which is the way to the market-place?" The old man looked on prince Assad, smiling: "Child," said he, "it is plain you are a stranger, or you would not have asked that question of me."

"Yes, my lord, I am a stranger," replied Assad. The old man answered, "You are welcome then; our country will be

honoured by the presence of so handsome a young man as you are : tell me what business you have at the market-place."

"My lord," replied Assad, "it is near two months since my brother and I set out from our own country, which is a great way from hence: we have not ceased travelling, and we arrived here but to-day. My brother, tired with such a long journey, stays at the foot of the mountain, and I am come to buy some provision for him and me."

"Son," said the old man, "you could not have come in a better time, and I am glad of it, for your and your brother's sake. I made a feast to-day for some friends of mine, and there is a great deal of victuals left untouched : come along with me ; you shall eat as much as you please ; and when you have done, I will give you enough to last your brother and you several days : do not spend your money, when there is no occasion for it; travellers are always in want of it. While you are eating, I will give you an account of our city, which nobody can do better than myself, who have borne all the honourable offices in it. It is well for you that you happened to light upon me ; for I must tell you, all our citizens cannot so well help and inform you as I can : I can assure you some of them are very wicked. Come along, you shall see the difference between a real honest man, as I am, and such as boast of being so, and are not."

"I am infinitely obliged to you," replied Assad, "for your good will towards me ; I put myself entirely into your hands, and am ready to go with you where you please."

The old man laughed in his sleeve to think he had got the Prince in his clutches ; and as he walked by the side of him, and all the way, lest he should perceive it, talked of various subjects, to preserve the favourable opinion Assad had of him. "Among other things," said he, "it must be confessed you were very fortunate to meet with me, rather than with any other man. I thank God I met with you : you will know why I say it when you come to my house."

Thither they came ere it was long, and the old man introduced Assad into a hall, where were forty such old fellows as himself, who made a cricle round a flaming fire, which they adored. The prince was not more seized with horror at the sight of so many men mistakenly adoring the creature for the creator, than with fear of finding himself betrayed and in such an abominable place.

While Assad stood motionless with astonishment, the old cheat saluted the forty gray-headed men. "Devout adorers of fire," said he to them, "this is a happy day for us. Where is Gazban? Call him.

He spake these words aloud, and a negro, who waited at the lower end of the hall, presently came up to him. This black was Gazban ; who, as soon as he saw the disconsolate Assad, imagined for what he was called. He ran to him immediately, knocked him

down and bound his hands with wonderful activity. When he had done, "Carry him down," said the old man, "and fail not to order my daughters, Bostama and Cavama, to give him every day a good bastinado, with a loaf morning and night for his subsistence : this is enough to keep him alive till the next ship departs for the blue sea and the fiery mountain. He shall be offered up an agreeable sacrifice to our divinity."

The sultaness stopped here for that time, being interrupted by the approach of morning: the next night she continued her discourse to the sultan of the Indies as follows :—

THE TWO HUNDRED AND THIRTIETH NIGHT.

Sir, as soon as the old man had given the cruel order I spoke of yesterday, Gazban hurried prince Assad under the hall, through several doors, till they came to a dungeon, down to which led twenty steps; there he left him in chains of prodigious weight and bigness, fastened to his feet. When he had done, he went to give the old man's daughters notice of it; but their father had before sent for them, and given them their instructions himself. "Daughters," said he to them, "go down and give the Mussulman I just now brought in the bastinado, as you know how to do it : not spare him ; you cannot better shew your zeal for the worship of the fire."

Bostama and Cavama, who were bred up in their hatred to Mussulmen, received this order with joy. They descended into the dungeon that very moment, stripped Assad, and bastinadoed him unmercifully, till the blood issued out of his wounds, and he was almost dead. After this cruel execution, they put a loaf of bread and a pot of water by him, and retired.

Assad did not come to himself again for a long time; when he did, he broke out into a flood of tears, deploring his misery. His comfort however was, that this misfortune had not happened to his brother Amgiad.

That prince waited for his brother till evening with impatience: when it was two, three, or four of the clock in the morning, and Assad did not return, he was like one in despair. He spent the night in that dismal condition; and as soon as it was day, went to the city, where he was surprised to see but very few Mussulmen. He accosted the first he met, and asked him the name of the place. He was told it was the city of the magicians; so called from the great number of magicians, who adored the fire, and that there were but very few Mussulmen. Amgiad then demanded how far it was to the Isle of Ebene. He was answered, four months' voyage by sea, and a year's journey by land. The man he talked to left him hastily, having satisfied him as to those two questions, and went about his business.

Amgiad, who had been but six weeks coming from the Isle of Ebene with his brother Assad, could not comprehend how they

reached this city in so little time, unless it was by enchantment, or that the way across the mountain was much shorter, but not frequented because of its difficulty.

Going further in the town, he stopped at a tailor's shop, whom he knew to be a Mussulman by his dress, as he had known the man he had talked to before. Having saluted him, he sat down, and told the occasion of the trouble he was in.

When prince Amgiad had done talking, the tailor replied, "If your brother has fallen into the hands of some magician, depend upon it you will never see him more: he is lost past all recovery; and I advise you to comfort yourself as well as you can, and to beware of falling into the same misfortune. To which end if you will hearken to me, you shall stay at my house, and I will tell you all the tricks of these magicians, that you may take care of yourself when you go out. Amgiad, afflicted for the loss of his brother, accepted the tailor's offer, and thanked him a thousand times for his kindness to him.

THE STORY OF PRINCE AMGIAD AND A LADY OF THE CITY OF THE MAGICIANS.

Prince Amgiad did not go out of the tailor's house for a whole month, except his host went with him. At last he ventured to go alone to the bath. As he was returning home through a street where there was no-body, he met a lady coming to him. Seeing a handsome young man, fresh come out of the bath, she lifted up her veil, and asked him, with a smiling air, whither he was going; and ogled him all the while so amorously, that Amgiad could not resist her charms. "Madam," said he, "I am going to my own house or yours, as you please."

"My lord," replied the lady, with an agreeable smile, "ladies of my quality never carry men to their own houses; they always go to the men's.

Amgiad was very much confounded at this answer, which he did not expect: he durst not venture to take her home to his landlord's house, fearing the good man would be scandalised by it, and he should have lost his protection, of which he stood in great need, considering he was in a city where it was so necessary for him to be always upon his guard: he knew so little of the town, that he could not tell where to carry her, and he could not resolve to lose this lucky adventure. In this uncertainty he determined to throw himself upon chance; and without making any answer, he went before, and the lady followed him. Amgiad led her from street to street, from square to square, till they were both weary with walking: at last they came to a street, at the end of which was a great gate, shut up, opening to a handsome house, and having a seat on each side of it. Amgiad sat down on one of them as if to take breath; and the lady, more weary than he, seated herself on the other.

When she had taken her seat, she asked him whether that was his house. "You see it, madam," said Amgiad. "Why do you not open the gate then?" replied the lady; "what do you wait for?" "Fair lady," answered Amgiad, "I have not the key; I left it with my slave when I sent him on an errand, and he cannot be come back yet: besides, I ordered him afterwards to get something good for dinner; so that I am afraid we shall wait a long time for him."

The prince met with so many difficulties in satisfying his passion, that he began to repent of it. He therefore contrived this answer, in hopes that the lady would take the hint, and out of resentment leave him, and seek elsewhere for a lover; but he was mistaken.

"This is a most impertinent slave," said madam, "to make us wait so long. I will chastise him myself as he deserves, if you do not, when he comes back: it is not decent that I should sit here alone with a man at a gate." Saying this, she arose, and took up a stone to break the lock, which was only of wood, and weak, according to the fashion of the country.

Amgiad did all he could to hinder her. "What are you doing, madam?" said the prince. "For Heaven's sake stay a little!" "What are you afraid of?" replied the lady; "is it not your house? It is no great matter to break a wooden lock; a new one will not cost much." The lock she accordingly broke; and as soon as the door was open, entered the house, and walked before him.

Amgiad gave himself over for a lost man, when he saw the door forced open; he paused upon it, whether he should go into the house or not, or make off as fast as he could, to avoid the danger which he believed was inevitable; and he was going to fly, when the lady returned.

Seeing he did not enter, "Why do not you come into your house?" said she. The prince answered, "I am looking to see if my slave is coming, fearing we have nothing ready." "Come in, come in," said madam; "we had better wait for him within doors than without."

Amgiad, much against his will, followed her into the house. Passing through a spacious court, neatly paved, they mounted by several steps into a grand vestibule, which led to a large open hall, very well furnished, where he and the lady saw a table ready spread with all sorts of delicacies, another heaped with fruit, and a sideboard full of bottles of wine.

When Amgiad saw these preparations, he gave himself up for lost. "Poor Amgiad," said he to himself, thou wilt soon follow thy dear brother Assad!"

The lady on the contrary, transported at the sight, cried out, "How, my lord, did you fear there was nothing ready? You see your slave has done more than you expected; but if I am not mistaken these preparations were made for some other lady, and not for me: no matter let her come; I promise

you I will not be jealous; I only beg the favour of you that you will permit me to wait on her and you."

Amgiad, as much as he was troubled at this accident, could not help laughing at the lady's pleasantry. "Madam," said he, thinking of something else that tormented his mind, "there is nothing in what you fancy; this is my common dinner, and no extraordinary preparation, I assure you." As he could not bring himself to sit down at a table which was not prepared for him, he would have taken his seat on a sofa, but the lady would not let him. "Come, sir," said she, "you must be hungry after bathing; let us eat and enjoy ourselves."

Amgiad was forced to do what the lady would have him: they both sat down and fell to. The lady having eaten a bit, took a bottle and glass, poured out some wine, and drank to Amgiad: and when she had drank herself, she filled another glass, and gave it to Amgiad, who pledged her. The more the prince thought of this adventure, the more he was amazed that the master of the house did not appear, and that so rich a house, and so well provided, should be left without a servant. "It will be lucky," said he to himself, "if the master of the house does not come till I am got clear of this intrigue," While he was occupied with these thoughts, and others more troublesome, she ate and drank heartily, and obliged him to do the same. They were almost come to the fruit, when the master of the house arrived.

It happened to be Bahader, master of the horse to the king of the magicians: this house belonged to him, but he commonly dwelt in another; and he seldom came here, unless to regale himself with two or three chosen friends. He always sent provisions from his other house on such occasions' and had done so this day by some of his servants, who were just gone as the lady and Amgiad entered it.

Bahader came as he used to do, in disguise, and without attendants, and little before the time appointed for his friends coming: he was not a little surprised to see the door of his house broken open. He entered, making no noise, and hearing some persons talking and making merry in the hall, he stole along under the wall, and put his head half way within the door to see who they were.

Perceiving a young man and a young lady eating at his table the victuals that had been provided for his friends and himself, and that there was no great harm done, he resolved to divert himself with the adventure.

The lady's back was a little turned from him, and she did not see the master of the horse, but Amgiad saw him immediately. He had then the glass in his hand, and was going to drink it off; he changed colour at the sight of Bahader, who made a sign to him not to say a word, but to come and speak with him.

Amgiad drank and rose. "Where are you going?" said the lady. The prince answered, "Pray, madam, stay here a little; I shall be back again in a minute; a small affair obliges me to go out at present." Bahader waited for him in the vestibule, and led him into the court to talk to him without being heard by the lady.

In saying these words, Scheherazade perceived the sultan's time of rising was come; so she gave over the story till next night, when she resumed it as follows:—

THE TWO HUNDRED AND THIRTY-FIRST NIGHT.

Sir, when Bahader and prince Amgiad were in the court, Bahader demanded of the prince how the lady came into his house, and why they broke open his door. "My lord," replied Amgiad, "you may very reasonably think me guilty of a very unwarrantable action; but if you will have patience to hear me, I hope my innocence will appear." He then told him, in a few words, what had happened to him, without disguising any part of the truth; and to convince him that he was not capable of committing such an action as to break into a house, he told him plainly he was a prince, and what was the reason of his coming to the city of the magicians.

Bahader, who naturally loved strangers, was transported with an opportunity of obliging one of Amgiad's rank and quality; for by his air, his actions, and his well-turned discourse, he did not in the least doubt of the truth of what he said. Prince, said Bahader, I am very glad I can oblige you in so pleasant an adventure as this: far from disturbing the feast, it will be a pleasure to me to contribute to your satisfaction in anything. Before I say any more on this subject, I am happy to inform you my name is Bahader. I am master of the horse to the king of the magicians; I commonly dwell in another which I have in this city, and come here sometimes to have the more liberty with my friends. You have made this lady believe you have a slave, though you have none: I will be your slave; and that this may not disturb you, and to spare your excuses, I repeat again, that I will positively be so; you will soon know my reason for it. Go to your place, and continue to divert yourself; when I return again, and come before you in a slave's habit, chide me for staying so long: do not be afraid even to strike me. I will wait upon you all the while you are at table, till night; you shall sleep here, and so shall the lady, and to-morrow morning you may send her home with honour. I shall afterwards endeavour to do you more important services: go and lose no time." Amgiad would have made him an answer, but the master of the horse would not let him, forcing him to go to the lady. He had scarce got into the hall before Bahader's friends, whom he had invited, arrived, Bahader excused himself for not entertainiag them

that day, telling them they would approve of the reason of it when they knew it, which should be in due time. When they were gone, he went forth and dressed himself in a slave's habit.

Prince Amgiad came to the lady much better pleased at finding the house belonged to a man of quality, who had received him so courteously. When he sat down to the table again, he said, "Madam, I beg a thousand pardons for my rudeness: I was vexed that my slave should tarry so long; the rascal shall pay for it, when he comes: I will teach him to make me stay so for him."

"Let not that trouble you," said the lady; "so much the worse for him; if he is guilty of any faults, let him pay for it; do not let us think of him: we will enjoy ourselves without him."

They continued at the table with the more pleasure, as Amgiad was under no apprehensions of the consequence of the lady's indiscretion, who ought not to have broken open the door. though it had been Amgiad's own house. The prince was now as merry as the lady: they said a thousand pleasant things, and drank more than they ate, till Bahader arrived, disguised like a slave.

Bahader, entered like a slave who feared his master's displeasure for staying out when he had company with him: he fell down at his feet, and kissed the ground, to implore his clemency; and when he done, stood behind him with his hands across, in expectation of his commands.

"Sirrah," said Amgiad, with a fierce tone and angry look. "is there such a slave as you in all the world? Where have you been? What have you been doing, that you came no sooner?"

"My lord," replied Bahader, "I ask your pardon; I was executing your orders, and did not think you would come home so early."

"You are a rascal," said Amgiad, "and I shall break your bones, to teach you to lie and to disappoint me." He then rose up, took a stick and gave him two or three slight blows with it; after which he sat down to table again.

The lady was not satisfied with the chastisement he bestowed on him. She also rose, took the stick, and fell upon Bahader so unmercifully, that the tears came into his eyes. Amgiad, offended to the last degree at the freedom she took, and that she should use one of the king's chief officers so ill, cried out to her in vain, "Enough." She continued striking him. "Let me alone," said she, "I will give him enough, and teach him to be absent so long another time." She continued beating him with great fury, till Amgiad rose from the table, and forced the stick out of her hand; which she did not part with without much struggling. When she found she could beat Bahader no longer, she sat down and railed at and cursed him.

Bahader wiped his eyes, and stood up to fill out wine. When he saw they had done eating and drinking, he took away

the cloth, cleared the hall, put everything in its place, and, night coming on, lighted up the lamps. Every time he came in, or went out, the lady muttered and threatened him, and gave him abusive language, to Amgiad's great disliking, who would have hindered her, but he could not. When it was time for them to go to bed, Bahader prepared one for them on the sofa, and withdrew into a chamber, where he laid himself down, and it was not long before he fell asleep, having been fatigued with his beating. Amgiad and the lady entertained one another a good half hour afterwards, and the lady wanted to go forth before she went to bed. Passing through the vestibule, she heard Bahader snore; and having seen a sabre hanging up in the hall, she turned back again, and said to prince Amgiad, "My lord, as you love me, do one thing for me." "In what can I serve you?" replied the prince. The lady answered, "Oblige me so far as to take down this sabre, and cut off your slave's head with it." Amgiad was astonished at such a proposal from a lady, not doubting but it was the wine she had drunk that prompted it. "Madam," said he, "let my slave alone; he is not worthy of your notice; I have beat him, and you have beat him: it is sufficient; besides, I am very well satisfied with him; he does not use to be guilty of such faults."

"That shall not do," replied the lady, in violent fury; the rogue shall die; if not by your hands, by mine." Saying this, she took down the sabre from the place where it hung, drew it out of the scabbard, and was going to execute her wicked design.

Amgiad met her in the vestibule, saying," You shall be satisfied, madam, since you will have it so; but I should be sorry that any one, beside myself, should kill my slave." When she had given him the sabre, "Come, follow me," said he; "make no noise, for fear we wake him." They went into Bahader's chamber where Amgiad, instead of striking him, struck at the lady, and cut off her head, which fell upon Bahader.

It was already dawn of day, and Scheherazade perceiving it, said no more at that time. The next night she resumed the discourse, and said to the sultan Schahriar:

THE TWO HUNDRED AND THIRTY-SECOND NIGHT.

Sir, if the noise of the blow which Amgiad gave the lady, in cutting off her head, had not waked Bahader, her head falling upon him would have done it; he was amazed to see Amgiad with a sabre all bloody, and the body of the lady lying headless on the ground. The prince told him what had passed, and ending his discourse, said, "I had no other way to hinder this furious woman from killing you, but to take away her life." "My lord," replied Bahader, full of gratitude, "persons of your rank and generosity are not capable of doing such a wicked action as she desired of you. You are my deliverer, and I cannot

enough thank you." After he had embraced him, to shew him what sense he had of his obligations to him, he said, "We must carry this corpse out before it is quite day; leave it to me; I will do it." Amgiad would not agree to that, saying, he would carry it away himself, since he had struck the blow. Bahader replied, "You are a stranger in this city, and cannot do it so well as one who is acquainted here; I must do it if for no other reason, yet for both our safeties, to prevent our being questioned for her death: stay you here, and if I do not come back before day, you may be sure the watch has seized me; and for fear of the worst, I will by writing give this house and furniture for your habitation; you have nothing to do but to live in it."

When he had written, signed, and delivered the paper to prince Amgiad, he put the lady's body in a bag, head and all, laid it on his shoulder, and went out with it from one street to another, taking the way to the sea-side. He had not gone far before he met with one of the judges of the city, who was going the rounds in person. Bahader was stopped by the judge's followers, who opening the bag, found the body of a murdered lady, bundled up with the head. The judge, who knew the master of the horse, notwithstanding his disguise, took him home to his house, and not daring to put him to death without telling the king of it, because of his quality, he carried him to court as soon as it was day. When the king had heard from the judge what a foul action he had been guilty of, as he believed from the circumstances, he addressed the master of the horse in these words: "It is thus, then, that thou murderest my subject, to rob them, and then thou wouldst throw their dead bodies into the sea, to hide thy villany; let us rid them of him; go, hang him up immediately."

Innocent as Bahader was, he took his sentence of death with all imaginable resignation, and said not a word to justify himself. The judge carried him to his house, and, while the gallows was preparing, he sent a crier to publish throughout the city, that at noon the master of the horse was to be hanged for a murder committed by him.

Prince Amgiad, who had in vain expected Bahader's return, was struck with terrible consternation when he heard the crier publish the approaching execution of the master of the horse. "If," said he to himself, "somebody must die for the death of such a wicked woman, it is I, and not Bahader; I will never suffer an innocent man to be punished for the guilty;" and without deliberating any more about it, he hastened to the place of execution, whither the people were running from all parts.

When Amgiad saw the judge bringing Bahader to the gibbet, he went up to him, and said, "I am come to tell you, and to assure you, that the master of the horse, whom you are

leading to execution, is wholly innocent of the lady's death; I am guilty of the crime, if it is one to have killed a detestable woman, who would have murdered Bahader;" and then he told him all as it happened.

The prince having informed the judge how he met her coming out of the bath; how she was the cause of going into the master of the horse's pleasure-house, and all that had passed to the moment in which he was forced to cut off her head, to save Bahader's life; the judge ordered execution to be stopped, and conducted Amgiad to the king, taking the master of the horse with them.

The king had a mind to hear the story from Amgiad himself; and the prince, the better to prove his own innocence and the master of the horse's, took that opportunity to discover who he was, and what had driven him and his brother Assad to that city, with all the accidents that had befallen them, from their departure from the capital city of the Isle of Ebene, to the time in which he talked to him.

The prince having done speaking, the king said to him, "I rejoice that I have by this means come to the knowledge of you; I not only give you your own and my master of the horse's life, whom I commend for his kindness to you, but I restore him to his office; and as for you, prince, I declare you my grand vizier to make amends for your father's unjust usage of you, though it is also excusable, and I permit you to employ all the authority I now give you to find out prince Assad."

Prince Amgiad having thanked the king of the city and country of magicians for the honour he had done him, and taking possession of his office of grand vizier, he took every possible means to find out the prince his brother. He ordered the common criers to promise a great reward to any one who should bring forth prince Assad, or tell any tidings of him. He sent men up and down the country to the same purpose; but notwithstanding all his diligence, he could hear no news of him.

THE SEQUEL OF THE STORY OF PRINCE ASSAD.

Assad in the meanwhile continued in the dungeon in chains: Bostama, and Cavama, the cunning old conjuror's daughters, treating him daily with the same cruelty and inhumanity as at first.

The solemn festival of the adorers of fire approached; and a ship was fitted out for the fiery mountain as usual: the captain's name was Behram, a great bigot to that religion. He loaded it with proper merchandize; and when it was ready to sail, he put Assad in a chest, which was half full of goods, a few crevices being left between the boards for him to breathe, enough to keep life in him. This chest was stowed in the bottom of the hold, for the greater security.

Before the ship sailed, the grand vizier, Amgiad, Assad's brother, who had been told that the adorers of fire used to sacrifice a Mussulman every year on the fiery mountain, suspected that Assad might have fallen into their hands, and be designed a victim at that bloody sacrifice; wherefore he resolved to search the ship in person. He ordered all the pasesngers and seamen to be brought upon deck, and commanded his men to search all over the ship, which they did; yet Assad could not be found, he was so well concealed.

When the grand vizier had done searching the vessel, she sailed, and as soon as Behram was got out to sea, he ordered prince Assad to be taken out of the chest, and fettered to secure him, fearing lest he should fling himself into the sea in despair, since he knew he was going to be sacrificed.

The wind was very favourable two or three days, and then it turned contrary, after which there arose a furious storm; and the vessel was not only driven out of her course, but neither Behram nor his pilot knew where they were. They were affraid splitting against the rocks, for in the violence ot the storm they discovered land, and a dreadful shore before them. Behram saw he was driven into the port and capital of queen Margiana, which was a great mortification to him.

This queen Margiana was a devout professor of the Mohammedan religion, and a mortal enemy to the adorers of fire. She banished all of them out of her dominions, and would not let any of their ships touch at her ports.

It was no longer in the power of Behram now to help putting into the port of this queen's capital city, or else he had been dashed to pieces against the frightful rocks that lay off the shore. In this extremity he held a council with his pilot and seamen. "My lads," said he, "you see to what a necessity we are reduced; we must choose one of these two things; either resolve to be swallowed up by the waves, or put into queen Margiana's port, whose hatred to all persons of our religion you very well know. She will certainly seize our vessel and put as all to death, without mercy. I see but one likely way to escape her, which is, to take off the fetters from the Mussulman we have aboard and dress him like a slave. When queen Margiana commands me to come before her, and asks what trade I use, I will tell her I deal in slaves; that I have sold all I had, but one, whom I keep to be my clerk, because he can read and write. She will see him, to be sure, and he being handsome, and of her own religion, will have pity on him. No doubt she will then ask to buy him of me, and on this condition will let us stay in the port till the weather is fair. If any of you have anything else to propose that will be of more advantage to us, I am ready to hearken to it." The pilot and seamen applauded his judgment, and agreed to follow his advice.

The sultaness Scheherazade was obliged to stop here, because she saw day appear: she continued her story the night following, addressing herself thus to the sultan of the Indies:—

THE TWO HUNDRED AND THIRTY-THIRD NIGHT.

Sir, Behram commanded prince Assad's chains to be taken off, and had him dressed like a slave very neatly, as became one who was to pass for his clerk before the queen of the country. They had scarce time to do this, before the ship drove into the port, and dropped anchor.

Queen Margiana's palace was so near the sea-side, that her garden extended down to the shore. She saw the ship anchor, and sent to the captain to come to her, and the sooner to satisfy her curiosity, waited for him in her garden.

Behram, who expected to be sent for, landed with prince Assad; whom he required to confirm what he had said of his being a slave, and his clerk. When he was introduced to the queen, he threw himself at her feet, and informed her of the necessity he was in to put into her port; that he dealt in slaves, and had sold all he had but one, which was Assad there present, whom he kept for his clerk.

The queen was taken with Assad from the minute she first saw him, and was extremely glad to hear that he was a slave; resolving to buy him, cost what it would. She asked Assad what was his name.

"Great queen," replied Assad, with tears in his eyes, "does your majesty ask what my name was formerly, or what it is now?" The queen answered, "Have you two names then?" "Alas!" it is but too true, said Assad: "I was once called Assad, (most happy;) and now my name is Motar, (devoted to be sacrificed.")

Margiana, not being able to find out the true meaning of this answer, understood it of his condition of a slave; for she perceived he had a great deal of wit.

"Since you are clerk to the captain," said she, "no doubt you can write well: let me see your hand."

Behram had furnished Assad with pen, ink and paper, as a token of his office, that the queen might take him for what he designed she should.

The prince stepped a little aside, and wrote as follows, suitable to his wretched circumstances:—

"The blind man avoids the ditch into which the clear sighted falls. Fools advance themselves to honors by discourses which signify nothing, while men of sense and eloquence live in poverty hnd contempt. The Mussulman with all his riches is miserable. e hainfidel triumphs. We cannot hope things will be otherwise; T teAlmighty has decreed it should be so."

Assad presented the paper to queen Margiana, who admired alike the moral of the sentences and the goodness of the writing. She needed no more to have her heart inflamed, and to feel a sincere concern for his misfortunes. She had no sooner read it, but she addressed herself to Behram, saying, "Do which you will, either sell me this slave, or make a present of him to me; perhaps it will turn most to your account to do the latter."

Behram answered insolently, that he could neither give nor sell him; that he wanted his slave, and would keep him.

Queen Margiana, provoked at his boldness, would not talk to him any more about it. She took the prince by the arm, and turned him before her to the palace, sending Behram word, that if he stayed the night in her port, she would comfiscate his goods and burn his ship. So he was forced to go back to his vessel, and prepare to put to sea again, notwithstanding the tempest was not yet laid.

Queen Margiana, on entering her palace, commanded supper to be got ready; and while it was providing, she ordered Assad to be brought into her apartment, where she bade him sit down. Assad would have excused himself: "It does not belong to a slave," said he, "to presume to this honour."

"To a slave!" replied the queen: "you were so a moment ago; henceforward you are no more a slave. Sit down near me, and tell me the story of your life; for by what you wrote, and the insolence of that slave-merchant, I guess there is something extraordinary in it."

Prince Assad obeyed her; and, sitting down, began thus; "Mighty queen, your majesty is not mistaken in thinking there is something extraordinary in the story of my life: it is indeed more so than you can imagine. The ills, the incredible torments, I have suffered, and the death to which I was devoted, and from which I am delivered by your royal generosity, will shew the greatness of my obligation to you, and never to be forgotten. But before I enter into particulars of my miseries, which will strike horror into the hearts of all that hear it, I must trace the origin of them to its source."

This preamble increased queen Margiana's curiosity. The prince then told her of his royal birth; of his brother Amgiad, and their mutual friendship; of their mothers' criminal passion, which in a night turned into inveterate hatred, the cause of all their sufferings; of the king his father's rage; how miraculously their lives were saved; how he lost his brother; how he had been long imprisoned and tortured, and was only discharged then to be sacrificed on the fiery mountain.

Whan Assad had finished his discourse, the queen was more than ever enraged at the adorers of fire.

"Prince," said she, "though I have always had an aversion to the adorers of fire, yet hitherto I have had some humanity for them; but after their barbarous usage of you, and their execrable design to sacrifice you, I will henceforth declare perpetual war against them."

She would have said more, but supper being served in, she made prince Assad sit down at table with her, being charmed with his beauty and eloquence, and touched with a passion which she hoped soon to have an opportunity of letting him see. "Prince," said she, "we must make you amends for so many fasts and wretched meals, which the pitiless adorers of fire forced you to make; you will want nourishment after such sufferings." With these and such like words she helped him at supper; and ordered the prince to drink a good deal of wine to recover his spirits; by which means he drank more than he could well bear.

The cloth being taken away, Assad wanting to go out, took an opportunity when the queen did not see him. He descended into the court, and, seeing the garden-door open, went into it. Being tempted by the pleasantness of the place, he walked there a while. At last he came to a fountain, where he washed his face and hands to refresh himself, and lying down on the turf round the fountain, fell asleep.

It was almost night, and Behram, determined to prevent the queen from executing her threats, had weighed anchor, troubled at the loss of Assad, by which he was disappointed of a most acceptable sacrifice. He comforted himself as well as he could with the thoughts that the storm was over, and that a land breeze favoured his getting off from that coast. As soon as he was towed out of the port by the help of his boat, before it was hoisted up into the ship again, "Stop, my lads," said he to the seamen in it, "do not come on board again, I will give you some casks to fill with water, and will wait for you." The sailors excused themselves, for that they did not know where to get water. Behram had observed while he was talking to the queen in the garden, that there was a fountain at the end of it, near the port. "Go," said he, "land before the palace garden; the wall is not above breast high; you may easily get over; there is a basin in the middle of the garden, where you may fill all your barrels, and hand them aboard without difficulty."

The sailors went ashore at the place he directed them to, and laying their casks on their shoulders, easily got over the wall.

As they drew near the basin, they perceived a man sleeping on the grass, and knew him to be Assad. They immediately divided themselves; and while some of the crew filled their barrels with as little noise as possible, others surrounded Assad, and watched to stop him if he should awake.

He was fast, and slept on, giving them time to fill all their casks; which, as soon as they had filled, they handed over the wall to others of their crew who waited there to carry them aboard.

They next seized Assad, and bore him away, without giving him time to recollect himself. They got him over the wall into their boat with the casks, and rowed to the ship. When they came near her they cried out for joy, "Captain, sound your trumpets, beat your drums; we have brought you your slave again."

Behram, who could not imagine how the seamen could find and take him again, and did not see Assad in the boat, it being night, waited their coming on board with impatience, to ask what they meant; but when he had seen him, he could not contain himself, so great was his joy. He commanded him to be chained down again, without staying to inquire how they came by him; and having hoisted the boat on board, set sail for the fiery mountain.

The sultaness ended her story here for that night, and the next resumed it as follows:—

THE TWO HUNDRED AND THIRTY-FOURTH NIGHT.

Sir, I left off yesterday where Behram was making the best of his way to the fiery mountain, overjoyed that he had recovered his captive, prince Assad.

In the meanwhile queen Margiana was in a dreadful fright: she did not much concern herself at first, when she found prince Assad was gone out, because she did not doubt but he would return in a little time. When sometime had passed without his appearing, she began to be uneasy, and commanded her women to look for him. They searched all about without finding him; and night coming on, she ordered them to search again with torches, which they did to as little purpose.

Queen Margiana was so impatient and alarmed, that she went with lights, and finding the garden-door open went into it, and walked all over it with her women, to seek for him herself; and passing by the fountain and basin, she espied a slipper, which she took up, and knew it to be prince Assad's: her woman also said it was his. The water being spilt about the basin, made her believe that Behram had carried him off again. She sent immediately to see if he was still in the port; and hearing he had set sail a little before it was dark, that he lay to some time off the shore, while he sent his boat for water from the fountain, she doubetd no longer of the prince's ill fortune; so she sent word to the commander of ten ships of war, which lay always ready in the port, to sail on the shortest notice, that she would embark herself next morning as soon as it was day. The commander lost no time; ordered the captains and subalterns, seamen

and soldiers, aboard, and was ready to sail at the time appointed. She embarked; and when the squadron was at sea, told the commander her intention: "Make all the sail you can," said she, "and give chase to the merchantman that sailed yesterday evening out of this port: I give it to you to be plundered, if you take it; if not, your life shall answer it."

The ten ships chased Behram's two whole days without seeing her. The third day in the morning they discovered her, and at noon had so surrounded her that she could not escape.

As soon as cruel Behram espied the ten ships of war, he doubted not it was queen Margiana's squadron in pursuit of him; and upon that he ordered Assad to be bastinadoed, which he did every day, and had not missed once treating him so barbarously since he left the port of the city of magicians. On sight of these ships, he used him more cruelly than before. He was much perplexed what to do, when he found he was going to be surrounded. To keep Assad, was to declare himself guilty; to kill him was as dangerous, for he feared some tokens or other of it might be seen. He therefore commanded him to be unfetered and brought from the bottom of the hold where he lay. When he came before him, "It is thou," said he, "that art the cause of my being pursued;" and so saying, he flung him into the sea.

Prince Assad knowing how to swim, made so good use of his feet and hands, that he got safe to shore; the waves seconding his bold exertions. The first thing he did after he got on shore was to thank God, who had delivered him from so great a danger, and once more rescued him out of the hands of the adorers of fire. He then stripped himself, and wringing the water out of his clothes, he spread them on a rock, where, by the heat of the sun and the rock together, they soon dried. After which he lay down to rest himself, deploring his miserable condition, not knowing in what country he was, nor which way to turn himself. He dressed himself again and walked on, keeping as near the sea-side as he could. At last he came to a sort of path which he followed, and travelled ten days through a country which was not inhabited still living on herbs, plants, and wild fruits. At last he approached the banks of a rivulet near a city, which he knew to be that of the magicians, where he had been so ill used, and where his brother Amgiad was grand vizier: he was very glad of it resolving not to come near any of the adorers of fire, but only to converse with Mussulmen; for he remembered he had seen some the first time he entered the town. It being late, and he knowing the shops were already shut, and few people in the streets, resolved to stay in a burying-ground near the city, where there were several tombs in the form of mausoleums. He found the door of one of them open; he entered it, and designed to pass the night there.

We must now return to Behram's ship, which was soon surrounded on all sides by queen Margiana's quadron, after he had thrown prince Assad overboard. The ship in which queen Margiana was in person first boarded him, and Behram, being in no condition of defence against so many, furled his sails in token of yielding.

The queen herself came aboard him, and demanded of him where the clerk was, whom he had the boldness to take or cause to be taken out of her very palace. Behram replied, "O queen! I swear by your majesty, he is not in my ship: you will, by searching it, see my innocence."

Margaina ordered the ship to be searched as narrowly as possible, but she could uot find the man whom she so passionately longed to recover, as well out of love to him, as out of that generosity which was her distinguishing character. She was going to kill Behram with her own hand, but refrained, contenting herself with seizing his ship and cargo and turning him and his men on shore in their boat.

Behram and his seamen arrived at the city, of the magicians the same night that Assad did, stopped at the same burying-ground, the city-gates being shut, intending to stay in some tomb till the next day, when they were opened again.

As Assad's ill luck would have it, Behram passed before that in which the prince was sleeping, with his head wrapt up in his habit: Assad awoke at the noise he made, and asked, "Who's there?"

Behram knew him again presently. "Hah, hah!" said he, "thou art the man who hast ruined me for ever; thou hast escaped being sacrificed this yenr, bnt depend on it thou shalt not escape the next." Saying this, he flew upon him, clapped his handkerchief into his mouth to prevent his making a noise, and by the help of his seamen bound him.

The next morning, as soon as the city gates were open, Behram and his men easily carried Assad by a roundabout way, through streets where nobody was up, to the old man's house where he had been so inhumanly treated. As soon as he got in, he was again thrown into the same dungeon. Behram acquainted the old fellow with the sad occasion of his return, and the ill success of his voyage. The old rascal, upon this, commanded two daughters, Bostama and Cavama, to treat him more cruelly than before, if possible.

Assad was in a terrible surprise to find himself in the hands of his old persecutors, from whom he had suffered so much, and expected to undergo another time the torments from which he hoped that he had been delivered. He was bemoaning the rigour of his destiny, when he saw Bostama enter with a cudgel a loaf and a pitcher of water. He was almost dead at the sight of that unmerciful wretch, and the thoughts of the daily sufferings

he was to endure for another year, after which he was to die the most horrible death.

At these words the sultaness Scheherazade saw the day begin to appear, which interrupted her story for the present. The next night she continued it, addressing herself thus to the sultan of Indies:—

THE TWO HUNDRED AND THIRTY-FIFTH NIGHT.

Sir, Bostama dealt not so inhumanly by prince Assad as she had done the first time of his confinement. His cries, complaints, and earnest entreaties to her to spare him, joined with his tears, were so moving, that Bostama could not help being affected by them, and shedding tears with him. "My lord," said she, covering his shoulders again, "I ask a thousand pardons for my inhuman treatmant of you formerly, and for making you now feel its effect. Till now I was afraid of disobeying a father, who is unjustly enraged against you, and resolved on your destruction; but at last I loathe and abhor this barbarity. Be comforted; your evil days are over. I will endeavour, by better treatment of which you will find I am convinced if. You have hitherto looked on me as an infidel; henceforth believe me one of your own religion; having been converted by a slave, who is a Mussulman. I hope your lessons will finish my conversion. To shew my good intentions, I first beg pardon of the true God for all my sins, in dealing so cruelly by you, and I trust he will put it in my power to set you entirely at liberty."

The prince was much comforted to hear her talk thus: he thanked the Almighty for the change wrought in her heart. He also thanked her for her good disposition towards him, and omitted no arguments which he thought would have any effect to confirm her in them, by instructing her in the Mussulman religion, and telling her his whole story, his high birth, and adventures to that time. When he was convinced she was fixed in her good resolution, he asked her how she could hinder her sister Camava's knowing it, and treating him as barbarously as she used to do? "Let not that trouble you," replied Bostama; "I know how to order matters so that she shall never come near you."

And as she said, she every day prevented her coming down into the dungeon, where she often visited the prince; and instead of carrying him bread and water, she brought him the best wine and the choicest victuals she could get, which was prepared by her twelve Mohammedan slaves. She ate with him herself from time to time, and did her utmost to make his confinement comfortable.

A few days afterwards, Bostama, as she stood at her father's door, heard the public crier making proclamation; but she could not hear what it was about, being too far off. As he came near her father's house, she withdrew into it, holding the door half open, perceiving he went before the grand vizier Amgiad, brother to Assad; who was accompanied by several officers, and other attendants walking before and behind him.

The crier, going a few steps from the house, repeated the proclamation with a loud voice, as follows:—"The most excellent and illustrious grand vizier is come in person to seek for his dear brother, from whom he was separated about a year ago; he is a young man of such a person; if any one has him in keeping, or knows where he is, his excellency commands that they bring him forth, or give him notice where he shall find him, promising a great reward to the person that shall so do: if any one conceals him, and he is found, his excellency declares he shall be punished with death, together with his wife, children, and all his family, and his house be razed to the ground." Bostama, as soon as she had heard this, shut the door as fast as she could, and ran to Assad in the dungeon. "Prince," said she, with joy, "your troubles are at an end; follow me immediately." She had taken off his fetters the first day he was brought in. So the prince followed her into the street, where she cried, "There he is! there he is!"

The grand vizier, who was not far from the house, returned. Assad knew him to be his brother, ran to him, and embraced him. Amgiad, who presently recollected him, returned his embrace with all possible tenderness, made him mount one of his officer's horses, who alighted for that purpose, and conducted him in triumph to the palace, where he presented him to the king, by whom he was advanced to the post of a vizier.

Bostama would not return to her father's house, which was the next day razed to the ground, but kept prince Assad in sight, and was sent to the queen's apartment.

The old man her father, and Behram, and all their families, were brought before the king, who condemned them to be beheaded. They threw themselves at his feet, and implored his mercy. "There is no mercy for you to expect," said the king, "unless you renounce your adoring of fire, and profess the Mohammedan religion."

They accepted the condition, and were pardoned at the intercession of Assad, in consideration of Bostama's friendship; for whose sake Cavama's life, and the lives of the rest of their families, were saved.

Amgiad, in consideration of Behram turning Mussulman, and to compensate for his loss, which he had suffered before he deserved his favour, made him one of his principal officers,

and lodged him in his house. Behram, being informed of Amgiad and his brother Assad's story, proposed to his benefactor to fit out a vessel to convey them to their father king Camaralzaman's court. "For," said he "the king must certainly have heard of your innocence, and impatiently desire to see you ere this; otherwise we can easily inform him of the truth before we land; and if he is still in the same mind, you can but return hither"

The two brothers accepted the proposal, communicated it to the king of the city of the magicians, who approved of it, and commanded a ship to be equipped. Behram undertook the employment cheerfully, and soon got in readiness to sail. The two princes, when they understood the ship was ready, waited upon the king one morning to take their leave of him. While they were making their compliments, and thanking the king for his favours, they were interrupted by a great tumult in the city: and presently an officer came to give them notice, that a numerous army was advancing against the city, nobody knowing who they were, or whence they came.

The king being alarmed at the news, Amgiad addressed himself to him thus: "Sir, though I have just resigned into your majesty's hands the dignity of your first minister, with which you were pleased to honour me, I am ready to do you all the service in my power. I desire, therefore, that you would be pleased to let me go and see who this enemy is, that comes to attack you in your capital city, without having first declared war."

The king desired him to do so. Amgiad departed from him immediately, with a very small retinue, to see what enemy approached, and what was the reason of their coming.

It was not long before prince Amgiad descried the army, which appeared very formidable, and which approached nearer and nearer. The advanced guards received him favourably, and conducted him to a princess, who stopped, and commanded her army to halt, while she talked with the prince; who, bowing profoundly to her, demanded if she came as a friend or an enemy? If as an enemy, what cause of complaint she had against the king, his master?

"I come as a friend," replied the princess, "and have no cause of complaint against the king of the city of the magicians: his territories and mine are so situated, that it is almost impossible for us to have any disputes. I only come to require a slave, named Assad, to be delivered up to me. He was carried away by one Behram, a captain of a ship belonging to this city, the most insolent man in the world. I hope your king will do me justice, when he knows I am queen Margiana."

The prince answered, "Mighty queen, the slave whom you take so much pains to seek for is my brother; I lost him, and

have found him again. Come, and I will deliver him up to you myself, and will do myself the honour to tell you the rest of the story: the king my master will rejoice to see you."

The queen ordered her army to pitch their tents, and encamp where they were, and accompanied prince Amgiad to the city and palace, where he presented her to the king, who received her in a manner becoming her dignity. Assad, who was present, and knew her as soon as he saw her, also paid his respects to her. She shewed great joy at the sight of him; and while they were thus engaged, tidings came that an army more powerful than the former approached on the other side of the city.

The king of the magicians was more terrified than before, understanding the second army was more numerous than the first; for he saw this by the clouds of dust they raised, which hid the face of the heavens. "Amgiad," cried he, "what shall we do now? A new army comes to destroy us." Amgiad guessed what the king meant; he mounted on horseback again, and gallopped towards the second army. He demanded of the advanced guards to speak with their general; they conducted him to a king, for such he was he saw by the crown on his head. When he drew near him, he alighted, prostrated himself to the ground, and asked what he required of the king, his master.

The monarch replied, "I am Gaiour, king of China; my desire to learn tidings of a daughter, whose name is Badoura, whom I married to Camaralzaman, son of Schahzaman, king of the Isles of the Children of Khaledan, obliged me to leave my dominions. I suffered that prince to go to see his father Schahzaman, king of the Isles of the Chidren of Khaledan, on condition he came back in a year with my daughter; from that time I have heard nothing of them. Your king will lay an infinite obligation on an afflicted father, to tell him if he knows what is become of them."

Prince Amgiad, perceiving by his discourse that the king was his grandfather, kissed his hand with tenderness, and answered him thus: "Sir, I hope your majesty will pardon my freedom, when you know that I take it only to pay my duty to my grandfather: I am the san of Camaralzaman, king of the Isle of Ebene, and of queen Badoura, for whom you are thus troubled; and I doubt not but they are both in good health in their kingdom."

The king of China, overjoyed to see his grandson, tenderly embraced him. Snch a meeting, so happy and unexpected, drew tears from both. The king, inquiring on what occasion he came into a strange country, the prince told him all that had happened to him and his brother Assad. When he had ended his relation, "My son," replied the king of China, "it is not just

that such innocent princes as you are should be longer ill-used. Comfort yourself; I will carry you and your brother home, and make your peace. Return, and acquaint your brother with my arrival."

While the king of China encamped in the same place where prince Amgiad met him, that prince returned to let the king of the magicians, who waited for him impatiently, know how he had succeeded.

The king was amazed that so migqty a king as he of China should undertake such a long and troublesome journey, out of a desire to see his daughter, and that he was so near his capital. He gave orders to make things ready for his reception, and went forth to meet him.

While these things were transacting, a great dust was seen on another side of the town; and suddenly news came of the arrival of a third army, which obliged the king to stop, and to desire the prince Amgiad once more to see who they were, and on what account they came. Amgiad went accordingly, and prince Assad accompanied him. They found it was Camaralzaman their father's army, with whom he was coming to seek for them. He was so grieved for the loss of his sons, that at last emir Giondar declared how he had saved their lives, which made him resolve to go and see towards what country the two princes had travelled.

The afflicted father embraced the two princes with floods of tears of joy, which put an end to those he had a long time shed for grief. The princes had no sooner told him the king of China, his father-in-law, was arrived, but he, with them and a small party, rode to wait upon him in his camp. They had not gone far before they saw a fourth army, advancing in good order, which seemed to come from Persia.

Camaralzaman told the two princes to go and see what army it was, and he would in the meanwhile stay for them. They departed immediately; and, coming up to it, were presented to the king to whom the army belonged: and, after having saluted him with due reverence, they demanded on what design he approached so near the king of the magician's capital. The grand vizer, who was present, answered in the name of the king his master, "The monarch to whom you speak is Schahzaman, king of the Isles of the Children of Khaledan; who has a long time travelled, thus attended, to seek his son, prince Camaralzaman, who left his dominions many years ago; if you know anything of him, you cannot oblige him more than to acquaint him with it."

The princes only replied, that they would bring him an answer in a little time; and, galloping back as fast as they could, told Camaralzaman it was king Schahzaman's army, and that the king his father was with it in person.

Wonder, surprise, joy, and grief, to have left the king his father without taking leave of him, had such an effect on king Camaralzaman, that he fainted as soon as heard he was so near. Prince Amgiad and prince Assad, by their assiduities, at length brought him to himself; and when he had recovered his strength, he went to his father's tent, and threw himself at his feet.

Never was there a more moving interview between a father and a son. Schahzaman kindly upbraided Camaralzaman with unkindness in so cruelly leaving him; and Camaralzaman discovered a hearty sorrow for the fault which love had urged him to commit.

The three kings and queen Margiana stayed three days at the court of the king of the magicians, who treated them magnificently. These three days were rendered more remarkable by prince Assad's marriage with queen Margiana, and prince Amgiad with Bostama, for the service she had done his brother Assad.

At last the three kings, and queen Margiana, with her husband Assad, returned to their respective kingdoms. As for Amgiad, the king of the magicians, had such an affection for him, he would not part with him; and being very old, he resigned his crown to him. Amgiad, when he had the supreme authority, had his utmost to exterminate the worship of fire, and establish the Mohammedan religion throughout his dominions.

ADVERTISEMENT.

[The readers of the foregoing Tales were tired with the interruption Dinarzade gave them. This defect is now remedied, and they will meet with no more interruptions at the end of every night. It is sufficient to know the design of the Arabian author who first made this collection.

There are some of these Arabian Tales where neither Scheherazade, sultan Schahriar, Dinarzade, nor any distinction by nights, is mentioned; which shews that all the Arabians have not approved the method which this author has used, and that many of them have been tired with these repetitions. Care has been taken to reform this in the following translation; but without mentioning any other reasons, there were so many and so great objections to proceeding in that method, that we found it necessary to alter it.

The reader must therefore be acquainted, that Scheherazade goes now on always without interruption.]

THE STORY OF NOUREDDIN AND THE FAIR PERSIAN.

The city of Balsora was for many years the capital of a kingdom tributary to the caliphs of Arabia. The king who

governed it in the days of the caliph Haroun Alraschid was named Zinebi. They were cousins, the sons of two brothers. Zinebi not thinking it proper to commit the administration of his affairs to one single vizier, made choice of two, Khacan and Saouy.

Khacan was of a sweet, generous, and affable temper, and took a pride in obliging, to the utmost of his power, those with whom he had any concern, without the least hindrance to justice, which he was obliged to distribute ; so that he was universally respected at court, in the city, and throughout the whole kingdom ; and the praises he so highly deserved were the general theme.

Saouy was of a quite different character : he was always sullen and morose, and disgusted everybody without regard to their rank or quality. Instead of making himself beloved and admired for his riches, he was so perfect a miser as to deny himself the necessaries of life. In short, nobody could endure him, and nothing good was said of him. But what increased the people's hatred against him the more, was his implacable aversion to Khacan ; always interpreting in the worst sense the actions of that worthy minister, and endeavouring to do him all ill offices imaginable with the king.

One day, after council, the king of Balsora amused himself with his two viziers and some other members of the council. The conversation turned upon the women slaves that are daily brought and sold, and are with us almost accounted in the same rank with our lawful wives. Some were of opinion that it was enough if the slave so bought was beautiful and well-shaped, to make amends for the wives, which very often, on account of alliance or interest in families, men are obliged to marry though they are not always the greatest beauties, or possessed of any perfection, either of mind or body.

Others maintained, amongst the rest Khacan, that neither beauty nor all bodily perfections were the only things to be desired in a slave, but that they ought to be accompanied with a great share of wit, prudence, modesty, and agreeableness, and, if possible, much pleasing knowledge. The reason they gave for it was, that nothing could be more agreeable to persons on whom the management of important affairs depends, than having spent the whole day in that fatiguing employment, to have a companion in their retirement, whose conversation is not only pleasing, but useful and amusing: "For, in short," continued they, "there is but little difference between brutes and those men to keep a slave only to look at, and gratify a passion that we have in common with them."

The king was entirely of their opinion who spoke last, and he gave a proof of it, by ordering Khacan to buy him a slave,

a perfect beauty, mistress of all those qualifications they had just mentioned, and, in particular, possessed of knowledge.

Saouy, jealous of the honour the king had done Khacan, and being of a contrary opinion, said, "Sire, it will be very difficult to find a slave so accomplished as your majesty requires: and should they light upon such a one, (as I scarce believe they will,) she will be a cheap bargain at ten thousand pieces of gold." "Saouy," replied the king, "I perceive plainly you think it too great a sum; it may be so for you, though not for me." Then, turning to his high treasurer, he ordered him to send the ten thousand pieces of gold to the vizier's house.

Khacan, as soon as he came home, sent for all the brokers who used to deal in women slaves, and strictly charged them, that if ever they met with a slave that answered the description he gave them, they should come and acquaint him with it. The brokers, partly to oblige the vizier, and partly for their own interest, promised to use their utmost endeavours to find out one to his liking. Scarce a day passed but they brought him one; but he always found some fault or other.

One day as Khacan was getting on horse-back very early in the morning, to go to court, a broker came to him, and catching hold of the stirrup with great eagerness, told him there was a Persian merchant arrived very late the day before, who had a slave to sell, so surprisingly beautiful, that she excelled all women that his eyes had ever beheld: "And for wit and knowledge," added he, "the merchant engages she shall match the finest wits, and the most learned persons of the age."

Khacan, overjoyed at this news, which made him hope for a favourable opportunity of making his court, ordered him to bring the slave to his palace against his return, and continued his journey.

The broker failed not to be at the vizier's at the appointed hour; and Khacan, finding the lovely slave so much beyond his expectation, immediately gave her the name of the Fair Persian. As he had an infinite deal of wit and learning, he soon perceived by her conversation, that it was in vain to search further for a slave that surpassed her in any of the qualifications required by the king, and therefore he asked the broker at what rate the Persian merchant valued her.

"Sir," replied the broker, "he is a man of few words in bargaining; and he tells me, that the very lowest price he can part with her at is ten thousand pieces of gold. He has also sworn to me, that without reckoning his care and pains, from the time of his first taking charge of her, he has laid out pretty near the sum upon her education, in masters to accomplish both her body and her mind, besides clothes and maintenance; and as he always thought her fit for a king, so from her very infancy, when he first bought her, he has not been sparing of anything

that might contribute towards advancing her to that high honour. She plays upon all sorts of instruments to perfection; she sings, dances, writes better than the most celebrated authors, makes verses, and, in short, there is scarce any book but she has read; so that there never was a slave of so great a capacity heard of before."

The vizier Khacan, who understood the merit of the Fair Persian better than the courtier, who only reported he had heard from the merchant, was unwilling to drive off the bargain to another time; and therefore sent one of his servants to look after the merchant, where the courtier told him he was to be found.

As soon as the Persian merchant came, "It is not for myself, but the king," said the vizier Khacan, "that I buy your slave; but, however, you must let him have her at a more reasonable price than what you have set upon her."

"Sir," replied the merchant, "I should do myself an unspeakable honour in offering her as a present to his majesty, if it became a person in my situation to make him one of what so inestimable value. I ask no more than her education and accomplisment have cost me; and all I have to say is, that I believe his majesty will be extremely pleased with the purchase."

The vizier Khacan would no longer stand bargaining with the merchant, but paid him the money down immediately. "Sir," said he to the vizier, upon taking his leave of him, "since the slave is designed for the king's use, give me leave to tell you, that being extremely fatigued with our long journey, you see her at a great disadvantage; and though she has not her equal in the world for beauty, yet if you please to keep her at your own house but a fortnight, and take a little pains with her, she will appear quite another creature: after that you may present her to the king with honour and credit; for which I hope you will think yourself much obliged to me. The sun, you see, has a little altered her complexion; but after two or three times bathing, and when you have dressed her as you think proper, she will be so changed, that she will appear to your eyes infinitely more charming than now."

Khacan was much pleased with the advice the merchant gave him, and was resolved to follow it. He assigned the Fair Persian a particular apartment near his lady's, whom he desired to invite her to an entertainment, and henceforth to treat her as a person designed for the king; he also entreated her to get several suits of the richest cloths for her that could be had, and that became her best. Before he took his leave of the Fair Persian, "Your happiness, madam," said he, "cannot be greater than what I am about to procure for you; you shall judge for yourself: it is for the king himself I have purchased you, and I hope he will be better pleased with possessing you than I am in

having discharged the commission his majesty has honoured me with. I think it, however, my duty to warn you, that I have a son, who, though he does not want wit, yet is young, insinuating, and forward; and to caution you how you suffer him to come near you." The Fair Persian thanked him for his good advice; and after she had given him an assurance of her intention to follow it, he withdrew.

Noureddin, for so the vizier's son was named, had free access to his mother's apartment, with whom he usually ate his meals. He was very genteel, young, agreeable, and bold; and being master of abundance of wit and readiness of expression, had the art of persuading other as he pleased. He saw the Fair Persian; and from the first interview, though he knew his father had bought her purposely for the king, and had declared the same to him, yet he never used the least endeavour to check the violence of his passion. In short, he resigned himself wholly to the power of her charms, by which his heart was at first conquered; and, from his first conversation with her, he resolved to employ his utmost endeavours to get her from the king.

On the other hand, the Fair Persian had no dislike to Noureddin. "The vizier," said she to herself, "has done me honour to purchase me for the king of Balsora; but I should have thought myself very happy if he had designed me only for his own son."

Noureddin was not backward in making use of the advantage of seeing and conversing with a beauty he was so passionately enamoured with; for he would never leave her, till his mother forced him to do it. "My son," said he, "it is not proper for a young man like you to be always in the women's apartment: go, mind your studies, and endeavour to qualify yourself to succeed your father in his high posts and honours."

It being a great while since the Fair Persian had bathed, upon account of her long journey, the vizier's lady, five or six days after she was purchased, ordered the bath in her own house to be got ready purposely for her. She sent her to it with many other women slaves, who were charged by the vizier's lady to be as attentive to her as to herself; and, after bathing, to put on her a very rich suit of clothes that she had provided for her. She was the more careful, in order to ingratiate herself with her husband, by letting him see how much she interested herself in everything that contributed to his pleasure.

As soon as she came out of the bath, the Fair Persian, a thousand times more beautiful than ever she appeared to Khacan when he bought her, went to make a visit to his lady, who at first sight hardly knew her. The Fair Persian kissed her hand in a very graceful manner, and said to her, "Madam, I know

not how you like me in this dress you have pleased to order for me; but your women, who tell me it becomes me so extremely well they should scarce know me, certainly flatter me: from you alone I expect to hear the truth; but, if what they say be really so, I am indebted to you, madam, for the advantage it has given me."

"Oh! my daughter," cried the vizier's lady, transported with joy, "you have no reason to believe my women have flattered you: I am better skilled in beauty than they: and setting aside your dress, which becomes you admirably well, your beauty is so much improved by the bath, that I hardly knew you myself. If I thought the bath was warm enough, I would take my turn; for I am now of an age that requires frequent use of it." replied the Fair Persian, "I have nothing to say to the undeserved civilities you have been pleasedto shew me; but as for the bath, it is in wonderful fine order; and if you design to go in, you have no time to lose, as your women can inform you as well as I."

The vizier's lady, considering that she had not bathed for some days past, was desirous to make use of that opportunity; and accordingly she acquainted her women with her intention, who immediately prepared all things necessary on such an occasion. The Fair Persian withdrew her apartment; and the vizier's lady, before she went to bathe ordered two little female slaves to stay with her, with a strict charge, that if Noureddin came, they should not give him admittance.

While the vizier's lady was bathing, and the fair slave alone in her apartment, in came Noureddin, and not finding his mother in her chamber, went directly to the Fair Persian's where he found the two little slaves in the antechamber: he asked them where his mother was? They told him, in the bath. "Where is the Fair Persian, then?" replied Noureddin. "In her chamber," answered the slaves; but we have positive orders from your mother not to let you go in."

The entrance into the Fair Persian's chamber being only covered with a piece of tapestry, Noureddin went to lift it up, in order to go in, but was opposed by the two slaves, who clapped themselves just before it, on purpose to stop his passage: he presently caught hold of them both by the arms, and, thrusting them out of the antechamber, looked the door upon them. Away they immediately ran, with a great outcry, to the bath, and with tears in their eyes, told their lady, that Noureddin, having driven them away by force, was got into the Persian's chamber.

The vizier's lady received the astonishing news of her son's presumption with the greatest concern. She immediately left

venture on without leave.

off bathing, and, dressing herself with all possible speed, came directly to the Fair Persian's chamber; but before she could get thither Noureddin was gone.

The Fair Persian was extremely surprised to see the vizier's lady enter her chamber all in tears, and in the utmost confusion. "Madam," said she to her, "may I presume to ask the occasion of your concern? and what accident has happened in the bath, that makes you leave it so soon?"

"What!" cried the vizier's lady, "can you so calmly ask that question, when my son Noureddin has been with you alone in your chamber? Can there happen a greater misfortune to him or me?"

"I beseech you madam," said the fair slave, "what prejudice can this action of Noureddin's do to you or him?"

"How!" replied the vizier's lady, "did not my husband tell you that you were designed for the king, and sufficiently cautioned you to beware of Noureddin?"

"I have not forget it, madam," replied the Fair Persian; "but your son came to tell me the vizier, his father, has changed his mind, and instead of reserving me for the king, as he first designed, has made him a present of my person. I easily believed him, madam; for, oh! think how a slave, as I am, accustomed from my infant years to the laws of servitude, could or ought to resist him! I must own I did it with the less unwillingness on account of a violent inclination for him, which the freedom of conversation and daily intercourse has raised in my soul. I could, without regret, lose the hope of ever being the king's, and think myself perfectly happy in spending my whole life with Noureddin."

At this discourse of the Fair Persian's "Would to God," cried the vizier's lady, "that what you say were true! I should hear it with joy; but, believe me, Noureddin is an impostor, and has deceived you; for it is impossible his father should ever make him the present he spoke of. Ah! wretched youth, how miserable has he made me! but more his father, by the dismal consequences we must all expect to share with him! Neither my prayers nor tears will be able to prevail, or obtain a pardon for him: but as soon as his father hears of his violence to you, he will inevitably sacrifice him to his just resentment." At these words she fell to weeping bitterly; and the slaves, who were as much afraid for Noureddin as herself, bore her company.

A little after this, in came the vizier Khacan; and being surprised to find his lady and her slaves all in tears, and the Fair Persian very melancholy, asked the reason of it; but, instead of answering him, his wife and his slaves kept on weeping and lamenting. He was more astonished at this than before; at last addressing himself to his wife, "I command you," said he, "to

let me know the occasion of your tears, and to tell me the whole truth."

The poor disconsolate lady could no longer refuse to satisfy her husband. "Sir," said she, "first promise not to use me unkindly for what I tell you, since I assure you that what has happened has not been occasioned by any fault of mine; then, without staying for his answer, "whilst I was bathing with my women," continued she, "your son, laying hold of that fatal opportunity to ruin us both, came hither, and made the Fair Persian believe, that instead of reserving her for the king, as you once designed, you had given her to him as a present; I do not say what he did after such a notorious falsehood, but shall leave you to judge of it yourself. This is the cause of my affliction, upon your account, and his, for whom I want confidence to implore your pardon."

It is impossible to express the vizier Khacan's distraction upon hearing the insolence of his son Noureddin. "Ah! cried he beating his breast, and tearing his beard, "miserable son! unworthy of life! hast thou at last thrown thy father from the highest pinnacle of happiness into a misfortune that must inevitably involve thee also in his ruin? Neither will the king be satisfied with thy blood of mine, to avenge the affront offered to his royal person."

His lady endeavoured to comfort him. "Afflict yourself no more about the matter," said she; "I shall easily raise, with part of my jewels, ten thousand pieces of gold, and you may buy another slave, more beautiful, and more worthy of the king."

"Ah!" replied the vizier, "could you think me capable of being so extremely afflicted at losing ten thousand pieces of gold? It is not that loss, nor the loss of all I am worth; for that I should not feel; but the forfeiting my honour, more precious than all the riches in the world." "However, methinks," replied the lady, "a loss that can be repaired by money cannot be so very great."

"How!" cried the vizier; "don't you know Saouy is my mortal enemy; and as soon as this affair comes to this knowledge, do you think he will not exult over me before the king? 'Your majesty,' will he say to him, 'is always talking of Khacan's zeal and affection for your service; but see what a proof he has lately given of his being worthy the regard you have hitherto shown him. He has received ten thousand pieces of gold to buy a slave with; and, to do him justice he has most honourably acquitted himself of that commission, in buying the most beautiful that ever eyes beheld; but instead of bringing her to your majesty, he has thought it better to make a present of her to his son. 'Here, my son,' said he, 'take this slave, since thou art more worthy of her than the king.' Then with his usual malice will he not go on, 'His son has her now

entirely in his possession, and every day revels in her arms, without the least disturbance. This; sir, is the exact truth that I have done myself the honour of acquainting you with; and if your majesty questions it, you may easily satisfy yourself.' Do you not plainly see," continued the vizier, "how, upon such a malicious insinuation as this, I am every moment liable to have my house forced by the king's guards, and the Fair Persian taken from me, besides a thousand other misfortunes that will unavoidably follow?" "Sir," replied the vizier's lady to her husband, "I am sensible the malice of Saouy is very great, and that, if he has but the least intimation of this affair, he will certainly give it a turn very disadvantageous to your interest; but how is it possible that he or anybody else should come to the knowledge of what has been privately transacted in your family?" Suppose it comes to the king's ears, and he should ask you about it; cannot you say, that upon a strict examinatton you did not think the slave so fit for his majesty's use as you did at the first view; that the merchant has cheated you; that, indeed she, has a great deal of beauty, but is nothing near so accomplished as she was reported to be? The king will certainly believe what you say, and Soauy be vexed to the soul, to all his malicious designs of ruining you eternally disappointed: take courage then, and if you will follow my advice, send for all the courtiers, tell them you do not like the Fair Persian, and order them to be as expeditious as possible in getting another slave."

The vizier Khacan, approving of this reasonable advice, resolved to make use of it, as his passion began to cool; yet his indignation against his son Noureddin was not in the least abated.

Noureddin came not in sight all that day, and not daring to hide himself among his young companions, lest his father should search for him in their houses, he went a little way out of town, and took sanctuary in a garden where he had never been before, and where he was totally unknown. He did not come back till it was very late, when he knew his father was in bed; and then his mother's women, opening the door very softly, let him in without any noise. He went out next morning before his father was stirring: and this plan he pursued for a whole month, to his great mortification. Indeed the women never flattered him, but told him plainly, his father's anger was as great as ever, and that he protested, if he came in his sight, he would certainly kill him.

Though the vizier's lady was informed by her women of Noureddin's lying every night in the house, she durst not presume to entreat her husband to pardon him. At last she ventured; and one day said to him, "I have hitherto been silent, sir, not daring before to take the liberty of taking to you about your

son; but now give me leave to ask you what you design to do with him? It is impossible for a son to be more criminal towards a father than Noureddin has been towards you; he has robbed you of the honour and satisfaction of presenting the king with a slave so accomplished as the Fair Persian; this I acknowledge; but, after all, are you absolutely resolved to destroy him, and instead of a light evil no more to be thought of, draw upon yourself a far greater than perhaps you at present imagine? Are you not afraid that the malicious world, which inquires after the reason of your son's absconding, may find out the true cause, which you are so desirous of concealing? And if that should happen, you would justly fall into a misfortune, which it is so much your interest to avoid."

"Madam," said the vizier, "there is sound reasoning in what you have urged; however, I cannot think of pardoning Noureddin, till I have mortified him as he deserves." "He will be sufficiently mortified," replied the lady, "if you will put in execution what is just come into my mind: you must know, then, your son comes hither every night after you are in bed; he sleeps here, and steals out every morning before you are stirring. Wait for his coming in to-night, make as if you designed to kill him; upon which I will run to his assistance, and when he finds his life entirely owing to my prayers and entreaties, you may oblige him to take the Fair Persian on what conditions soever you please: he loves her, and I am sensible the fair slave has no aversion for him."

Khacan was very willing to make use of this stratagem. So, when Noureddin came in at the usual hour, before the door was opened, he placed himself behind it: as soon as he entered, he rushed suddenly upon him, and got him down under his feet. Noureddin, lifting up his head, saw his father with a dagger in his hand, ready to stab him.

In that instant came his mother, and catching hold of the vizier's arm, "Sir," cried she, "what are you doing?" "Let me alone," replied the vizier, "that I may kill this base unworthy son." "You shall kill me first," cried the mother; "never will I suffer you to imbrue your hands in your own blood." Noureddin improved this moment. "My father," cried he, with tears in his eyes, "I implore your clemency and compassion; not must you deny me pardon, since I ask it in his name before whom we must all appear at the last day."

Khacan suffered the dagger to be taken out of his hand; and as soon as Noureddin was released, he threw himself at his father's feet, and kissed them, to shew how sincerely he repented of having offended him. "Noureddin," said he "return thanks to your mother, since it is purely for her sake I pardon you. I design also to give you the Fair Persian, on condition that you will oblige yourself by an oath not to look upon her

any longer as a slave, but as your wife; that you will not sell her, nor ever be divorced from her for she, having adundance of wit and prudence, and much better conduct than you, I am persuaded she will be able to moderate those rash sallies of youth, which are enough to ruin you."

Noureddin, who little expected to be treated after so kind and indulgent a manner, returned his father a thousand thanks, with all the gratitude and sincerity imaginable; and the vizier, the Fair Persian, and he, were very well pleased and satisfied with the match.

The vizier Khacan would not wait for the king's asking him about the commission that he had given him, but took particular care to mention it often, representing his majesty the many difficulties he met with in that affair, and how fearful he was of not acquitting himself to his majesty's satisfaction. In short he managed the business with so much address, that the king insensibly forgot it; and though Saouy had got some small information of the matter, yet Khacan was so much in the king's favour, that he was afraid to speak of it.

It was now above a year that this nice affair had been kept with greater secrecy than the vizier at first expected, who being one day in the bath, and some important business obliging him to leave it, warm as he was, the air, which was then a little cold, struck to his breast, caused a defluxion to fall upon his lungs, which threw him into a violent fever, and confined him to his bed. His illness increasing every day, and perceiving he had but a few moments to live, he thus addressed himself to his son Noureddin, who never stirred from him during his whole sickness: "My son," said he, "I know not whether I have made a good use of the riches heaven has blessed me with, but you see they are not able to save me from the hands of death: the last thing I desire of you with my dying breath is, that you would be mindful of the promise you made me concerning the Fair Persian, and in this assurance I shall die content."

These were the vizier Khacan's last words. He died a few moments after, and left his family, the court, and the whole city, in great affliction for his death. The king lamented him as a wise, zealous, and faithful minister; and the whole city bewailed him as their protector and benefactor. Never was there a funeral in Balsora solemnized with greater pomp and magnificence; the viziers and emirs, in general all the grandees of the court, strove for the honour of bearing his coffin, one after another, upon their shoulders, to the place of burial; and both rich and poor accompanied him thither with tears in their eyes.

Noureddin gave all the demonstrations of a sorrow equal to the loss he had lately sustained, and lived a great while with-

out ever seeing any company: at last he admitted of a visit from an intimate friend of his. His friend endeavoured to comfort him; and finding him inclined to hear reason, he told him, that having paid what was due to the memory of his father, and fully satisfied all that decency required of him, it was now high time to appear again in the world, to converse with his friends, and maintain a character suitable to his birth and merit. "For," continued he, "we should sin both against the laws of nature and civil society, and be thought insensible, if upon the death of our fathers we neglect to pay them what filial love requires at our hands; but having once performed that duty, and put it out of the power of any man to reproach us on that account, we are obliged to return to our usual method of living. Dry up your tears then, and reassume that wonted air of gaiety, which always inspire with joy those that have the honour of your conversation."

This advice seemed very reasonable. Noureddin was easily persuaded to follow it; and if he had followed it in all the regularity it required, he would certainly have avoided all the misfortunes that afterwards befel him. He treated his friend very nobly; and when he took his leave, Noureddin desired him to come the next day, and bring three or four friends of their acquaintance. By this means he insensibly fell into the society of about ten young men pretty near his own age, with whom he spent his time in continual feasting and entertainments; and scarce a day passed but he made every one of them some considerable present.

Sometimes, to oblige his friends, Noureddin would send for the Fair Persian, who notwithstanding her obedience to his command, never approved of his extravagant way of living, but often spoke her mind freely. "I question not," said she, "but the vizier your father has left you an ample fortune; but great as it may be, be not displeased with your slave for telling you, that at this rate of living you will quickly see an end of it. We may sometimes indeed treat our friends, and be merry with them; but to make a daily practice of it is certainly the high road to ruin and destruction: for your own honour and reputation, you would do better to follow the footsteps of your deceased father, that in time you may rise to that dignity by which he has acquired so much glory and renown."

Noureddin hearkened to the Fair Persian's discourse with a smile: and when she had done, "My charmer," said he, with the same air of mirth, "say no more of that; let us talk of nothing but mirth and pleasure. In my father's lifetime I was always under restraint; and I am now resolved to enjoy the liberty I so much sighed for before his death. It is time enough for me to think of leading the sober, regular life

you talk of; and a man of my age ought to taste the pleasures of youth."

What contributed still more to the ruin of Noureddin's fortune, was his unwillingness to reckon with his steward; for whenever he brought in his accounts, he still sent him away without examining them: "Go, go," said he, "I trust wholly to your honesty; only take care to let me have wherewith to make merry."

"You are the master, sir," replied he, "and I but the steward; however, you would do well to think upon the proverb, 'He that spends much, and has but little, must at last insensibly be reduced to poverty.' You are not contended with keeping an extravagant table, but you must lavish away your estate with both hands: and were your coffers as large as mountains, they would not be sufficient to maintain you." "Begone," replied Noureddin; "I want not your grave lessons; only take care to provide good eating and drinking, and trouble your head no further about the rest."

In the meantime Noureddin's friends were constant guests at his table, and never failed to take advantage of the easiness of his temper. They praised and flattered him, extolling his most indifferent actions; but, above all, they took particular care to commend whatever belonged to him; and in this they found their account. "Sir," said one of them, "I came the other day by your estate that lies in such a place; nothing can be so magnificent or so handsomely furnished as your house; and the garden belonging to it is a paradise upon earth." "I am very glad it pleases you," said Noureddin: "bring me pen, ink, and paper; without more words, it is at your service; I make you a present of it." No sooner had others commended one of his houses, baths, and public buildings erected for the use of strangers, the yearly revenue of which was very considerable, but he immediately gave them away. The Fair Persian could not forbear letting him know how much injury he did himself; but, instead of hearkening to her, he continued his extravagancies, and the first opportunity that offered, squandered away the little he had left.

In short, Noureddin did nothing for whole year but feast and make merry; wasting and consuming, after prodigal manner, the great wealth that his predecessors and the good vizier his father had with so much pains and care acquired and preserved.

The year was but just expired, when somebody one day knocked at the hall door, where he and his friends were at dinner together by themselves, having sent away the slaves, that they might enjoy a greater liberty.

One of his friends offered to rise; but Noureddin, stepping before him, opened the door himself. It seems it was the steward;

and Noureddin, going a little out of the hall, to know his business, left the door half open.

The friend that offered to rise from his seat, seeing it was the steward, and being curious to know what he had to say to Noureddin, placed himself between the hangings and the door, where he plainly overheard the steward's discourse to his master. "Sir," said he, "I ask a thousand pardons for coming to disturb you in the height of your pleasure; but what I have to say is of such importance that I thought myself bound in duty to acquaint you with it. I am come, sir, to make up my last accounts, and to tell you, that what I all along foresaw, and have often warned you of, is at last come to pass. I have not the smallest piece left of all the sums I have received from you for your expenses; the other funds you assigned me are all exhausted. The farmers, and those that owe you rent, have made it so plainly appear to me that you have assigned over to others what they held of you, that it is impossible for me to get any more of them on your account. Here are my books; if you please, examine them; and if you wish I should continue useful to you, assign me other funds, or else give me leave to quit your service." Noureddin was so astonished at his discourse, that he gave him no answer.

The friend, who had been listening all this while, and had heard every syllable of what the steward said, immediately came in, and told the company what he had overheard. "It is your business, gentlemen," said he, "to make your use of this caution; for my part, I declare to you this is the last visit I design ever to make Noureddin." "Nay," replied they, "if matters go thus, we have as little business here as you; and in future shall take care not to trouble him with for our company."

Noureddin returned presently after; yet, notwithstanding all his efforts to carry it pleasantly to his guests, he could not dissemble the matter; but they plainly perceived the truth of what they had heard. He was scarce sat down in his place, but one of his friends rose up: "Sir," said he, "I am sorry I cannot have the honour of keeping you company any longer; and therefore I hope you will excuse my rudeness in leaving you so soon." "What urgent affair," replied Noureddin, "oblige you to be going so soon?" "My wife, sir," said he "is brought to bed to-day; and upon such an occasion. you know, a husband's company is always necessary." So, making a low bow, away he went. A minute afterwards, a second took his leave, with another excuse. The rest did the same, one after another, till at last not one of those ten friends that had hitherto kept Noureddin's company was left in the room.

As soon as they were gone, Noureddin, little suspecting the resolution they had formed never to see him again, went

directly to the Fair Persian's apartment; to whom, in private, he related all the steward had told him, and seemed extremely concerned at the ill state of his affairs. "Sir," said the Fair Persian to him, "allow me to say, you would never take my advice, but always managed your concerns after your own way, and now you see the fatal consequence of it. I find I was not mistaken when I presaged to what a miserable condition you would bring yourself at last; but what afflicts me the more is, that at present you do not see the worst of your misfortunes. Whenever I presumed freely to impart my thoughts to you, 'Let us be merry,' said you, 'and improve the time that Fortune offers us; perhaps she will not always be so prodigal in her favours:' but, was I now to blame, in telling you that we are ourselves the makers of our own fortunes, by a prudent management of them? You would not hearken to me, and I was forced to let you go on, however reluctantly."

"I must own," replied Noureddin, "I was extremely in the wrong in not following the advice that you, out of your admirable prudence, gave me. It is true I have spent my estate; but you do not consider, it is among a chosen set of friends whom I have long known, and who, I am persuaded, have more generosity and gratitude in them than to abandon me in distress?" "Sir," replied the Fair Persian, "if you have nothing but the gratitude of your friends to depend on, your case is desperate; for, believe me, that hope is illgrounded, and you will tell me so yourself in time."

To this Noureddin replied, "Charming Persian, I have a better opinion of my friends' generosity than you: to-morrow I design to make a visit to them all, before the usual time of their coming hither; and you shall see me return with a round sum, that they will assist me with. I am resolved to alter my way of living, and, with the money they lend me, set up in some business."

Next morning Noureddin failed not to visit his ten friends, who lived in the very same street. He knocked at the first door he came at, where one of the richest of them lived. A slave came to the door; but before he would open it, he asked who was there. "Tell your master," said he to the slave, "it is Noureddin, the late vizier Khacan's son." The slave opened the door, and shewed him into a hall, where he left him, to go tell his master, who was in an inner room, that Noureddin was come to wait on him. "Noureddin!" cried he, in a disdainful tone, loud enough for Noureddin to hear it, with surprise; "go, tell him I am not at home; and whenever he comes hither, be sure you give him the same answer." The slave came back, and told Noureddin he thought his master was within, but he was mistaken.

Noureddin came away in the greatest confusion. "Ah! base, ungrateful wretch!" cried he, "to treat me so to-day after the vows and protestations of friendship that he made me yesterday." He went to another door, but that friend ordered his slaves also to say he was gone out. He had the same answer at the third; and in short, all the rest denied themselves, though every one was at home at the same time.

Noureddin now began in earnest to reflect with himself, and see the folly of relying upon the protestation of attachment that his false friends had solemnly made him in the time of his prosperity, when he could treat them so sumptuously, and load them with favours. "It is very true," said to himself, with tears in his eyes, "that a fortunate man, as I was, may be compared to a tree laden with fruit, which, as long as there is any on its boughs, people will be crowding round, and gathering; but, as soon as it is stripped of all, they immediately leave it, and go to another." He smothered his passion as much as possible while he was abroad; but no sooner was he got home, than he gave loose to his affliction, and discovered it to the Fair Persian.

The Fair Persian, seeing him so extremely concerned, fancied he had not found his friends so ready to assist him as he expected. "Well, sir," said she, "are you now convinced of the truth of what I told you?" "Alas!" cried he, "my dear, thou hast been too true a prophetess; for not one of them would know me, see me, or speak to me. Who could ever have believed, that persons so highly obliged to me, and on whom I have spent my estate, could have used me so barbarously? I am distracted; and I fear committing some action unworthy myself, in the deplorable and desperate condition I am reduced to, without the assistance of your prudent advice." "Sir," replied the Fair Persian, "I see no other way of supporting yourself in your misfortunes, but selling off your slaves and furniture, and living on the money they produce, till Heaven points out some other means to deliver you from your present misery."

Noureddin was very loth to make use of this expedient, but what could he do in the necessitous circumstances he was in? He first sold of his slaves, those unprofitable mouths, which would have been a greater expense to him than in his present condition he could bear. He lived on the money for some time; and when it was all spent, he ordered his goods to be carried into the market-place, where they were sold for half their worth, though there were among them several valuable thing that cost immense sums. Upon this he lived a considerable time; but that supply failing at last, he had nothing left by which he could raise any more money, of which he complained to the Fair Persian in the most sorrowful expressions.

Noureddin little expected the answer this prudent woman made him. "Sir," said he, "I am your slave; and you knew that the late vizier your father gave ten thousand pices of gold for me. I know I am a little sunk in value since that time; but I believe I shall sell for pretty near that sum. Let me entreat you, then, instantly to carry me to the market, and expose me to sale, and with the money that you get for me which will be very considerable, you may turn merchat in some city where you are not known, and by that means find a way of living, if not in splendour, yet with happiness and content."

"Lovely and adorable Persian," cried Noureddin, "is it possible you can entertain such a thought? Have I given you such slender proofs of my love, that you should think me capable of so base an action? But suppose me so vile a wretch, could I do it without being guilty of perjury, after the oath I have taken to my late father never to sell you? I could sooner die than break it, and part with you, whom I love infinitely beyond myself; though, by the unreasonable proposal you have made me, you shew me that your love is by no means reciprocal."

"Sir," replied the Fair Persian, "I am convinced that your passion for me is as violent as you say it is; and Heaven, who knows with what reluctance I have made this proposal, that makes you think so hardly of me, is my witness, that mine is as great as yours; but to silence your reasons at once, I need only bid you remember, that necessity has no law. I love you to that degree, that it is impossible for you to love me more; and be assured, that to what master soever I shall belong, my love for you will always continue the same; and if you are ever able to redeem me, as I hope you may, it will be the greatest pleasure in the world to be restored to you again. I confess it is a fatal and cruel necessity to which we are driven; but I see no other way of freeing ourselves from the misery that involves us both."

Noureddin, who was convinced of the truth of what the Fair Persian had said, and that there was no other way of avoiding a shameful poverty, was forced to yield to her proposal. Accordingly he led her to the market where the women slaves are exposed to sale, with a regret that cannot easily be expressed. He applied himself to a broker, named Hagi Hassan. "Hagi Hassan," said he, "here is a slave that I have a mind to sell; prythee see what they will give for her."

Hagi Hassan desired Noureddin and the fair Persian to walk into the room; and when she pulled off the veil that covered her face, "Sir," said Hagi Hassan to Noureddin, in a great surprise, "if I am not mistaken, this is the slave your father, the late vizier, gave ten thousand pieces of gold for." Noureddin assured him it was the same; and Hagi Hassan gave him some

hopes of selling her at a good rate, and promised to use all his powers to raise her price as high as he could.

Hagi Hassan and Noureddin went out of the room; and Hagi Hassan locked the Fair Persian in. He went immediately after the merchants; but they being busy in buying slaves that came from different countries, Greeks, Franks, Africans, Tartars, and others, he was forced to stay till the markes was done. When the sale was over, and the greatest part of them were got together again, "My masters," said he to them, with an air of gaiety in his looks and actions, "everything that is round is not a nut, everything that is long is not a fig; all that is red is not flesh, and all eggs are not fresh: it is true you have seen and bought a great many slaves in your lives, but yuu never yet saw one comparable to her I am going to tell you of. She is the very pearl of slaves. Come, follow me, and you shall see her yourselves and judge at what rate I shall cry her."

The merchants followed Hagi Hassan into the apartment where the Fair Persian was; and as soon as they beheld her, they were so surprised at her beauty, that at the first word they unanimously agreed that four thousand pieces of gold was the very lowest price they could set upon her. The merchants left the room; and Hagi Hassan, who came out with them, without going any farther, proclaimed with a loud voice, "Four thousand pieces of gold for the Persian slave."

None of the merchants had yet offered anything, and they were consulting together about what they might afford to give for her, when the vizier Saouy appeared. Perceiving Noureddin in the market, said he to himself, "Noureddin is certainly still making money of his goods (for he knew he had exposed them to sale,) and is come hither to buy a slave with it." He advanced forward just as Hagi Hassan began to proclaim a second time, "Four thousand pieces of gold for the Persian slave."

The vizier Saouy, who concluded by the high price, that the slave must be extroardinarily beautiful, was very desirous to see her; so spurring his horse forward, he rode up to Hagi Hassan, who was surrounded by the merchants. "Open the door," said he, "and let me see the slave." It was not the custom to shew a slave to a particular person after the merchants had seen her and were treating for her; but none of them durst dispute their right with the vizier: and Hagi Hassan was obliged to open the door, and made a sign to the Fair Persian to come forward, that Saouy might have a sight of her, without alighting from his horse.

The vizier was astonished at the sight of so beautiful a slave; and knowing the broker's name, (having formerly dealt with him,) "Hagi Hassan," said he, "is it not at four thousand pieces of gold that you cry her?" "Yes, sir," answered he;

"the merchants just now agreed that I should put her up at that price. I wait their advance on it; and I question not but they will give a great deal more."

"If nobody offers more I will give that sum," replied Saouy, looking upon the merchants at the same time with a countenance that forbad them to advance any more. He was so universally dreaded, that nobody durst speak a word, even to complain of his encroaching upon their privileges.

The vizier Saouy having stayed some time, and finding none of the merchants outbid him, "What do you stay for?" said he to Hagi Hassan. "Go, look after the seller, and strike a bargain with him at four thousand pieces of gold, or inquire if he demands more;" not knowing yet the slave belonged to Noureddin.

Hagi Hassan, having locked the chamber door, went to confer with Noureddin. "Sir," said he to him, "I am very sorry to bring you the ill news of your slave's being just going to be sold for nothing." "How so?" replied Noureddin. "Why, sir," said Hagi Hassan, "you must know, that the business at first went on well; for as soon as the merchants had seen your slave, they ordered me, without hesitation, to cry her at four thousand pieces of gold: accordingly, I cried her at that price, and presently the vizier Saouy came, and his presence has stopped the mouths of all the merchants, who seemed inclinable to raise her, at least to the same price your deceased father gave her. Saouy will give no more than four thousand pieces; and it is much against my inclination that I am come to tell you the despicable price he offers. The slave, indeed, is your own; but will never advise you to part with upon those terms, since you and everybody else are sensible of her being worth infinitely more; besides, he is base enough to contrive a way to trick you out of the money."

"Hagi Hassan," replied Noureddin, "I am highly obliged to thee for the advice; do not think I will ever sell my slave to any enemy of our faimly: my necessities, indeed, are at present very great; but I would sooner die in the utmost poverty than consent to the delivering her up to him. I have only one thing to beg of thee, who art skilful in the turns and shifts of sale, that thou wouldst put me in a way to prevent the sale of her."

"Sir," said Hagi Hassan, "there is nothing more easy: you must pretend, that, being in a violent passion with your slave, you swore to expose her in the market; and, for the sake of your oath, you have now brought her hither, without any intention of selling her. This will satisfy everybody, and Saouy will have nothing to say against it. Come along with me, then; and just as I am presenting her to Saouy, as if it were by your own consent, pull her to you, give her two or

three blows, and send her home." "I thank thee for thy counsel," said Noureddin; "and thou shalt see I will make use of it."

Hagi Hassan went back to the chamber; and having in two words acquainted the Fair Persian with their design, that she might not be surprised at it, he took her by the hand, and led her to the vizier Saouy, who was still on horseback at the door. "Sir," said he, "here is the slave; she is yours; take her."

The words were scarce out of Hagi Hassan's mouth, Noureddin, catching hold of the Fair Persian, pulled her to him, and giving her a box on the ear, "Come hither, impertinent," said he, "and get you home again; for though your ill humour obliged me to swear I should bring you hither, yet I never intended to sell you. I have business for you to do yet; and it will be time enough to part with you when I have nothing else left."

This action of Noureddin put the vizier Saouy into a violent passion. "Miserable debauchee," cried he, "wouldst thou have me believe thou hast any thing else left to make money of but thy slave? And at the same instant, spurring his horse directly against him, endeavoured to have carried off the Fair Persian. Noureddin, nettled to the quick at the affront the vizier had put upon him, quitted the Fair Persian, and laying hold of his horse's bridle, made him run two or three paces backwards, "Vile dotard," said he to the vizier, "I would tear thy soul out of thy body this moment, were it not out of respect for the crowd of people here present."

The vizier Saouy being loved by nobody, but hated by all, there was not one among them but was pleased to see Noureddin mortify him a little; and by signs they gave him to understand, that he might revenge himself upon him as much as he pleased, for nobody would interfere in their quarrel.

Saouy endeavoured to make Noureddin quit the bridle; but he being a lusty, vigorous man, and encouraged by those that stood by, pulled him of his horse in the middle of a brook, gave him a thousand blows, and dashed his head against the stones till it was all over blood. The slaves that waited upon the vizier would have drawn their scimitars, and have fallen upon Noureddin, but the merchants interposing, prevented them. "What do you mean?" said they to him; "do you not see that one is a vizier, the other a vizier's son? Let them fight it out between themselves; perhaps they will be reconciled one time or other: whereas if you had killed Noureddin, your master, with all his greatness could not have been able to protect you against the law."

Noureddin, having given over beating the vizier Saouy, left him in the middle of the brook; and taken the Fair Persian,

marched home with her, attended by the people, with shouts and acclamations for the action he had performed.

The vizier Saouy, cruelly bruised with the blows he had received, made shift to get up, by the assistance of his slaves, and had the mortification to see himself besmeared with blood and dirt. He leaned upon the shoulders of two slaves, and in that condition went straight to the palace, in the sight of all the people, with greater confusion, because nobody pitied him. As soon as he reached the king's apartment, he began to cry out, and call for justice, after a lamentable manner. The king ordered him to be admitted; and as soon as he came, he asked him who it was that had abused and put him into that miserable pickle. "Sir," cried Saouy, "it is the favour of your majesty, and being admitted into your sacred councils, that has occasioned me to have been so barbarously treated." "Say no more of that," replied the king; only let me hear the whole story simply as it is, and who the offender is; and if he is in the wrong, you may depend upon it he shall be severely punished.

"Sir," said Saouy, then telling the whole matter to his own advantage, "having an occasion for a cookmaid, I went to the market of women slave just cried at four thousand pieces of gold: I ordered them to bring the slave before me; and I think my eyes never did nor will behold a more beautiful creature. I had no sooner examined her beauty with the highest satisfaction, but I immediately asked to whom she belonged; and upon inquiry I found that Noureddin, son to the late vizier Khacan, had the disposing of her.

"Sire, your majesty may remember, that about two or three years ago you gave that vizier ten thousand pieces of gold, strictly charging him to buy you a slave with it. The money, indeed, was laid out upon this very slave; but instead of bringing her to your majesty, thinking his son deserved her better, he made him a present of her. Noureddin, since his father's death, having wasted his whole fortune in riot and feasting, has nothing left but this slave, which he at last resolved to part with and she was to be sold in his name. I sent for him; and, without mentioning anything of his father's prevarication, or rather treachery, to your majesty, I in the civilest manner said to him, 'Noureddin, the merchants, I perceive, have put your slave up at four thousand pieces of gold; and I question not, but in emulation of each other, they will raise the price considerably; let me have her for the four thousand pieces; I am going to buy her for the king, our lord and master: It will be a handsome opportunity of making your court to him; and his favour will be worth a great deal more than the merchants can propose to give you.'

"Instead of returning me a civil answer, the insolent wretch, beholding me with a fierce air, 'Decrepit villain,' said

he, 'I would rather give my slave to a Jew for nothing, than to thee for money.' 'Noureddin,' replied I, without passion, though I had some reason to be a little warm, 'you do not consider, that talking at this rate you affront the king, who raised both your father and me to the honours we have enjoyed.'

"This admonition, instead of softening him, only provoked him to a higher degree: so that, falling upon me like a madman, without regard to my age or rank, he pulled me off my horse, beat me as long as he could stand over me, and has put me into this miserable plight your majesty sees me in. I beseech you to consider, that upon your account I have been so publicly affronted." At the end of these words he held down his head and turned away, to shed a shower of tears.

The abused king, highly incensed against Noureddin by this relation, full of malice, discovered by his countenance the violence of his anger; and turning to the captain of his guards, who stood near him, "Take forty of your soldiers," said he, "and immediately go, plunder Noureddin's house, and having ordered it to be razed to the ground, bring him and his slave along with you to me."

The captain of the guards was not gone out of the king's presence, when an officer belonging to the court, who overheard the order that had been given, got before him. His name was Sangiar; and he had been formerly a slave of the vizier Khacan, who had introduced him at court, where by degrees he raised himself.

Sangiar, full of gratitude for his old master, and affection for Noureddin, whom he remembered a child, and being no stranger to Saouy's hatred to Khacan's family, "could not hear the order without concern. This action of Noureddin's," said he to himself, "may not be altogether so black as Saouy has represented it. He has prejudiced the king against him who, will certainly put him to death, without allowing him time to jestify himself." He made so much haste to Noureddin's house as to get thither soon enough to acquaint him with what had passed at court, and give him time to provide for his own and the Fair Persian's safety He knocked so violently at the door, that Noureddin, who had been a great while without any servant, ran immediately to open it. "My dear lord," said Sangiar, "here is no more safety for you in Balsora; you must lose no time, but depart hence this moment."

"How so?" replied Noureddin. "What is the reason I must be gone so soon?" "Make haste away, sir," said Sangiar, "and take your slave with you. In short, Saouy has been just now acquainting the king, after his own way of telling it, all that passed between you and him, and the captain of the guards will be here in an instant, with forty soldiers, to

seize you and the Fair Persian. Take these forty pieces of gold to assist you in finding out some other place of safety. I would give you more if I had it about me. Excuse my not staying any longer; I leave you with great reluctance; but it is for the good of us both. I have so much interest with the captain of the guards, that he will take no notice of me." Sangiar gave Noureddin but just time to thank him, and away he went.

Noureddin presently acquainted the Fair Persian with the absolute necessity of their going that moment. She only stayed to put on her veil, and then they both stole out of the house together, and were so lucky as not only to get clear of the city without the least notice being taken of their escape, but also safely to arrive at the mouth of the Euphrates, which was not far off, where they embarked in a vessel that lay ready to weigh anchor.

They were no sooner on shipboard, but the captain came on deck amongst his passengers. "Children," said he to them, "are you all here? Have any of you any more business to do in the city, or have you left anything behind you?" "They were all there," they answered him, "and ready; so that he might sail as soon as he pleased." When Noureddin came on board, the first question he asked was, whither the ship was bound, and being told for Bagdad, he rejoiced at it. The captain having weighed anchor, set sail; and the vessel, with a very favourable wind, lost sight of Balsora.

Let us now see how matters went at Balsora, while Noureddin and the Fair Persian made their escape from the fury of the enraged king.

The captain of the guards came to Noureddin's house, and knocked at the door; but nobody coming to open it, he ordered his soldiers to break it open, who immediately obeyed him, and rushed in. They searched every hole and corner of the house; but neither he nor the Fair Persian were to be found. The captain of the guards made them inquire of the neighbours; and he himself asked if they had seen them lately. It was all in vain; for if they had seen him go out of his house, so universally beloved was Noureddin, that not one of them would have said the least word to his prejudice. While they were rifling the house, and levelling it to the ground, he went to acquaint the king with the news. "Look for them," said he, "everywhere; for I am resolved to have them."

The captain of the guards made a second search after them, and the king dismissed the vizier Saouy with honour. "Go home," said he to him; "trouble yourself no farther to punish Noureddin: I will revenge his insolence."

Without delay the king ordered to be proclaimed throughout the whole city a reward of a thousand pieces of gold for

any person that should apprehend Noureddin and the Fair Pereian, with a severe punishment upon whoever should conceal them. But after all his pains and diligence, no tidings could be heard of them; and the vizier Saouy had only the comfort of seeing the king espouse his quarrel.

In the meantime, Noureddin and the Fair Persian, after a prosperous voyage, landed safe at Bagdad. As soon as the captain came within sight of that city, pleased that his voyage was at an end, "Rejoice, my children," cried he to the passengers, "yonder is that great and wonderful city where there is a perpetual concourse of people from all parts of the world: there you shall meet with innumerable crowds, and never feel the extremity of cold in winter, nor the excess of heat in summer, but enjoy an eternal spring with all its flowers, and the delicious fruits of autumn." When the vessel came to anchor, a little below the city, the passengers went ashore, each to their respective place of abode. Noureddin gave the captain five pieces of gold for his passage, and went ashore also with the Fair Persian; but being a perfect stranger in Bagdad, he was at a loss for a lodging. They rambled a considerable time along by the gardens that bordered on the Tigris; and keeping close to one of them that was enclosed with a very fine long wall at the end of it, they turned into a street well paved, where they perceived a garden-door, and a charming fountain near it.

The door, which was very magnificent, happened to be shut, but the porch was open; in which there was a sofa on each side. "This is a very convenient place for us," said Noureddin to the Fair Persian; "night comes on apace; and though we have eaten nothing since our landing, I am for passing the night here, and to-morrow we shall have time enough to look for a lodging: what say you to it?" "Sir," replied the Fair Persian, you know your wishes are mine; let us go no farther, since you are willing to stay here." Each of them having drank a draught of water at the fountain, they laid themselves down upon one of these sofas; and after a little chat, being invited by the agreeable murmur of the water, fell fast asleep.

The garden belonged to the caliph: and in the middle of it there was a pavilion, called the Pavilion of pictures, because its chief ornaments were pictures, after the Persian manner, drawn by the most celebrated painters in Persia, whom the caliph had sent for on purpose. The stately hall within this pavilion was lighted by four-score windows with a lustre in each: but these were only lighted when the caliph came thither to spend the evening; and the weather was so very calm, that not a breath of air was stirring. Then they made a glorious illumination, and could be seen at a great distance in the country on that side, and by great part of the city.

There was but one person that had the charge of this fine garden; and the office was at this time held by a very aged officer, named Scheich Ibrahim, whom the caliph himself, for some important service, put into that employment, with strict charge not to let all sorts of people in, but especially to suffer nobody either to sit or lie down on the sofas at the outward door, that they might always be clean; and whenever he found anybody there, to punish them severely.

Some business had obliged this officer to go abroad, and he was not yet returned; when he came back there was just daylight enough for him to discern two persons asleep upon one of the sofas, with both their heads under a piece of linen to defend them from the gnats. "Very well," said Scheich Ibrahim to himself, "these people disobey the caliph's orders: but I will take care to teach them better manners." Upon this he opened the door very softly, and a moment after returned with a swinging cane in his hand, and his sleeve trucked up to to the elbow: he was just going to lay on them both with all his might, but withholding his arm, he began to reason with himself after his manner: "Thou wast going to strike without reflection, these people, who perhaps are strangers, destitute of a lodging, and utterly ignorant of the caliph's order: so that it would be advisable to know first who they are." Upon this he gently lifted up the linen that covered their heads, and was astonished to see a young man so well shaped, and a young woman so beautiful; he then waked Noureddin, by pulling him softly by the feet.

Noureddin, presently lifting up his head, and seeing an old man with a long white beard standing at his feet, got up, and throwing himself upon his knees and taking his hand, kissed it. "Good father," said he, "Heaven preserve you!" "What do you want, my son?" replied Scheich Ibrahim; "who are you, and whence came you?" "We are strangers newly arrived," answered Noureddin, "and we would fain tarry here till to-morrow." "This is not a proper place for you," said Scheich Ibrahim; "come in with me, and I will find one fitter for you to sleep in than this; and the sight of the garden, which is very fine, will please you, when you see it to-morrow by daylight." "Is this garden your own?" said Noureddin. "Yes," replied Scheich Ibrahim, smiling; "it is an inheritance left me by my father; pray walk in, for I am sure you will not repent seeing it."

Noureddin rose up to thank Scheich Ibrahim for the civility he had shewn them; and afterwards the Fair Persian and he went into the garden, Scheich Ibrahim locked the door, and going before, led them to a spot from whence, at one view, they might see the disposition, grandeur, and beauty of the whole garden.

Noureddin had seen very fine gardens in Balsora, but never any camparable to this. Having satisfied his curiosity, as he was walking in one of the walks, he turned about to the officer that was with him, and asked him what is name was. As soon as he told him it was Scheich Ibrahim, "Scheich Ibrahim," said he to him, "I must confess this is a charming garden indeed. Heaven send you long to enjoy the pleasures of it; we cannot sufficiently thank you for the favour you have done us by shewing us a place so well worth seeing; however it is but just that we should make you some amends for your kindness: here are two pieces of gold; take them, and get us something to eat, that we may be merry together."

At the sight of the two pieces of gold, Scheich Ibrahim, who was a great admirer of that metal, laughed in his sleeve: he took them, and leaving Noureddin and the Fair Persian by themselves, went to provide what was necessary, for he was alone. Said he to himself with great joy, "These are onerous people; I should have done very wrong, if, through imprudence, I had ill-treated and driven them away. A tenth part of the money will suffice to treat them; and the rest I will keep for my pains.

While Scheich Ibrahim was gone to fetch something for his own supper, as well as for his guests, Noureddin and the Fair Persian walked up and down the garden, till at last they came to the pavilion of pictures that was in the middle of it. They stood awhile to admire its wonderful structure, size, and loftiness; and after taking a full view of it on every side, they went up a great many steps of fine white marble, to the hall-door, which they found locked.

They were but just got to the bottom of the steps, as Scheich Ibrahim returned loaded with provisions. "Scheich Ibrahim," said Noureddin, in great surprise, "did you not tell us that this was your garden?" "I did," replied Scheich Ibrahim, "and do so still." "And does this magnificent pavilion also belong to you?" said Noureddin. Scheich Ibrahim was staggered at this unexpected question. "If," said he to himself, "I should say it is none of mine, they will ask me how I can be master of the garden and not of the pavilion." As he had made them believe the garden was his, he said the same of the pavilion. "My son," said he, "the pavilion is not distinct from the garden, but they both belong to me." "If so," said Noureddin, "since you invite us to be your guests to-night, do us the favour to shew us the inside of it; for if we may judge by the outward appearance, it must certainly be extraordinarily magnificent."

It would have been a great piece of incivility in Scheich Ibrahim to have refused Noureddin that favour, after what he had already done for him: moreover, he considered that the

caliph not having given him notice, according to this usual custom, it was likely he would not be there that night, and therefore resolved to treat his guests, and sup with them in that room. He laid the provisions upon the first step, while he went to his apartment for the key; he soon returned with a light and opened the door.

Noureddin and the Fair Persian entered the hall; and finding it so surprising, were never tired with admiring the beauty and richness of the place. Indeed, without saying anything of the pictures, which were admirably well drawn, the sofas were very noble and costly; and besides lustres that were fixed to every window, there was between each bar a silver arm with a wax candle in it. Noureddin could not behold these glorious objects, without recollecting his former splendour, and sighing.

In the meantime Scheich Ibrahim was getting ready; and the cloth being laid upon a sofa, and everything in order, Noureddin, the Fair Persian, and he, sat down and ate together. When supper was done, and they had washed their hands, Noureddin opened the casement, and calling the Fair Persian to him, "Come hither, my dear," said he, "and with me admire the charming prospect and beauty of the garden by moonlight: nothing can be more agreeable." She came to him; and they both enjoyed the view; while Scheich Ibrahim was busy in taking away the cloth.

When Scheich Ibrahim came to his guests again, Noureddin asked him whether he had any liquor to treat them with. "What liquor would you have!" replied Scheich Ibrahim: "sherbet? I have the best in the world: but sherbet, you know my son, is never drunk after supper."

"I know that very well," said Noureddin; "it is not sherbet but another sort of liquor, that we ask you for; and I am surprised at your not understanding me." "It is wine then you mean?" said Scheich Ibrahim. "You guess right," replied Noureddin; "and if you have any, oblige us with a bottle: you know a bottle after supper is a very proper companion to spend the hours with till bed-time."

"Heaven defend me from keeping wine in my house," cried Scheich Ibrahim, "and from ever coming to a place where any is! A man who, like me, has been on a pilgrimage four times to Mecca, has renounced wine for ever."

"You would do us a singular kindness," said Noureddin, "in getting a little for our own drinking; and if it be not too much trouble I will put you in a way how you may do it, without going into an inn, or so much as laying your hand upon the vessel that contains it." "Upon that condition I will do it," replied Scheich Ibrahim; "only let me know what I am to do."

"Why, then," said Noureddin to him, "we just now saw an ass tied to the entrance of your garden, which certainly must be your's, and which you may make use of in this extremity. Here are two pieces of gold more: take them, and lead your ass with the panniers to the next inn; you may stand at as great a distance as you please; do but give something to the first person that comes by, and desire him to go with your ass to the inn, and get two pitchers of wine: put one in one pannier, and another in another, which he must pay for out of the money you give him, and so let him bring the ass back to you: you will have nothing to do but to drive the beast hither before you; we will take the wine out of the panniers. By this means you will do nothing that will give you any scruple."

The two last pieces of gold that Scheich Ibrahim was going to receive wrought wonderfully upon his mind. "Ah! my son," cried he, after Noureddin had done speaking, "you have an excellent contrivance; and had it not been for your invention, I should never have thought of this way of getting you some wine without any scruple of conscience." Away he went to execute the orders, which he did, in a little time; and upon his return, Noureddin went down the stairs, and, taking the pitchers out of the panniers, carried them into the hall.

Scheich Ibrahim, having led the ass back to the place from whence he took him came back again. "Scheich Ibrahim," said Noureddin to him, "we cannot enough thank you for the trouble we have already given you, but we want something yet." "What is that," replied Scheich Ibrahim: "what more service can I do you?" "We have no cups to drink out of," said Noureddin; "and a little fruit, if you had any, would be very acceptable." "Do but say what you have a mind to," replied Scheich Ibrahim, "and you shall have everything to your heart's content."

Down went Scheich Ibrahim, and in a short time spread a table for them with beautiful porcelain dishes, full of all sorts of delicious fruits, besides gold and silver cups to drink out of; and having asked them if they wanted anything else he withdrew, though they pressed him earnestly to stay.

Noureddin and the Fair Persian sat down again, and drank each a cup a-peace. They were mightily pleased with the wine. "Well, my dear," said Noureddin to the Fair Persian, "are we not the most fortunate persons in the world after so many dangers, to meet with so charming and agreeable a place? Let us be merry, and think no more on the hardships of our voyage. Can my happiness be greater in this world, than to have you on one side of me, and my glass on the other?" They drank freely, and diverted themselves with agreeable conversation, each singing a song.

Both having very good voices, but especially the Fair Persian, their singing attracted Scheich Ibrahim, who had stood hearkening a great while on the steps, without discovering himself. He could contain himself no longer, but thrusting his head in at the door, "Courage, sir," said he to Noureddin, whom he took to be quite drunk, "I am glad to see you so pleased."

"Ah, Scheich Ibrahim," cried Noureddin, turning to him, "you are a glorious man, and we are extremely obliged to you. We dare not ask you to drink a cup; but walk in; come, sit down, and let us have the honour at least of your company." "Go on, go on," said Scheich Ibrahim; "the pleasure of hearing your songs is sufficient for me." Upon this he immediately retired.

The Fair Persian, perceiving Scheich Ibrahim through one of the windows, standing upon the steps without the door, told Noureddin of it. "Sir," said she, "you see what an aversion he has for wine; yet I question not in the least to make him drink some, if you will do as I would have you." Noureddin asked her what it was. "Do but say the word," replied he, "and I am ready to do what you please." "Prevail with him, then, only to come in and bear us company; some time after fill up a bumper, and give it him; if he refuses it, drink it yourself, pretend to be asleep, and leave the rest to me."

Noureddin understood the Fair Persian's design, and called to Scheich Ibrahim, who came again to the door. "Scheich Ibrahim," said he, "we are your guests; you have entertained us in the most obliging manner in the world, and will you now refuse our solicitations to honour us with your company? We do not ask you to drink, but only the favour of seeing you."

Scheich Ibrahim being at last prevailed upon, came into the hall, and sat down upon the edge of sofa that stood nearest to the door. "You do not sit well there," said Noureddin, "and we cannot have the honour of seeing you; pray come nearer, and sit you down by the lady; she will like it much." "I will obey you," replied Scheich Ibrahim; so coming forward, simpering, to think he should be seated near so beautiful a creature, he placed himself at some distance from the Fair Persian. Noureddin desired a song of her, in return for the honour that Scheich Ibrahim had done them; and she sung one that charmed him.

When the Fair Persian had ended her song, Noureddin poured out a cup of wine, and presented it to Scheich Ibrahim, "said he, "I entreat you, drink this to our healths." "Sir," replied he, starting back, as if he abhorred the very sight of the wine. "I beseech you to excuse me; I have already told you that I have forsworn the use of wine these many years." "Then

since positively you will not drink our healths," said Noureddin, "give me leave to drink yours."

While Noureddin was drinking, the Fair Persian cut half an apple, and presented it to Scheich Ibrahim. "Though you refused drinking," said she, "yet I believe you will not refuse tasting this apple; it is very excellent." Scheich Ibrahim had no power to refuse it from so fair a hand, but taking it with a very low bow put it in his mouth. She said a great many pleasant things upon the occasion; and Noureddin, falling back upon the sofa, pretended to fall fast asleep. The Fair Persian presently advanced towards Scheich Ibrahim, and speaking in a low voice, "Look at him," said she; "thus, in all our merry parties he constantly serves me; and no sooner has he drank a cup or two, but he falls asleep, and leaves me alone; but I hope you will have the goodness to keep me company till he awakes."

At this the Fair Persian took a cup, and filling it with wine, offered it to Scheich Ibrahim. "Here," said she, "drink of this to my health; I am going to pledge you." Scheich Ibrahim made a great many difficulties, and begged her to excuse him from drinking; but she pressed him so, that, overcome by her charms and entreaties, he took the cup, and drank off every drop of the wine.

The good old man loved a chirping cup to this heart, but was ashamed to drink among strangers. He often went to the tavern in private, as many other people do; and he did not take the precaution Noureddin recommended, but went directly to an inn, where he was well known (night serving him instead of a clock,) and saved the money that Noureddin had ordered him to give the messenger that was to have gone for it.

While Scheich Ibrahim was eating the half apple after his draught, the Fair Persion filled him out another, which he received with less difficulty than the former, but made none at all at the third. In short, a fourth was drank before Noureddin started up from his pretended sleep; and bursting out into a violent fit of laughter, and looking upon him, "Ha! ha!" said he, "Scheich Ibrahim, have I caught you at last? Did you not tell me you had forsworn wine? and now you have drank it all up from me."

Scheich Ibrahim, not expecting to be surprised after that manner, blushed a little; however, that did not spoil his draught; but when he had done, "Sir," said he to Noureddin, laughing, "if there is any crime in what I have done, it lies at this fair lady's door, not mine; for who could possibly resist so many charms?"

The Fair Persian, who perfectly understood Noureddin, took Scheich Ibrahim's part. "Let him talk," said she "Scheich Ibrahim, take no notice of him, but let us drink on and be merry." A while after, Noureddin filled out a cup for himself

and the Fair Persian; but when Scheich Ibrahim saw that Noureddin had forgot him in his turn, he took his cup, and presenting it to the Fair Persian. "Madam," said he, "do you pretend I cannot drink as well as you?"

At these words of Scheich Ibrahim, Noureddin and the Fair Persian were ready to split their sides with laughing. Noureddin poured him out some wine, and they sat laughing, chatting, and drinking, till pretty near midnight. About that hour the Fair Persian began to take notice that there was but one candle upon the table. "Scheich Ibrahim," said she to the good old officer, "you have afforded us but one candle, when there are so many wax lights yonder; pray do us the favour to light some of them, that we may see a little better what we are doing."

Scheich Ibrahim, making use of the liberty that wine inspires when it gets into the head, and not caring to be interrupted in his discourse with Noureddin, bade the Fair Persian light them herself. "It is fitter for a young person like you to do it," said he, "than for me; but be sure not to light above five or six, for that is enough." Up rose the Fair Persian immediately, and taking a wax candle in her hand, lighted it with that which stood upon the table and, without any regard to Scheich Ibrahim's order, lighted up the whole fourscore.

By and by, while Scheich Ibrahim was entertaining the Persian with some other discourse Noureddin took his turn to desire him to light up some of the candle in the lustres, not taking notice that all the wax lights were already in a blaze. "Certainly," replied Scheich Ibrahim, "you must be very lazy, or less vigorous than I am, that you are not able to light them yourself: get you gone, and light them; but be sure you light no more than three." To work he went; but instead of that number, he lighted them all, and opened the shutters of the fourscore windows, before Scheich Ibrahim, who was deeply engaged with the Fair Persian knew anything of the matter.

The caliph Haroun Alrschid being not yet gone to bed, was in a room at his palace by the river Tigris, from whence he could command a view both of the garden and pavilion. He accidentally opened the casement, and was extremely surprised at seeing the pavilion illuminated; and at first, by the greatness of the light, thought the city was on fire. The grand vizier Giafar was still with him, who only waited for his going to rest, and then designed to go home too. The caliph, in a great rage, called the vizier to him. "Careless vizier," said he, "come hither, come hither; look upon the pavilion of pictures, and tell me the reason of its being illuminated at this hour, now I am not there."

The grand vizier Giafar, upon this news, fell into a violent trembling, fearing something else was the matter: but when he

came nearer, and with his own eyes saw the truth of what the caliph had told him, he was more alarmed than before. Some excuse must be made to appease the caliph's anger. "Commander of the true believers," said he, "all that I can say to your majesty about this matter is, that some five or six days ago Scheich Ibrahim came to acquaint me, that he had a design to assemble the ministers of his mosque, to assist at ceremony he was ambitious of performing in your majesty's auspicious reign. I asked him if I could be any way serviceable to him in this affair; upon which he entreated me to get leave of your majesty to perform the ceremony in the pavilion. I sent him away with leave to hold the assembly, telling him I would take care to acquaint your majesty with it; I ask pardon for having quite forgotting it. Scheich Ibrahim," continued he, "has certainly made choice this day for the ceremony; and after treating the ministers of his mosque, he was willing to indulge them the sight of this illumination."

"Giafar," said the caliph, with a tone that plainly shewed his anger was a little mollified, "according to your own account, you have committed three faults that are unpardonable; the first, in giving Scheich Ibrahim leave to perform this ceremony in my pavilion for a person in such an office as he is not worthy of so great an honour; the second, in not acquainting me with it; and third, in not giving into the good old man's intention. For my part, I am persuaded he only did it to try if he could get any money towards bearing the charge of it; but that never came into your head; and sure I shall not wrong him in allowing him to revenge himself for not having obtained the expense of the night's illumination."

The grand vizier Giafar, overjoyed to hear the caliph put the matter upon that footing, very willingly owned the faults he reproached him with, and freely confessed he was to blame in not giving Scheich Ibrahim a few pieces of gold. "Since the case is so," added the caliph, "it is just that thou shouldst be punished for thy mistakes, but thy punishment shall be light: thou shalt spend the remainder of the night, as I mean to do, with these honest people, whose company I shall be well pleased with; and while I am putting on a citizen's habits, go thou and disguise thyself with Mesrour, and come both of you along with me." The vizier Giafar would have persuaded him it was late, and that all the company would be gone before he could get thither; but the caliph said he would positively go. The vizier, who knew that not a syllable of what he had said was true, began to be in great consternation; but there was no reply to be made, and go he must.

The caliph, then, disguised like a citizen, with the grand vizier Giafar, and Mesrour, chief of the eunuchs, stole out of of the place together. They rambled through the streets of

Bagdad till they came to the garden; the door, through the carelessness of Scheich Ibrahim, was open: he having forgot to shut it when he came back from buying the wine. The caliph was very angry at it, "Giafar," said he to the grand vizier, "what excuse have you for the door being open at this unseasonable hour? Is it possible that Scheich Ibrahim makes a custom of leaving it thus all night? I rather believe the hurry of the feast has been the occasion of this neglect."

The caliph went into the garden; and when he came to the pavilion, resolving not to go into thé hall till he knew what was doing there, he consulted with the grand vizier whether it was not his best way to climb up into one of the trees that was near it, to make a discovery. The grand vizier, casting his eyes upon the door, perceived it stood half open, and told the caliph. It seems Scheich Ibrahim had left it so, when he was prevailed upon to come in and bear Noureddin and the Fair Persian company.

The caliph, laying aside his first design, stole softly up to the hall-door, which standing half open, he could see all the company that were within, without being discovered himself.

But how was he surprised, when he saw a lady of incomparable beauty and a handsome young man sitting at the table, with Scheich Ibrahim by them. Scheich Ibrahim held a cup in his hand. "My fair lady," said he to the Fair Persian, "a true topper never drinks without singing a song first: if you please to hear, I will give you one of my best songs.

Scheich Ibrahim sung; and the caliph was the more surprised because, till that moment, he never knew of his drinking wine, but always took him for a grave solid man, as he seemed to be to outward appearance. The caliph retired from the door with the same caution as he made his approaches to it; and coming to the grand vizier Giafar, who was standing upon the steps a little lower "Come up," said he to him, "and see if those within yonder are the ministers of the mosque, as you would have made me believe."

By the tone of voice in which the caliph spoke these last words, the vizier understood that things went ill on his side: however, he went up the steps; but when he had peeped in at the door, and saw all the three sitting in that condition, he trembled for fear of his life. He went back to the caliph, but in so great confusion, that he knew not what to say, "What riotous doings are here?" said the caliph to him: "who are these people that have presumed to take the liberty of diverting themselves in my garden and pavilion? I must however confess, I never saw two persons more beautiful or better paired in my life; and therefore, before I discover my anger, I will inform myself better, and know who they are, and the reason of their being here." He went to the door again to observe them more

narrowly; and the vizier, who followed, stood behind him, while he fixed his eyes upon them. They both plainly heard every word that Scheich Ibrahim said to the Fair Persian. "Is there anything, my charming lady, wanting to render the pleasure of the evening more complete?" "Nothing but a lute," replied the Fair Persian; "and methinks, if you could get me one, all would be very well." "Can you play upon it?" said Scheich Ibrahim. "Fetch me one," replied the Fair Persian; "and you shall hear whether I can or not."

Scheich Ibrahim, without stirring very far from his place, took a lute out of a press, and presented it to the Fair Persian, who began to tune it. The caliph, in the meantime, turning to the grand vizier, "Giafar," said he, "the young lady is going to play upon the lute; and if she perform well, I will forgive her, and the young man for her sake; but as for thee, I will have thee hanged." "Commander of the true believers," replied the grand vizier, "if that is your intention, I wish to God she may play ill." "Why so?" said the caliph. "Because," replied the grand vizier, "the longer we live in this world, the more reason we shall have to comfort ourselves with the hopes of dying in good sociable company." The caliph, who loved a repartee, began to laugh at this; and putting his ear to the opening of the door, he listened to hear the Fair Persian play.

The Fair Persian began in a style, that, from the moment of her touching the lute, the caliph perceived she did it with a masterly hand. Afterwards she began to sing an air; and accompanying the lute with her voice, which was admirably fine, she sung and played with so much skill and sweetness, that the caliph was quite ravished to hear her.

As soon as the Fair Persian had finished her song, the caliph went down the steps, and the vizier Giafar followed him. When he came to the bottom, "I never," said he to the vizier, "heard a more charming voice, or a lute better touched in my life. Isaac,* whom I thought the most skilful player in the world, does not come up to her. I am so charmed with her music, that I will go in and hear her play before me. We must, therefore, consider how I can do it."

"Commander of the true believers," said the grand vizier, "if you should go in, and Scheich Ibrahim chance to know you, he would infallibly die with the fright." "It is that that hurts me," replied the caliph; "and I should be loth to be the occasion of his death, after so many years' service. A thought is just come into my head, that may succeed: stay here with Mesrour, and wait for me in the next walk."

* A famous player on the lute, who lived at Bagdad in the reign of the caliph.

The neighbourhood of the Tigris had given the caliph an opportunity of turning a sufficient quantity of water under a stately bridge into his garden, to make a piece of water well terrassed, whither the choicest fish of the whole river used to retire. The fishermen knew it very well, and would have given the world to fish there; but the caliph had expressly charged Scheich Ibrahim not to suffer any of them to come near it. However, that very night, a fisherman, passing by the garden-door which the caliph had left open as he found it, made use of this opportunity, and, going in, went directly to the canal.

The fisherman immediately fell to work with his casting nets, and was just ready to draw them, when the caliph, fearing what would be the effect of Scheich Ibrahim's negligence, but willing to make use of it to bring his design about, came to the same place. The fisherman, in spite of his disguise, knew him, and, throwing himself at his feet, humbly implored his pardon, and excused himself upon the account of his poverty. "Rise," said the caliph, "and be not afraid; only draw your nets, that I may see what fish you have got."

The fisherman, recovered of his fright, quickly obeyed the caliph's orders. He drew out five or six very large fishes: and the caliph choosing the two biggest, tied them together by the head with the twig of a tree. After this, said he to the fisherman, "Give me thy clothes, and here take mine." The exchange was soon made; and the caliph being dressed like a fisherman, even to his boots and turban, "Take thy nets," said he to the fisherman, "and get thee about thy business."

When the fisherman, very well pleased with his good fortune, was gone, the caliph, taking the two fishes in his hand, went to look after the grand vizier Giafar and Mesrour; he stopped at the grand vizier, who, not knowing him, asked him what he wanted, and bid him go about his business. The caliph fell a laughing; by which the vizier finding it to be him, "Commander of the true believer," said he, "is it possible it can be you? I knew you not; and I ask a thousand pardons for my rudeness. You are so disguised, that you may venture into the hall, without any fear of being discovered by Scheich Ibrahim." "Stay you here with Mesrour," said the caliph, "while I go yonder and play my part."

The caliph went up to the hall, knocked at the door. Noureddin hearing him first, told Scheich Ibrahim of it, who asked who was there. The caliph opened the door, and stepping a little way into the hall to shew himself, "Scheich Ibrahim," said he, "I am the fisherman Kerim, who, being informed of your design to treat some of your friends, have brought you two very fine fishes caught, to ask if you have any occasion for them."

Noureddin and the Fair Persian, mightily pleased to hear him name fish, "Pray," said she to Scheich Ibrahim, "let him come in, that we may look at them." Scheich Ibrahim, by this time, was incapable of asking this counterfeit fisherman how or which way he came thither, his whole thought being only to oblige the Fair Persian. With much ado he turned his head towards the door, being quite drunk, and, in a stammering tone, calling to the caliph, whom he took to be a fisherman, "Come hither, thou nightly thief," said he, "and let us see what thou hast got."

The caliph went forward, and counterfeiting all the actions of a fisherman to a nicety, presented the two fishes. "These are very fine ones, indeed," said the Fair Persian; "and if they were well dressed and seasoned, I should be glad to eat some of them." "The lady is in the right on it," answered Scheich Ibrahim; "but what can you do with your fish, unless it were dressed? Go dress it thyself, and bring it to us; thou wilt find everything necessary in my kitchen."

The caliph went back to the grand vizier. "Giafar," said he, "I have been very well received; but they want the fish to be dressed." "I will take care to dress it myself," said the grand vizier, "and they shall have it in a moment." "Nay," replied the caliph, "so eager am I to accomplish my design, that I will trouble myself; for since I have personated the fisherman so well, sure I can play the cook for once. In my younger days, I dealt a little in cookery, and always came off with credit." So saying, he went directly towards Ibrahim's lodgings, and the grand vizier and Mesrour followed him.

They all three fell to work; and though Scheich Ibrahim's kitchen was not very large, yet there was everything in it that they wanted. The fish was quickly cooked; and the caliph served it up, putting to every one's plate a lemon to squeeze in the sauce if they thought proper. They all ate very heartily, but especially Noureddin and the Fair Persian: and the caliph stood before them.

As soon as the repast was over, Noureddin, looking upon the caliph, "Fisherman," said he, "there never was better fish eaten; and you have done us the greatest favour in the world." At the same time, putting his hand into his bosom, and pulling out a purse of thirty pieces of gold, the remainder of forty that Sangiar, the officer of the king of Balsora, had given him just upon his departure, "Take it," said he to him; "if I had any more, thou shouldst have it, had I known thee in my prosperity, I would have taken care to secure thee from ever wanting: do not refuse the small present I make thee, but accept of it as kindly as if it was much greater."

The caliph took the purse, and thanked Noureddin; and preceiving by the weight that it contained gold, "Sir," said he

to him, "I cannot enough thank you for your liberality, and I think myself very fortunate in having to do with a person of your generosity; but before I take my leave I have a favour to ask, which I beg you not to deny me. Yonder is a lute, which makes me believe that the lady understands playing upon it; and if you can prevail with her to play but one tune, I shall go away perfectly satisfied; for a lute, sir, is an instrument I am particularly fond of."

"Fair Persian," said Noureddin immediately addressing himself to her, "I ask that favour of you, and I hope you will not refuse me." She took up the lute without more entreaties, and putting it presently in tune, played and sung with such an air, as charmed the very soul of the caliph. Afterwards she played upon the lute without singing, but with so much strength and softness, that transported him into an ecstacy.

When the Fair Persian had given over playing, the caliph cried out, "What a voice! what hand! what skill! Was there ever finer singing, or better playing upon the lute? Never was there any seen or heard like it."

Noureddin, who was accustomed to give all that belonged to him to persons who praised him, "Fisherman," said he, "I find thou hast some taste for music; since thou art so delighted with her performance, she is thine; I make thee present of her." At the same time he rose up, and taking his robe, which he had laid by, was going away, and leaving the caliph, whom he believed to be no other than a fiisherman, in possession of the Fair Persian.

The Fair Persian was extremely surprised at Noureddin's liberality: she took hold of him, and, looking tenderly at him, "Whither, sir," said she, "are you going? Sit down in your place, I entreat you and, hearken to what I am going to sing and play." He did as she desired him; and then the Fair Persian, touching the lute, and looking upon him with tears in her eyes, sung some verses that she had made *extempore*, to reproach him with his indifference, and the easiness as well as cruelty with which he resigned her to Kerim. She only hinted without explaining herself any further to a fisherman as Kerim was; for she, as well as Noureddin was ignorant of his being the caliph. When she had done playing, she put the lute down by her, and clapped a handkerchief to her face, to hide the tears she could not help shedding.

Noureddin made no answer to all these reproaches, but by his silence seemed to declare he did not repent of what he had done. The caliph, surprised at what he had heard, "Sir," said he, "as far as I see, this beautiful, rare, and accomplished lady, that so generously you have made me a present of just now, is your slave, and you are her master." "It is very true, Kerim," replied Noureddin; "and thou wouldst be more surprised than

thou art now, should I tell thee all the misfortunes that have happened to me upon her account." "Ah! I beseech you, sir," replied the caliph, still behaving like a fisherman, "oblige me so far as to let me hear part of your story."

Noureddin, who had already obliged him in several things of more consequence, was so complaisant as to relate the whole story to him. He began with the vizier his father's buying the Fair Persian for the king of Balsora, and omitted nothing of what he had done, or what had happened to him from that time to their arrival at Bagdad, and to that very moment he was talking to him.

When Noureddin had ended his story, "and whither are you going now? said the caliph. "Where Heaven shall direct me," answered Noureddin. "If you will believe me," replied caliph, "you shall go no further; but, on the contrary, you must return to Balsora. I will write a short letter, which you shall give the king in my name: you shall see, upon reading it, he will give you a very handsome reception, and nobody will dare to speak against you."

"Kerim," said Noureddin, "what thou hast told me is very singular: I never heard that a poor fisherman, as thou art, had any correspondence with a king." "Be not astonished at that," replied the caliph: "you must know, that we both studied together under the same masters, and were always the best friends in the world. It is true, fortune has not been equally favourable to us; she has made him a king, and me but a fisherman. But this inequality has not lessened our friendship: he has often expressed a readiness and desire to advance my fortune, but I always refused it; and am better pleased with the satisfaction of knowing that he will never deny me whatever I ask for the service and advantage of my friends: let me do it, and you shall see the success."

Noureddin consented to what the caliph had proposed; and there being everything necessary for writing in the hall, the caliph wrote a letter to the king of Balsora; at the top of which near the edge of the paper, he placed this form, in three small characters, "In the name of the most merciful God," to shew he would be absolutely obeyed.

The letter of Caliph Haroun Alraschid to the King of Balsora.

"Haroun Alraschid, son of Mandi, sends this letter to Mahommed Zinebi, his cousin. As soon as Noureddin, son to the late vizier Khacan, the bearer, has delivered you this letter, and you have read it, pull off the royal mantle, put it on his shouldiers, and place him in thy seat without fail. Farewell."

The caliph folded up the letter, and sealed it; and giving it to Noureddin, without saying anything of what was in it, "Go," said he "embark immediately in a vessel that is ready to go off, (as there did constantly every day at the same hour;) you may sleep when you are aboard."

Noureddin took the letter, and away he went, with the little money he had about him when Sangiar gave him his purse; and the Fair Persian, distracted with grief at this departure, retired to one of the sofas, and fell to weeping bitterly.

Noureddin was scarce gone out of the hall, when Scheich Ibrahim, who had been silent during the whole transaction, looking steadfastly upon the caliph, whom he still took for the fisherman Kerim, "Hark'e," said he, "Kerim, thou hast brought us two fishes that are worth twenty pieces of copper at most, and thou hast got a purse and a slave; but dost thou think to have it all for thyself? I here declare, that I will go halves with thee in the slave; and as for the purse, shew me what is in the inside: if it is silver, thou shalt have one piece for thyself; but if it is gold, I will have it all, and give thee in exchange some pieces of copper which I have in my purse."

For the better understanding of what follows, said Scheherazade, interrupting herself here, we must observe, that the caliph, before his serving up the fish, had despatched the grand vizier Giafar to his palace, with orders to get four slaves, with a rich habit, and to wait on the other side of the pavilion till he gave a signal with his finger against the window. The grand vizier performed his commission, and he, Mesrour, and the four slaves, waited at the appointed place, expecting the sign.

But to return to my story, said the sultaness. The caliph, still personating the fisherman, answered Scheich Ibrahim boldly, "I know not what there is in the purse; gold or silver, you shall freely go my halves; but as to the slave, I will have her all to myself; and if you will not accept these conditions, you shall have nothing."

Scheich Ibrahim, enraged to the last degree at this insolence, considering him only as a fisherman, snatched up one of the china dishes which were on the table, and flung it at the caliph's head. The caliph easily avoided the blow, being thrown by a person in liquor; but the dish striking against the wall, was dashed into a thousand pieces. Scheich Ibrahim grew more enraged at having missed his aim; and, catching up the candle that stood upon the table, rose from his seat, and went staggering down a pair of back stairs to look for a cane.

The caliph took this opportunity, and striking his hands against the window, the grand vizier, Mesrour, and the four slaves were with him in a trice; the slaves quickly pulled off the fisherman's clothes, and put on him the habit they had brought. They had not quite dressed the caliph, who had seated himself upon the throne that was in the hall, but were very busy about him, when Scheich Ibrahim, spurred on by interest, came back, with a swinging cane in his hand, with which he designed to pay the pretended fisherman soundly; but instead of finding him, he saw his clothes in the middle of the hall, and caliph upon his throne, with the grand vizier and Mesrour on each side of him. He stood awhile gazing upon this unexpected sight, doubting whether he was awake or asleep. The caliph fell a laughing at his astonishment; and calling to him, "Scheich Ibrahim," said he, "what dost thou want? Whom dost thou look after?"

Scheich Ibrahim, no longer doubting that it was the caliph, immediately threw himself at his feet, with his face and long beard to the ground. "Commander of the true believers," cried he, "your vile slave has offended you; but he implores your clemency, and asks a thousand pardons for his offence." As soon as the slaves had made an end of dressing him, he came down his throne, and advancing towards him, "Rise," said he; "I forgive thee."

The caliph then addressed himself to the Fair Persian, who had suspended her sorrow as soon as she understood that the garden and pavilion belonged to that prince, and not to Scheich Ibrahim, as he had all along made her believe, and that it was he himself disguised in the fisherman's clothes. "Fair Persian," said he, "rise, and follow me: by what you have lately seen, you ought to know who I am, and to believe that I am above taking any advantage of the present which Noureddin, with generosity not to be parallelled, has made me of your person. I have sent him to Balsora to be king there; and when I have given him the despatches necessary for his establishment, you shall go hither and be queen. In the meantime, I am going to order an apartment for you in my palace, where you shall be treated according to your desert."

This discourse encouraged the Fair Persian, and comforted her very sensibly. The joy for the advancement of Noureddin, whom she passionately loved, to so high an honour, made her sufficient amends for her affliction. The caliph kept his promise, and recommended her to the care of his lady Zobeide, whom he acquainted with the esteem he had lately entertained for Noureddin.

Noureddin's return to Balsora was more fortunate, and speedier by some days, than he could have expected. Upon his arrival, without visiting any of his friends or relations, he went directly

to the palace, where the king at that time was given public audience. With the letter held up in his hand, he pressed through the crowd, who presently made way for him to come forward and deliver it. The king took and opened it, and his colour changed in reading it : he kissed it thrice, and was just about to obey the caliph's orders, when he bethought himself of shewing it to the vizier Saouy, Noureddin's irreconcileable enemy.

Saouy, who had discovered Noureddin, and began to conjecture, with great uneasiness, what might be the design of his coming, was no less surprised than the king at the order contained in the letter ; and being as much concerned in it, he thought that very moment upon a way to evade it. He pretended not to have read the letter quite through, and therefore desiring a second view of it, he turned himself a little on one side, as if he wanted a better light, and, without being perceived by anybody, dexterously tore off from the top of it the form that shewed the caliph would be absolutely obeyed, and putting it into his mouth, swallowed it.

After this egregious piece of villainy, Saouy turned to the king, and giving him the letter, "Sir," said he to him in a low voice, "what does your majesty intend to do?" "What the caliph has commanded me," replied the king. "Have a care, sir," said the wicked vizier, "what you do. It is true, this is the caliph's hand, but the form is not to it." The king had observed that very well, but in his confusion, he thought his eyes decieved him when he saw it was gone.

"Sir," continued the vizier, "we have no reason to doubt but that the caliph, upon the complaints, he has made against your majesty and me, has granted him this letter purely to get rid of him, and not with any intention of having the order contained in it executed. Besides, we must consider he has sent no express with a patent: and without that, the order is of no force. And since a king like your majesty was never deposed without that formality, any other man as well as Noureddin might come with a forged letter: let who will bring such a letter as this, it ought not to be put in execution. Your majesty may depend upon it, that is never done; and I will take upon myself all the consequence of disobeying this order."

King Zinebi, easily persuaded by this pernicious counsel, left Noureddin entirely to the discretion of the vizier Saouy, who led him to his house after a very insulting manner; where, after causing him to be bastinadoed till he was almost dead, he ordered him a prison, where he commanded him to be put in the darkest and deepest dungeon, with a strict charge to the jailor to give him nothing but bread and water.

When Noureddin, half dead with the strokes, came to himself, and found what a nasty dungeon he was in, he bewailed his

misfortunes in the most pathetic manner. "As! fisherman," cried he, "how hast thou cheated me, and how easy have I been in believing thee: Could I, after the civility I shewed thee, expect so inhuman and barbarous an usage? However, may Heaven reward thee: for I cannot persuade myself that thy intention was so base: and I will with patience wait the end of my afflictions."

The poor disconsolate Noureddin remained six whole days in this miserable condition; and Saouy did not forget that he had confined him there; but being resolved to put him to a shameful death, and not daring to do it by his own authority, to accomplish his villanous design, he loaded some of his slaves with rich presents which he, at the head of them, went and presented to the king. "Behold, sire," said he, with the blackest malice, "what the new king has sent you upon his accession to the crown, and begs your majesty to accept of it."

The king, taking the matter just as Saouy intended it, "What!" replied he, "is that wretch still living? I thought you had put him to death already." "Sire, I have no power," answered the vizier, "to take any person's life away; that only belongs to your majesty." "Go," said the king, "behead him instantly; I give you full authority." "Sir," replied the vizier Saouy, "I am infinitely obliged to your majesty for the justice you do me; but since Noureddin has publicly affronted me, I humbly beg the fovour that his execution may be performed before the palace, and that the criers may publish in every quarter of the city, that everybody may be satisfied he has made a sufficient reparation for the affront." The king granted his request; and the criers, in performing their office, diffused an universal sorrow through the whole city. The memory of his father's virtues being yet very fresh among them, no one could hear without horror and indignation that his son was going to suffer an ignominious death, through the villany and instigation of the vizier Saouy.

Saouy went in person to the prison, accompanied with twenty slaves ministers of his cruelty, who took Noureddin out of the dungeon, and put him upon a shabby horse without a saddle. When Noureddin saw himself in the hands of his enemy, "Thou triumphest now," said he, "and abusest thy power; but I trust in the truth of what is written in one of our books, 'You judge unjustly, and in a little time you shall be judged yourself." The vizier Saouy, who really triumphed in his heart, "What insolent?" said he, "darest thou insult me yet? But go, I pardon thee, and care not whatever happens to me, so I have the pleasure of seeing thee lose thy head in the public view of all Balsora. Thou oughtest also to remember what another of our books says, 'What signifies if one dies the next day after the death of his enemy?"

The vizier, still implacable in his hatred and enmity, surrounded by part of his slaves in arms, ordered Noureddin to be conducted by the other, and went himself towards the palace. The people were ready to fall upon him as he went along; and if anybody had set the example, they would certainly have stoned him to death. When he had brought him to the place of suffering, which was to be in sight of the king's apartment he left him in the executioner's hands, and went straight to the king, who was in his closet, ready to glut his eyes with the bloody spectacle he had prepared.

The king's guard and the vizier's slaves, which made a circle round Noureddin, had much ado to withstand the people, who made all possible efforts but in vain, to break through them and carry him off by force. The executioner coming up to him, "Sir," said he, "I hope you will forgive me; I am but a slave, and cannot help doing my duty. If you have no occasion for anything more, I beseech you prepare yourself; for the king is just going to give me orders to strike the blow."

The poor unfortunate Noureddin, at that cruel moment, looking round upon the people, "Will no charitable body," cried he, "bring me a little water to quench my thirst?" which immediately they did, and handed it up to him upon the scaffold. The vizier Saouy, perceiving this delay, called out to the executioner from the king's closet window, where he had planted himself, "Strike! whot dost thou stay for?" At these barbarous and inhuman words the whole place echoed with loud imprecations against him; and the king, jealous of his authority, made it appear, by enjoining him to stay awhile, that he was angry at his presumption. But there was another reason; for the king that very moment, casting his eyes to a large street that faced him, and joining to the place of execution, he saw about the middle of it a troop of horsemen come galloping full speeds towards the palace. "Vizier," said the king immediately, "look yonder; what is the meaning of those horsemen?" Saouy, who knew not what it might be, earnestly pressed the king to give the executioner the sign. "No," replied the king; I will first know who those horsemen are." It was vizier Girfar, with his train, who came in person from Bagdad by the caliph's order.

To understand the occasion of this minister's coming to Balsora we must observe that after Noureddin's departure with the caliph's letter, the caliph the next day, nor several days after, never thought of sending him the patent that he mentioned to the Fair Persian. He happened one day to be in the inner palace, which was that of the women, and passing by the apartment, he heard the sound of a fine voice. He listened to it; and he had no sooner heard the words of one complaining for the absence of somebody, than he asked the

officer of the eunuchs that attended him, who that woman was that belonged to that apartment? The officer told him it was the young stranger's slave, whom he had sent to Balsora to be king in the room of Mohammed Zinebi.

"Ah! poor Noureddinn," cried the caliph presently, "I had forgot thee! but haste," said he to the officer, "and bid Giafar come to me:" the vizier was with him in an instant. As soon as he came, "Giafar," said he, "I have hitherto neglected sending the patent to Noureddin, which was to confirm him king of Balsora: but we have no time now to draw up one; therefore immediately take post-horses, and, with some of your servants make what haste you can to Balsora. If Noureddin is no longer alive, but put to death by them, order the vizier Saouy to be hanged; but if he is living, bring him to me with the king and the vizier."

The grand vizier stayed no longer than just to get on horseback; and being attended by a great train of officers belonging to his house, he set off for Balsora, where he arrived in the manner and at the time already mentioned. As soon as he came to the palace-yard, the people cleared the way for him, crying out, "A pardon for Noureddin;" and with his whole train to ride into the palace, even to the very stairs, where he alighted.

The king of Balsora, knowing him to be the caliph's chief minister, went to meet him, and received him at the entrance of his apartment. The first question the vizier asked, was, "If Noureddin was living? and if he was, that he might be sent for." The king made answer he was alive, and gave orders to bring him in. Accordingly he soon made his appearance as he was, tied and bound with cords. The grand yizier Giafar caused him to be untied, and setting him at liberty ordered the vizier Saouy to be seized, and bound him with the same cords.

The grand vizier Giafar lay but one nightt in Balsora; the next day he set out again for Bagdad; and, according to the order he had received, carried Saouy, the king of Balsora, and Noureddin, along with him. As soon as he came to Bagdad, he presented them all to the caliph; and after he had given him an account of his journey, and particularly the miserable condition he found Noureddin in, and his ill usage by the advice and malice of Saouy, the caliph desired Noureddin to behead the vizier himself. "Commander of the true believers," said Noureddin, "notwithstanding the injury this wicked man has done me, and the mischief he endeavoured to do my deceased father, I should think myself the basest of mankind, if I had stained my hands with his blood." The caliph was extremely pleased with his generosity, and ordered justice to be done by the executioner's hand.

The caliph would fain have sent Noureddin back to Balsora to have been king there: but Noureddin humbly begged to be excused from accepting of the offer. "Commander of the true believers," said Noureddin "the city of Balsora, after the misfortunes that have happened to me there, will be so much my aversion, that I beseech your majesty to give me leave to keep the oath that I have made, of never returning thither again; and I shall think it my greatest glory to serve near your royal person, if you are pleased to allow me the honour." The caliph consented to it; and placing him among the number of those courtiers who were his greatest favourites, restored the Fair Persian to him again. To all these favours he added a plentiful fortune: and he and the Fair Persian lived together to their dying day, with all the happiness they could desire.

As for the king of Balsora, the caliph contented himself with only letting him see how careful he ought to be in the choice of his viziers, and so sent him back into his kingdom.

THE STORY OF BEDER, PRINCE OF PERSIA, AND GIAHARUE, PRINCESS OF SAMANDAL.

PERSIA is a country of so vast extent, that their ancient monarchs have, not without some colour of reason, assumed the haughty title of King of Kings. For not to mention those subdued by their arms, there are kingdoms and provinces whose kings are not only tributary, but also in as great subjection as governors in other nations are to kings.

One of these kings, who in the beginning of his reign had signalized himself by many glorious and successful conquests, enjoyed so profound a peace and tranquillity, as rendered him the happiest of monarchs. The only thing in which he thought himself unfortunate was, that amongst all his wives, not one of them ever brought him a son; and being now far advanced in years, he was desirous of an heir to succeed him after his death. However he had above a hundred ladies, all lodged in separate apartments, after a magnificent manner, with women slaves to wait upon, and eunuchs to guard them; yet, notwithstanding all his endeavours to please and gratify them in every thing, there was not one that answered his expectation. He had women very often brought him from the most remote countries; and if they pleased him, he not only gave the merchants their full price at first word, but loaded them with honours, favours, and benedictions, in hopes that at last he might be so happy as to meet with one by whom he might have a son. There was scarce any act of charity but what he performed, to prevail with Heaven. He gave immense sums to the poor, besides large donations to the religious men of his religion; building for their use many noble colleges richly endowed, in

hopes of obtaining by their prayers what he so earnestly desired.

One day, according to the custum of his royal predecessors, during their residence in their capital city, he held an assembly of his courtiers, at which all the ambassadors and strangers of quality about the court were present; and where they not only entertained one another with talking of news and politics, but also of the sciences, history, poetry, literature, and whatever else was capable of diverting the mind after the most agreeable manner. Upon that day an eunuch came to acquaint him with the arrival of a certain merchant from a far country, who, having brought a slave along with him, desired leave to shew her to his majesty. "Give him admittance instantly," said the king, "and after the assembly is over I will talk with him." The merchant was introduced, and seated in a convenient place, from whence he might easily have a full view of the king, and hear him talk familiarly to those that stood near his person. The king observed this rule to all strangers, with a design that by degrees they might grow acquainted with him; so that, when they saw with what freedom and civility he addressed himself to all, they might be encouraged to talk with him in the same manner, without being the least surprised at the pomp and splendour of his appearance, which was enough to deprive those of their power of speech that were not used to it. He treated the ambassadors also after the same manner. He ate with them, and during the repast asked them several questions concerning their health, their journey, and the particularaties of their country. After they had been thus encouraged, he gave them audience.

When the assembly was over, and all the company retired, the merchant, who was the only person left, fell prostrate before the king's throne with his face to the earth, wishing his majesty an accomplishment of all his desires. As soon as he rose up, the king asked him if the news of his having brought a slave for him was true, and whether she was handsome.

"Sire," replied the merchant, "I doubt not in the least but your majesty has very beautiful women, since you search every corner of the earth for them; but I may boldly affirm, without overvaluing my merchandise, that you never yet saw a woman that could stand in competition with her for shape and beauty, agreeable qualifications, and all the perfections that she is mistress of." "Where is she?" said the king: "bring her to me instantly." "Sire," replied the merchant, "I have delivered her into the hands of one of the chief eunuchs; and your majesty may send for her at your pleasure."

The fair slave was immediately brought in; and no sooner had the king cast his eyes on her, but he was charmed with her beautiful and easy shape. He went presently into a closet,

whither the merchant, with a few eunuchs, followed him. The fair slave wore a red satin veil stripped with gold over her face; and when the merchant had taken it off, the king of Persia beheld a lady that surpassed in beauty, not only his present ladies, but all that he ever had before. He immediately fell passionately in love with her, and bid the merchant name his price.

"Sire," said he, "I gave a thousand pieces of gold to the person of whom I bought her; and in my three years' journey to your court. I reckon I have spent as much; but I shall forbear setting any price to so great a monarch; and therefore, if your majesty likes her, I humbly beg you would accept of her as a present." "I am highly obliged to you," replied the king; "but it is never my custom to treat merchants, who come hither purely for my pleasure, after so ungenerous a manner: I am going to order thee ten thousand pieces of gold; will that be sufficient?" "Sire," answered the merchant, "I should have esteemed myself very happy in your majesty's acceptance of her for nothing, yet I dare not refuse so generous an offer. I shall not fail to publish it in my own country, and in every place through which I pass." The money was presently paid; and before he departed, the king made him put on a rich suit of cloth of gold.

The king caused the fair slave to be lodged in the finest apartment next his own, and gave particular orders to the matrons, and the women slaves appointed to attend her, that after bathing they should dress her in the richest habit they could find, and carry her the finest pearl necklaces, the brightest diamonds, and other the richest precious stones, that she might choose those she liked best.

The officious matrons, whose only care was to please the king, were astonished at her beauty; and being well versed therein, they told his majesty, that if he would allow them but three days, they would engage to make her so much handsomer than she was at present, that he could scarce know her again. The king could hardly deprive himself of the pleasure of enjoying her so long; but at last he consented, upon condition they would be as good as their word.

The king of Persia's capital was situated in an island; and his palace, which was very magnificent, was built upon the seashore: his apartment looked upon that element; and the fair slave's which was pretty near it, had also the same prospect, and it was the more agreeable, upon the account of the sea's beating almost against the foot of the wall.

At the three day's end the fair slave, magnificently dressed and set off, was alone in her chamber, sitting upon a sofa, and leaning against one of the windows that faced the sea, when the king, being informed that he might visit her, came in. The

slave hearing somebody walk in the room, with an air quite different from that of the women slaves, who had hitherto attended her, immediately turned her head about, to see who it was. She knew him to be the king; but without discovering the least surprise, or so much as rising from her seat to salute or receive him, as if he had been the most indifferent person in the world, she put herself in the same posture again.

The king of Persia was extremely surprised to see a slave of so beauteous a form so very ignorant of the world. He attributed this to the norrowness of her education, and the little care that was taken of instructing her in the first rules of civility. He went to her at the window, where, notwithstanding the coldness and indifference with which she had just now received him, she suffered herself to be admired, caressed, and embraced as much as he pleased.

In the midst of these amorous embraces and tender endearments, this monarch paused awhile, to gaze upon, or rather to devour her with his eyes. "My goddess! my angel! my charmer!" cried the king; "whence came you and where do those happy parents live that brought into the world so surprising a masterpiece of nature as you are? Ah! how I love you, and shall always continue to do so. Never did I feel for a woman what I now feel for you; and though I have seen, and do see every day, a vast number of beauties, yet never did my eyes behold so many charms in one single person, which have so transported me out of myself, that I shall entirely devote myself to you. My dearest life," continued he, "you neither answer, nor by any visible token give me the least reason to believe that you are sensible of the many demonstrations I have given you of the violence of my passson; neither will you turn your eyes on me to afford mine the pleasure of meeting them, and to convince you that it is impossible to love more than I do you. Why will you still keep this obstinate silence, which chills me? and whence proceeds the seriousness, or rather sorrow, that torments me to the soul? Do you mourn for your country, your friends, or relations? Alas! is not the king of Persia, who loves and adores you, capable of comforting, and making you amends for the loss of everything in the world?"

What protestations of love soever the king of Persia made the fair slave, or all he could say, to oblige her to speak to him, she continued her astonishing reserve; and keeping her eyes still fixed upon the ground, would neither look at him nor utter a word.

The king of Persia, charmed with the purchase he had made of a slave that pleased him so well, pressed her no further, in hopes that by treating her kindly, he might prevail upon her to change her mind. He presently clapped his hands; and the

women that waited in an outward room entered : he commanded them to bring in supper. When it was on the table, "My soul," said he to the slave, "come hither and sup with me." She rose from her seat; and being seated over-against the king, his majesty helped her, before he began eating himself; and so he did of every dish during the whole supper. The slave ate as well as the king, but still with downcast eyes, and without speaking a word; though he often asked her how she liked the entertainment, and whether it was dressed according to her taste.

The king, willing to change the discourse, asked her what her name was, how she liked the cloths and the jewels she had on, what she thought of her apartment and the rich furniture, and whether the prospect of the sea was not very agreeable? But to all these questions she answered not a word; so that the king was at a loss what to thing of her silence. He imagined, at first, that perhaps she might be dumb: "but then," said he to himself, "can it be possible that Heaven should form a creature so beautiful, so perfect, and so accomplished, yet, at the same time, with so great an imperfection? Were it however so, I could not love her with a less passion than I do."

When the king of Persia rose from the table, he washed his hands on one side, while the Fair slave washed hers on the other. He took that time to ask the women that held the basin and napkin, if ever they had heard her speak. One of them presently made answer, "Sir, we have neither seen her open her lips, nor heard her speak any more than your majesty has just now; we have rendered her our services in the bath; we have combed and dressed her head, put on her clothes, and waited upon her in her chamber, but she has never opened her lips, so much as to say, 'that is well,' or 'I like this.' We have often asked her, you wish for? Do not but ask, and command us:' but we have never been able to draw a word from her. We cannot tell whether her silence proceeds from pride, sorrow, stupidity, or dumbness; and this is all we can inform your majesty of."

The king of Persia was more astonished at hearing this than he was before; however, believing the slave might have some cause of sorrow, he was willing to endeavour to divert and amuse her. accordingly he made a very splendid assembly, to which all the ladies of the court came; and those who were skilful in playing upon musical instrument performed their parts, while others sung or danced, or did both together: at least, they played at all sorts of games, which mightily diverted the king. The fair slave was the only person that took no pleasure in these diversions; she never stirred out of her place, but with her eyes fixed on the ground with so much indifierence, that all the ladies were no less surprissed than the king. After the assembly was over, every one retired to her apartment; and the

king, who was left alone with the fair slave, lay with her that night.

The next morning the king of Persia rose more pleased than ever he had been with all his women he had seen before, and enamoured with the fair slave than he was the day before. Indeed, he soon made it appear, by resolving henceforch to attach himself only to her; and he performed his resolution. On the very same day he dismissed all his other women, giving every one of them their jewels, and other valuable thing, besides a considerable fortune, with free leave to marry whom they thought fit; and only kept the matrons and a few other elderly women to wait upon the fair slave. However, for a whole year together, she never afforded him the pleasure of one single word; yet the king continued has assiduities to please her, with all the complaisance imaginable, and to give her the most signal proofs of a violent passion.

The year was now expired, when the king sitting one day by his mistress, protested to her that his love, instead of being diminished, grew every day more violent. "My queen," said he, "I cannot divine what your thoughts, are: but nothiug is more true, and I swear to you, that having the happiness of possessing you, there remains nothing for me to desire: I esteem my kingdom, great as it is, less than an atom, when I have the pleasure of beholding you, and of telling you a thousand times, that I adore you. I desire not that my words alone should oblige you to believe me. Surely you can no longer doubt it, after the vast number of women who were in my palace, whom I have sacrificed to your beauty. You may remember it is about a year since I sent them all away; and I repent of it as little even now I am talking with you, as I did the first moment of their departure; and I never shall repent. Nothing would be wanting to complete my happiness and crown my joy, would you but speak one single word to me, by which I might be assured that you thought yourself at all obliged to me. But how can you speak to me if you are dumb? And alas! I feel too fearful this is the case. How can I doubt, since you still torment me with silence, after a whole year's entreating you continually to speak to me? If it is impossible for me to obtain of you that consolation, may Heaven at least grant me the blessing of a son by you, to succeed me after my death. I find myself growing old every day, and I begin already to want one to assist me in bearing the weight of my crown. Still I cannot conceal the great desire I have of hearing you speak; for something within me tells me you are not dumb: and I beseech, I conjure you, dear madam, to break through this long silence, and speak but one word to me; and after that I care not how soon I die,"

At this discourse the fair slave, who, accordingly to her usual cutom, had hearkened to the king with downcast eyes,

and had given him cause to believe not only that she was dumb, but that she had never laughed in her life, began to smile a little. The king of Persia perceived it with a surprise that made him break forth into an exclamation of joy; and no longer doubting but that she was going to speak, he waited for that happy moment with an eagerness and attention that cannot easily be expressed.

At last the fair slave, breaking her long-kept silence, thus addressed herself to the king: "Sire," said she, "I have so many things to say to your majesty, that, having once broke silence, I know not where to begin. However, in the first place, I think myself in duty bound to thank you for all the favours and honours you have been pleased to confer upon me, and to implore Heaven to bless and prosper you, to prevent the wicked designs of your enemies, and not suffer you to die, after hearing me speak, but to grant you a long life. After this, sire, I cannot give you a greater satisfaction than by acquainting you that I am with child; and I wish, as you do, it may be a son. Had it never been my fortune to have been pregnant, I was resolved (I beg your majesty to pardon the sincerity of my intention) never to have loved you, as well as to have kept an eternal silence; but now I love you as I ought to do."

The king of Persia, ravished to hear the fair slave not only speak, but tell him tidings in which he was so nearly concerned, embraced her tenderly. "Shining light of my eyes," said he, "it is impossible for me to receive a greater joy than what you have now given me: you have spoken to me, and you have declared your being with child, which I did not expect. After these two occasions of joy, I am transported out of myself."

The king of Persia, in the transport of his joy, said no more to the fair slave. He left her, but in such a manner as made her perceive his intention was speedily to return: and being willing that the occasion of his joys should be made public, he declared it to his officers, and sent in all haste for the grand vizier. As soon as he came, he ordered him to distribute a thousand pieces of gold among the holy men of his religion, who made vows of poverty; as also among the hospitals and the poor, by way of returning thanks to Heaven: and his will was obeyed by the direction of that minister.

After the king of Persia had given this order, he returned to the fair slave again. "Madam," said he, "pardon me for leaving you so abruptly, since you have been the occasion of it; but I hope you will indulge me with some conversation, since I am desirous to know of you several things of much greater consequence. Tell me, my dearest soul, what were the powerful reasons that induced you to persist in that obstinate silence for the whole year together, though every day you saw me, heard me

talk to you, ate and drank with me, and every night lay with me? I shall pass by your not speaking; but how you could carry yourself so as that I could never discover whether you were sensible of what I said to you or no, I confess, surpasses my understanding; and I cannot yet comprehend how you could contain yourself so long: therefore I must conclude the occasion of it to be very extraordinary."

"To satisfy the king of Persia's curiosity," replied this fair person, "think whether or no to be a slave, far from my own country, without any hopes of ever seeing it again,—to have a heart torn with grief, for being separated for ever from my mother, my brother, my friends, and my acquaintance,—are not these sufficient reasons for my keeping a silence your majesty has thought so strange and unaccountable? The love of our native country is as natural to us as that of our parents; and the loss of liberty is insupportable to every one who is not wholly destitute of common sense, and knows how to set a value on it. The body indeed may be enslaved, and under the subjection of a master, who has the power and authority in his hands: but the will can never be conquered, but remains free and unconfined, depending on itself alone, as your majesty has found an instance of it in me; and it is a wonder that I have not followed the example of abundance of unfortunate wretches, whom the loss of liberty has reduced to the melancholy resolution of procuring their own deaths a thousand ways, by a liberty which cannot be taken from them."

"Madam," replied the king, "I am convinced of the truth of what you say; but till this moment I was of opinion, that a person beautiful, well-shaped, of good understanding, like yourself, whom her evil destiny had condemned to be a slave, ought to think herself very happy in meeting with a king for her master."

"Sire," replied the fair slave, "whatever the slave is, as I have already observed to your majesty, there is no king on earth can tyrannize over her will. But when you speak of a slave mistress of charms enough to captivate a monarch, and induce him to love her; if she is of a rank infinitely below him, I am of your opinion, she ought to think herself happy in her misfortunes: but what happiness can it be, when she considers herself only as a slave, torn from a parent's arms, and perhaps from those of a lover, her passion for whom death only can extinguish? But when this very slave is in nothing inferior to the king that bought her, your majesty shall then judge yourself of the rigour of her destiny, her misery, and her sorrow, and to what desperate attempts the anguish of despair may drive her."

The king of Persia, astonished at this discourse, "Madam," said he, "can it be possible that you are of royal blood, as by

your words you seem to intimate? Explain the whole secret to me, I beseech you, and no longer augment my impatience. Let me instantly know who are the happy parents of so great a prodigy of beauty: who are your brothers, your sisters, and your relations; but, above all, what your name is."

"Sire," said the fair slave, "my name is Gulnare* of the Sea; and my father, who is now dead, was one of the most potent monarchs of the ocean. When he died, he left his kingdom to a brother of mine, named Saleh,† and to the queen my mother, who is also a princess, the daughter of another puissant monarch of the sea. We enjoyed a profound peace and tranquillity through the whole kingdom, till a neighbouring prince, envious of our happiness, invaded our dominions with a mighty army; and penetrating as far as our capital, made himself master of it; and we had but just time enough to save ourselves in an impenetrable and inaccessible place, with a few trusty officers who did not forsake us in our distress.

"In this retreat, my brother was not negligent in contriving all manner of ways to drive the unjust invader from our dominions. One day talking me into his closet, "Sister," said he, "the events of the smallest undertakings are always dubious. As for my own part, I may fail in the attempt I design to make to recover my kingdom; and I shall be less concerned for my own disgrace, than what may possibly happen to you. To prevent it, and to secure you from all accident, I would fain see you married first: but in the miserable condition of our affairs at present, I see no probability of matching you to any of the princes of the sea; and therefore I should be very glad if you would concur with my opinion, and think of marrying to some of the princes of the earth. I am ready to contribute all that lies in my power towards it; and I am certain there is not one of them, however powerful, but, considering the beauty you are mistress of, would be proud of sharing his crown with you."

At this discourse of my brother's, I fell into a violent passion. "Brother," said I, "you know that I am descended, as well as you, by both father and mother's side, from the kings and queens of the sea, without any mixture of alliance with those of the earth, therefore I do not design to marry below myself, any more than they did; and I took an oath to that effect as soon as I had understanding to inquire into the nobleness and antiquity of our family. The condition to which we are reduced shall never oblige me to alter my resolution; and if you perish in the execution of your design, I am prepared to fall with you, rather than to follow the advice I so little expected from you."

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* Gulnare, in Arabic, is a rose or pomegranate flower.
† Saleh, in Arabic, signifies good.

My brother, who was still earnest for the marriage, however improper for me, endeavoured to make me believe, that there were kings of the earth who were nowise inferior to those of the sea. This put me into a more violent passion, which occasioned him to say several bitter reflecting things, that nettled me to the quick. He left me so much dissatisfied with myself as he could possibly be with me; and in this peevish mood I gave a spring from the bottom of the sea, up to the Island of the Moo.

Notwithstanding the violent discontent that made me cast myself upon that island, I lived content in retirement, But in spite of all my precautions, a person of distinction, attended by his servants, surprised me sleeping, and carried me to his own house. He expressed much love to me, and omitted nothing which thought might induce me to make a return to his passion. When he saw that fair means would not prevail upon me, he attempted to make use of force; but I soon made him repent of his insolence. So at last he resolved to sell me; which he did to that very merchant who brought me hither and sold me to your majesty. He was a very prudent, courteous, humane person; and during the whole of the long journey, never gave me the least reason to complain.

"As for your majesty," continued the princess Gulnare, "if you had not shown me all the respect you have hitherto paid (for which I am extremely obliged to your goodness,) and given me such undeniable marks of your affection, that I could no longer doubt of it; if you had not immediately sent away your women, I hesitate not to tell you plainly, that I should not have remained with you. I would have thrown myself into the sea out of this very window, where you accosted me when you first came into this apartment, and I would have gone in search of my mother, my brother, and the rest of my relations I should have persisted in that design, and I would infallibly have put it in execution, if after a certain time I had found myself deceived in the hopes of being with child; but now, in the condition I am in, all I could say to my mother or brother, would never convince them that I have been a slave to a king like your majesty. They would never believe it, but would for ever upbraid me with the crime I have voluntarily committed against my honour. However, sire, be it a prince or princess that I shall bring into the world, it will be a pledge to engage me never to the parted from your majesty; and therefore I hope you will no longer look upon me as a slave, but as a princess worth your alliance."

After this manner the princess Gulnare discovered herself to the king of Persia, and finished her story, "My charming, my adorable princess," cried he "what wonders have I heard! and what ample matter for my curiosity to ask a thousand

questions concerning those strange and unheard-of things which you have relatedto me! But first, I ought to thank you for your goodness and patience in making trial of the truth and constancy of my passion. I thought it impossible for me to love you more than I did; but since I know you to be so great a princess, I love you a thousand times more. Princess! did I say? Madam, you are no longer so, but you are my queen of Persia; and by that title you shall soon be proclaimed through-out the whole kingdom. To-morrow the ceremony shall be performed in my capital, with a pomp and magnificence that was never yet beheld; which will plainly shew that you are my queen and my lawful wife. This should long ago have been done, had you sooner convinced me of my error; for from the first moment of my seeing you, I have been of the same opinion as now, to love you always, and never to place my affections on any other.

"But that I may satisfy myself, and pay you all the respect that is your due, I beseech you, madam, to inform me more particularly of the kingdom and people of the sea, which are altogether unknown to me. I have heard much talk, indeed, of the inhabitants of the sea, but I always looked upon it as nothing but a tale or fable; but, by what you have told me, I am convinced there is nothing more true; and I have a very good proof of it in your own person, who are one of them and are pleased to condescend to be my wife; which is an honour no other inhabitant on the earth can boast of besides myself. There is one thing yet which puzzles me; therefore I must beg the favour of you to explain it; that is, I cannot comprehend how it is possible for you to live or move in the water without being drowned. There are very few amongst us who have the art of staying under water; and they would surely perish, if, after a certain time according to their activity and strength, they did not come up again."

"Sire," replied the queen Gulnare, "I shall with pleasure satisfy the king of Persia. We can walk at the bottom of the sea with as much ease as you can upon land; and we can breathe in the water as you do in the air; so that instead of suffocating us, as it does you, it absolutely contributes to the preservation of our lives. What is yet more remarkable is, that it never wets our clothes; so that when we have a mind to visit the earth, we have no occasion to dry them. Our common language is the same with that of the writing engraved upon the seal of the great prophet Solomon, the son of David.

I must not forget to tell you further, that the water does not in the least hinder us from seeing in the sea; for we can open our eyes without any inconvenience; and as we have quick, piercing sight, we can discern any object as clearly in the

deepest part of the sea, as upon land. We have also there a succession of day and night; the moon affords us her light, and even the planets and the stars appear visible to us. I have already spoken of our kingdoms; but as the sea is much more spacious than the earth, so there are a greater number of them, and of greater extent. They are divided into provinces; and in each province there are several great cities, well peopled. In short, there are an infinite number of nations, differing in manners and customs, as well as upon the earth.

The palaces of the kings and princes are very sumptuos and magnificent. Some of them are of marble of various colours; others of rock-crystal, with which the sea abounds, mother-of pearl, coral, and of other materials more valuable; gold, silver, and all sorts of precious stones, are more plentiful there than on earth. I say nothing of the pearls, since the largest that ever was seen upon earth would not be valued amongst us; and none but the very lowest ranks of citizens would wear them.

As we have a marvellous and incredible agility to transport ourselves whither we please in the twinkling of an eye, we have no occasion for any carriages or riding horses; not but the king has his stables, and his stud of sea-horses; but they are seldom made use of, except upon public feasts, or rejoicing days. Some, after they have trained them, take delight in riding them, and shew their skill and dexterity in races; others put them to chariots of mother-of-pearl, adorned with an infinite number of shells of all sorts, of the liveliest colours. These chariots are open; and in the middle there is a throne upon which the king sits, and shews himself to the public view of his subjects. The horses are trained up to draw by themselves; so that there is no occasion for a charioteer to guide them. I pass over a thousand other curious particulars relating to these marine countries, which would be very entertaining to your majesty; but you must permit me to defer it to a future leisure, to speak of something of much greater consequence; which is, that the method of delivering, and the way of managing the women of the sea in their lying-in, is quite different from those of the women of the earth; and I am afraid to trust myself in the hands of the midwives of this country; therefore since my safe delivery equally concerns us both, with your majesty's permission, I think it proper, for greater security, to send for my mother and my cousins to assist at my labour; at the same time to desire the king my brother's company, to whom I have a great desire to be reconciled. They will be very glad to see me again, afterI have related my story to them, and when they understand I am wife to the mighty king of Persia. I beseech your majesty to give me leave to send for them? I am

sure they will be happy to pay their respects to you; and I venture to say you will be extremely pleased to see them."

"Madam," replied the king of Persia, "you are mistress; do whatever you please; I will endeavour to receive them with all the honours they deserve. But I would fain know how you would acquaint them with what you desire, and when they will arrive that I may give orders to make preparation for their reception, and go myself in person to meet them." "Sire," replied the queen Gulnare, "there is no need of these ceremonies; they will be here in a moment; and if your majesty will but step into the closet, and look through the lattice, you shall see the manner of their arrival."

As soon as the king of Persia was in the closet, queen Gulnare ordered one of her women to bring her a fire-pan with a little fire. After that she bid her retire and shut the door. When she was alone she took a piece of aloes out of a box, and put it into the fire-pan. As soon as she saw the smoke rise, she repeated some words unknown to the king of Persia, who observed with great attention all that she did. She had no sooner ended, but the sea began to be disturbed. The closet that the king was in was so contrived, that looking through the lattice on the same side with the windows that faced the sea, he could plainly perceive it.

At lenth the sea opened at some distance; and presently there rose out of it a tall, handsome young man, with wishkers of a sea-green colour; a little behind him, a lady, advanced in years, but of a majestic air, attended by five young ladies, nothing inferior in beauty to the queen Gulnare.

Queen Gulnare immediately came to one of the windows and saw the king her brother, the queen her mother, and the rest of her relations, who at the same time perceived her also. The company came forward, borne, as it were, upon the surface of the waves. When they came to the edge, they nimbly, one after another, sprung to the window, from whence the queen Gulnare had retired to make room for them. King Saleh, the queen her mother, and the rest of her relations, embraced her tenderly, with tears in their eyes, on their first entrance.

After queen Gulnare had received them with all imaginable honour and made them sit down upon sofa, the queen her mother addressed herself to her: "Daughter," said she, "I am overjoyed to see you again after so long an absence; and I am confident that your brother and your relations are no less so. Your leaving us without acquainting any body with it, involved us in inexpressible concern; and it is impossible to tell you how many tears we have shed upon that account. We know of no other reason that could induce you to take such a surprising

resolution, but what your brother told us of the conversation that passed between him and you. The advice he gave you seemed to him at that time very advantageous for settling you handsomely in the world, and very suitable to the posture of our affairs. If you had not approved of his proposal, you ought not to have been so much alarmed ; and give me leave to tell you, you took the thing in a quite different light from what you ought to have done. But no more of this discourse ; it serves only to renew the occasion of our sorrow and complaint, which we and you ought to bury for ever in oblivion : give us now an account of all that has happened to you since we saw you last, and of your present sitution ; but especially let us know if you are satisfied."

Queen Gulnare immediately threw herself at her mother's feet ; and after rising and kissing her hand, "Madam," said she "I own I have been guilty of a very great fault, and I am indebted to your goodness for the pardon which you are pleased to grant me. What I am going to say, in obedience to your commands, will soon convince you, that it is very often in vain for us to have an aversion for certain measures ; I have myself experience, that the only thing I had an abhorrence to, is just that to which my destiny has led me." She related the whole of what had befallen her since she quitted the sea in a violent passion for the earth. As soon as she had made an end, and had acquainted them with her having been sold to the king of Persia, in whose palace she was at present, "Sister," said the king her brother, "you have been very much to blame to suffer so many indignities, but you can blame no body but yourself ; you have it in your power now to free yourself ; and I cannot but admire your patience, that you could endure so long a slavery. Rise, and return with us into my kingdom, that I have reconquered from the proud usurper who had made himself master of it."

The king of Persia, who heard these words from the closet where he stood, was in the utmost alarm. "Ah!" said he to himself, "I am ruined ; and if my queen, my Gulnare hearkens to this advice, and leaves me, I shall surely die ; for it is impossible for me to live without her, and they want to deprive me of her." Queen Gulnare soon put him out of his fears.

"Brother," said she, smiling, "what I have just now heard gives me a greater proof than ever I had of the sincerity of your friendship for me : I could not brook your proposing to me a match with a prince of the earth ; now I can scarce forbear being angry with you for advising me to break the engagement I have made with the most puissant and most renowned monarch in the world. I do not speak here of an engagement between a slave and her master ; it would be easy to return the ten

thousand pieces of gold that I cost him; but I speak now of a contract between a wife and a husband, and a wife who has not the least reason to complain. He is a religious, wise, and temperate king, and has given me the most essential demonstrations of his love. What can be a greater instance of the violence of his passion than sending away all his women (of which he had a great number) immediately upon my arrival, and confining himself only to me? I am now his wife, and he has lately declared me queen of Persia, to share with him in his councils; besides I am pregnant, and if Heaven permits me to give him a son, that will be another motive to engage my affections to him the more.

"So that, brother," continued the queen Gulnare, "instead of following your advice, you see I have all the reason in the world, not only to love the king of Persia as passionately as he loves me, but also to live and die with him, more out of gratitude than duty. I hope then neither my mother, nor you, nor any of my cousins, will disapprove of the resolution or the alliance I have made, which will be an equal honour to the kings of the sea and earth. Excuse me for giving you the trouble of coming hither from the bottom of the deep to communicate it to you, and for the pleasure of seeing you after so long a separation."

"Sister," replied king Saleh, "the proposal I made you of going back with us into my kingdom, upon the recital of your adventures, (which I could not hear without concern,) was only to let you see how much we all love you, and how much I in particular honour you, and that nothing in the world is so dear to me as your happiness. Upon the same account, then, for my own part, I cannot condemn a resolution so reasonable and so worthy of yourself, after what you have told us of the king of Persia, your husband, and the great obligations you have to him; and I am persuaded that the queen our mother will be of the same opinion."

The queen confirmed what her son had just spoken and addressing herself to queen Gulnare, said, "I am very glad to hear you are pleased; and I have nothing else to add to what your brother had just said to you. I should have been the first to have condemned you, if you had not expressed all the gratitude you owe to a monarch that loves you so passionately and has done such great things for you."

As the king of Persia, who was still in the closet, had been extremely concerned for fear of losing his beloved queen, so now he was transported with joy at her resolution never to forsake him; and having no room to doubt of her love after so open a declaration he began to love her more than ever, and resolved to express his gratitude in every possible way.

While the king was indulging incredible pleasure, queen Gulnare clapped her hands, and presently in came some of her slaves whom she had ordered to bring in a collation: as soon as it was served up, she invited the queen her mother, the king her brother, and her cousins, to sit down and take part of it. They began to reflect, that without asking leave, they were got into the palace of a mighty king, who had never seen nor heard of them, and that it would be a great piece of rudeness to eat at his table without him. This reflection raised a blush in their faces, and in their emotion, their eyes glowing like fire, they breathed flames at their mouths and nostrils.

This unexpected sight put the king of Persia, who was totally ignorant of the cause of it, into a dreadful consternation. Queen Gulnare suspecting this, and understanding the intention of her relations, rose from her seat, and told them she would be back in a moment. She went directly to the closet, and by her presence recovered the king of Persia from his surprise. "Sir," said she, "I doubt not but that your majesty is well pleased with the acknowledgment I have lately made of the many favours for which I am indebted to you. I might have complied with the wishes of my relations, and gone back with them into their dominions; but I am not capable of such ingratitude, for which I should have been the first to have condemned myself." "Ah! my queen," cried the king of Persia, "speak no more of your obligations to me: you have none. I am under so great to you, that I shall never be able to repay or express them. I never thought it possible you could have loved me so tenderly as you do, and as you have made appear to me in the most expressive manner." "Ah! sir," replied the queen Gulnare, "could I do less than I have done? I fear I have not done enough, considering all the honours that your majesty has heaped upon me to remain insensible of your love after so many convincing proofs as you have given me."

"But, sir," continued queen Gulnare, "let us drop this, and give me leave to assure you of the sincere friendship that the queen my mother, and the king my brother, are pleased to honour you with; they earnestly desire to say you so themselves; I intended to have some conversation with them by ordering a banquet for them, before I introduced them to your majesty, but they are very impatient to pay their respects to you; and therefore I desire your majesty would be pleased to walk in, and honour them with your presence."

"Madam," said the king of Persia, "I should be very glad to salute persons that have the honour to be so nearly related to you, but I am afraid of the flames that they breathe at their months and nostrils." "Sir," replied the queen, laughing, "you need not in the least be afraid of those flames, which are nothing but a sign of their unwillingness to eat in your

palace, without your honouring them with your presence, and eating with them."

The king of Persia, encouraged by these words, rose up, and went into the chamber with his queen Gulnare. She presented him to the queen her mother, to the king her brother and to her other relations, who instantly threw themselves at his feet, with their faces to the ground. The king of Persia ran to them, and lifting them up, embraced them one after another. After they were all seated, king Saleh began, "Sir," said he to the king of Persia, "we are at a loss for words to express our joy, to think that the queen my sister, in her disgrace, should have the happiness of falling under the protection of so powerful a monarch. We can assure you she is not unworthy of the high rank you have been pleased to raise her to; and we have always had so much love and tenderness for her, that we could never think of parting with her to any of the puissant princes of the sea, who have often demanded her in marriage before she came of age. Heaven has reserved her for you, sir and we have no better way of returning thanks to it for the favour it has done her, than beseeching it to grant your majesty a long and happy life with her, and to crown you with prosperity and satisfaction."

"Certainly," replied the king of Persia, "Heaven reserved her purely for me, as you observe. I love her with so tender and violent a passion, that I am satisfied I never loved any woman till I saw her. I cannot sufficiently thank either the queen her mother, or you, prince, or your whole family, for the generosity with which you have consented to receive me into an alliance so glorious to me as your's." So saying, he invited them to take part of the collation, and he and his queen sat down at the table with them. After the collation was over, the king of Persia conversed with them till it was very late; and when they thought it convenient to retire, he waited upon them himself to the several apartments he had ordered to be prepared for them.

The king of Persia treated his illustrious guests with continual feasts; in which he omitted nothing that might shew his grandeour and magnificence, and insensibly prevailed with them to stay with him till the queen was brought to bed. When the time of her lying-in drew near, he gave particular orders that nothing should be wanting that was necessary upon such an occasion. At night she was brought to bed of a son, to the great joy of the queen her mother, who assisted at the labour: and as soon as he was dressed in swaddling-clothes, which where very magnificent, went and presented him to the king,

The king of Persia received this present with a joy easier to be imagined than expressed. The young prince being of a

beautiful countenance, he thought no name so proper for him as that of *Beder*, which in the Arabian language signifies the *Full Moon*. To return thanks to Heaven, he was very liberal in his alms to the poor, and caused the prison doors to be set open, and gave all his slaves of both sexes their liberty. He distributed vast sums among the ministers and holy men of his religion. He also gave large donations to his courtiers, besides a great deal that was thrown amongst the people; and by proclamation ordered rejoicing for several days to be kept through the whole city.

One day after the queen was up again, as the king of Persia, queen Gulnare himself, the queen her mother, king Saleh her brother, and the princesses their relations, were discoursing together in her majesty's bed-chamber, the nurse came in with the young prince Beder in her arms. King Shleh no sooner saw him, but he ran to embrace him; and taking him in his arms, fell to kissing and caressing him with the greatest demonstration of tenderness. He took several turns with him about the room, dancing and tossing him about, when all of a sudden, through a transport of joy, the window being open he sprung out, and plunged with him into the sea.

The king of Persia, who expected no such sight, set up a hideous cry, verily believing he should either see the dear prince his son no more, or else that he should see him drowned; he was like to have died of grief and affliction. "Sir," said queen Gulnare, (with a quiet and undisturbed countenance, the better to comfort him,) "let your majesty fear nothing; the young prince is my son as well as your's and I do not love him less than you do. You see I am not alarmed; neither in truth ought I to be so. He runs no risk, and you will soon see the king his uncle appear with him again, and bring him back safe and sound. Although he be born of your blood, he is equally of mine, and will have the same advantage his uncle and I have of living equally in the sea and upon the land', The queen his mother, and the princesses his relations, confirmed the same thing; yet all they said had no effect on the king's fright, from which he could not recover till he saw prince Beder appear again before him.

The sea at length became troubled, when immediately king Saleh arose with the young prince in his arms, and holding him up in the air, he re-entered at the same window he went out at. The king of Persia being overjoyed to see Prince Beder again, and astonished that he was as calm as before he lest sight of him, king Saleh said, "Sir, was not your majesty in a great fright, when you first saw me plunge into the sea with the prince my nephew?" Alas! prince," answered the king of Persia, "I cannot express my concern. I thought him lost from that very moment, aud you now restore life to me by

bringing him again." "I thought as much." replied king Saleh, "though you had not the least reason to apprehend any danger; for, before I plunged into the sea with him, I pronounced over him certain mysterious words which were engraven on the seal of the great Solomon, the son of David. We practise the like in relation to all those children that are born in the regions at the bottom of the sea, by virtue whereof they receive the same privileges that we have over those people who inhabit the earth. From what your majesty has observed, may easily see what advantage your son prince Beder has acquired by his birth on the part of his mother, queen Gulnare my sister, for as long as he lives, and as often as he pleases, he will be at liberty to plunge into the sea, and traverse the vast empire it contains in its bosom."

Having so spoke, king Saleh, who had restored prince Beder to his nurse arms; opened a box he had fetched from his palace in the little time he had disappeared, which was filled with three hundred diamonds, as large as pigeon's eggs, a like number of rubies of extraordinary size, as many emerald wands, each half a foot long and with thirty strings or necklaces of pearl, consisting each of ten feet. "Sir," said he to the king of Persia, presenting him with this box, "when I was first summoned by the queen my sister. I knew not what part of the earth she was in, or that she had the honour to be married to so great a monarch. This made us come empty-handed. As we cannot express how much we have been obliged to your majesty, I beg you to accept this small token of gratitude in acknowledgment of the many particular favours you have been pleased to shew her, wherein we take equal interest."

It is impossible to express how greatly the king of Persia was surprised at the sight of so much riches, inclosed in so little compass. "What! prince," cried he, "do you call so inestimable a present a small token of your gratitude, when you never have been indebted to me? I declare once more, you have never been in the least obliged to me, neither the queen your mother, nor you. I esteem myself but too happy in the consent you have given to the alliance I have contracted with you. Madam," continued he, turning to Gulnare, "the king your brother has put me into the greatest confusion; and I would beg of him to permit me to refuse his present, were I not afraid of disobliging him: do you therefore endeavour to obtain his leave that I may be excused accepting it."

"Sir," replied king Saleh, "I am not at all surprised that your majesty thinks this present so extraordinary. I know you are not accustomed upon earth to see precious stones of this quality and quantity; but if you knew, as I do, the mines whence these jewels were taken, and that it is in my power to form a treasure greater than those of all the kings of the earth,

you would wonder we should have the boldness to make you a present of so small a value. I beseech you, therefore, not to regard it in that respect, but on account of the sincere friendship which obliges us to offer it to you, and not give us the mortification of refusing it." These engaging expressions obliged the king of Persia to accept the present: for which he returned many thanks both to king Saleh and the queen his mother.

A few days after, king Saleh gave the king of Persia to understand that the queen his mother, the princesses his relations, and himself, could have no greater pleasure than to spend their whole lives at his court; but that, having been so long absent from their own kingdom, where their presence was absolutely necessary, they begged of him not to take it ill if they took leave of him and queen Gulnare. The king of Persia assured them he was very sorry that it was not in his power to return their visit in their own dominions; but added, "As I am verily persuaded you will not forget queen Gulnare, but come and see her now and then, I hope I shall have the honor to see you again more than once."

Many tears were shed on both sides upon their separation. King Saleh departed first; but the queen his mother, and the princesses his relations, were fain to force themselves, in a manner, from the embraces of queen Gulnare, who could not prevail with herself to let them go. This royal company were no sooner out of sight, but the king of Persia said to queen Gulnare, "Madam, I should have looked upon the person that had pretended to pass those upon me for true wonders, of which I myself have been eye-witness from the time I have been honoured with your illustrious family at my court, as one who would have abused my credulity. But I cannot refuse to believe my own eyes, and shall remember it as long as I live, and never cease to bless Heaven for directing you to me, in preference to any other prince."

Young prince Beder was brought up and educated in the palace under the care of the king and queen of Persia, who both saw him grow and increase in beauty, to their great satisfaction. He gave them yet greater pleasure as he advanced in years, by his continual sprightliness, by his agreeable manners, and by the justness and vivacity of his wit in whatever he said; and this satisfaction was the more sensible, because king Saleh his uncle, the queen his grandmother, and the princesses his relations, came from time to time to partake of it.

He was easily taught to read and write, and was instructed with the same facility in all the sciences that became a prince of his rank.

When he arrived at the age of fifteen, he acquitted himself in all his exercises with infinitely better address and grace than his masters. He was withal very wise and prudent. The king,

who had almost from his cradle discovered in him these virtues, so necessary for a monarch, and who moreover began to perceive the infirmities of old age coming upon himself every day, would not stay till death gave him possession of his throne, but purposed to resign it to him. He had no great difficulty to make his council consent to it; and the people heard this resolution with so much the more joy, as they conceived prince Beder worthy to govern them. In a word, as the king had not for a long time appeared in public, they had all the opportunity to observe he had not that disdainful, proud, and crabbed air, which most princes who look upon all below them with scorn and contempt. They saw, on the contrary, that he treated all mankind with that goodness which invited them to approach him; that he heard favourably all who had anything to say to him; that he answered everybody with a goodness that was peculiar to him; and that he refused nobody anything that had the least appearance of justice.

The day for the ceremony was appointed, when, in the midst of the whole assembly, which was then more numerous than ordinary, the king of Persia, then sitting on his throne, came down from it, took the crown from his head, put it on that of prince Beder, and having seated him in his place, kissed his hand, as a token that he resigned his authority to him. After which he took his place among the crowd of viziers and emirs below the throne.

Hereupon the viziers, emirs, and other principal officers, came immediately and threw themselves at the new king's feet, taking each the oath of fidelity according to their rank. Then the grand vizier made a report of divers important matters, on which the king gave judgment with that admirable prudence and sagacity, that surprised all the council. He next turned out several governors convicted of mal-administration, and put others in their room, with that wonderful and just discernment, as exacted the acclamations of everybody; which were so much the more honourable, as flattery had no share in them. He at length left the council, accompanied by the late king his father, and went to wait on his mother, queen Gulnare, at her apartment. The queen no sooner saw him coming with his crown upon his head, but she ran to him, and embraced him with a great deal of tenderness, wishing him a long and prosperous reign.

The first year of reign king Beder acquitted himself of all his royal functions with great assiduity. Above all, he took care to inform himself of the state of his affairs, and all that might any way contribute towards the happiness of his people. Next year, having left the administration to his council, under the direction of the old king his father, he went out of his capital

city, under pretence of diverting himself with hunting; but his real intention was to visit all the provinces of his kingdom, that he might reform all abuses there, establish good order and discipline everywhere, and take from all ill-minded princes, his neighbours, any opportunities of attempting anything against the security and tranquillity of his subjects by shewing himself on his frontiers.

It required no less than a whole year for this young king to execute a design so worthy of him. Soon after his return, the old king his father fell so dangerously ill, that he knew at once he should never recover. He waited for his last moment with great tranquillity, and his only care was to recommend to the ministers, and other lords of his son's court, to preserve in the fidelity they had sworn to him; but there was not one but willingly renewed his oath as freely as at first. He died, at length, to the great grief of king Beder and queen Gulnare, who caused his corpse to be borne to a stately mausoleum, worthy of his rank and dignity.

Tho funeral obsequies ended, king Beder found uo difficulty to comply with that ancient custom in Persia to mourn for the dead a whole month, and not to be seen by anybody during all that time. He had mourned the death of his father his whole life had he hearkened to his excessive affliction, and had it been right for a great prince thus to abandon himself to it. During this interval, the queen, mother to queen Gulnare, and king Saleh, together with the princesses their retations, arrived at the Persian court, and took a great part of their affliction, before they offered any consolation.

When the month was expired, the king could not refuse admittance to the grand vizier and the other lords of his court, who besought him to lay aside his mourning to shew himself to his subjects, and take upon him the administration of affairs as before.

He shewed so great reluctance to their request, that the grand vizier was forced to take upon him to say to him, "Sir, it were needless to represent to your majesty, that it belongs only to women to persist in perpetual mourning. We doubt not but you are fully convinced of that, and that it is not your intention to follow their example. Neither our tears nor your's are capable of restoring life to the good king your father, though we should lament him all our days. He has undergone the common law of all men, which subjects them to pay the indispensable tribute of death. Yet we cannot say absolutely that is dead, since we see him in your sacred person. He did not himself doubt, when he was dying, but he should revive in you; and to your majesty it belongs to shew that he was not deceived."

King Beder could not longer oppose such pressing instances; he laid aside his mourning habit immediately; and, after he had resumed the royal habit and ornaments, he began to provide for the necessities of his kingdom and subjects with the same assiduity as before his father's death. He acquitted himself with universal approbation; and as he was exact in maintaining the ordinances of his predecessor, the people did not perceive they had changed their sovereign.

King Saleh, who was returned to this dominions in the sea with the queen his mother and the princesses, no sooner saw that king Beder had resumed the government, but he, at the end of the year, came alone to visit him; and king Beder and queen Gulnare were overjoyed to see him. One evening when they rose from table, they talked of various matters, King Saleh fell insensibly on the praises of the king his nephew, and expressed to the queen his sister how glad he was to see him govern so prudently, which had acquired him so great reputation, not only among his neighbours, but amongst more remote princes. King Beder, who could not bear to hear himself so well spoken of, and not being willing, through good manners, to interrupt the king his uncle, turned on one side, and feigned to be asleep, leaning his head against a cushion that was behind him.

From these commendations, which regarded only the wonderful conduct and surprising genius of king Beder, king Saleh came to speak of the perfections of his body, which he extolled as prodigies, having nothing equal to them upon earth, or in all the kingdoms under the waters, with which he was acquainted.

"Sister," said he, in an ecstacy, "he is so handsome, as you well know, I wonder you have not thought of marrying him ere this: if I mistake not, he is in his twentieth year; and, at that age, no prince like him ought to be suffered to be without a wife. I will think of a match for him myself, since you will not, and marry him to some princess of our lower world that may be worthy of him."

"Brother," replied queen Gulnare, "you call to my remembrance a thing, which I must own I have never thought of to this very moment. As he never discovered any inclination for marriage, never thought of mentioning it to him; and I am glad you have spoken of it to me. I like your proposing one of our princesses; and I desire you name one so beautiful and accomplished, that the king my son may be obliged to love her."

"I know one that will suit," replied king Saleh, softly; but before I tell you who she is, let us see if the king my nephew be asleep or not, and I will tell you afterwards why it is necessary we should take that precaution." Queen Gulnare

turned about and looked upon her son, and thought she had no reason to doubt but he was in a profound sleep. King Beder, nevertheless, far from sleeping, redouble his attention, unwilling to lose anything the king his uncle said with so much secrecy. "There is no necessity for your speaking so low," said the queen to the king her brother; "you may speak out with freedom, without fear of being heard."

"It is by no means proper," replied king Saleh "that the king my nephew should as yet have any knowledge of what I am going to say. Love, you know, sometimes enters at the ear; and it is not necessary he should thus conceive a passion for this lady I am about to name. Indeed I see many difficulties to be surmounted, not on the lady's part, as I hope, but on that of her father. I need only mention to you the princess Giauhara,* daughter of the king of Samandal.

"How! brother," replied queen Gulnare, "is not the princess Giauhara yet married? I remember to have seen her a little before I left your place; she was then about eighteen months old, and surprisingly beautiful, and must needs be the wonder of the world, if her charms have increased equally with her years. The few years she is older than the king my son ought not to prevent us from doing our utmost to bring the match about. Let me but know the difficulties that are to be surmounted them."

"Sister," replied king Saleh, "the greatest difficulty is, that the king of Samandal is insupportably vain, looking upon all others as his inferiors; it is not likely we shall easily get him to enter into this alliance. For my part, I will go to him in person, and demand of him the princess his daughter; and in case he refuses her, we will address ourselves elsewhere, where we shall be more favourably heard. For this reason, as you may perceive," added he, "it is well for the king my nephew not to know anything of our design, lest he should fall in love with the princess Giauhara, till we have got the consent of the king of Samandal, and we afterwards not be able to obtain her for him." They discoursed a little longer upon this point, and before they parted, agreed that king Saleh should forthwith return to his own dominions, and demand the princess Giauhara of the king of Samandal her father, for the king of Persia his nephew.

This done, queen Gulnare and king Saleh, who verily believed king Beder asleep, agreed to awake him before they retired; and he dissembled so well, that he seemed to wake from a profound sleep. He had heard every word they said, and the character they gave of the princess Giauhara had inflamed his heart with a new passion. He had conceived such an idea of her beauty, that the desire of possessing her made him pass the night very uneasy, without closing his eyes.

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* "Giauhara," in Arabic, signifies a "Precious Stone."

Next day king Saleh would take leave of queen Gulnare and the king his nephew. The young king who knew the king his uncle would not have departed so soon but to go and promote without loss of time his happiness, changed colour when he heard him mention his departure. His passion was become so violent, it would not suffer him to wait so long time for the sight of his mistress as would be required to accomplish the marriage. He more than once resolved to desire his uncle to bring her away with him: but as he did not care to let the queen his mother understand he knew anything of what had passed, he desired him only to stay with him one day more, that they might hunt together, intending to take an opportunity to discover his mind to him.

The day for hunting was set, and king Beder had many opportunities of being alone with his uncle to declare his mind to him; but he had not the courage to open his mouth to acquaint him with his design.

In the heat of the chase, when king Saleh was separated from him, and not one of his officers and attendants were near him, he alighted near a rivulet; and having tied his horse to a tree, which, with several others growing along the banks, afforded a very pleasing shade, he haid himself down on the grass, and gave free course to his tears, which flowed in great abundance, accompanied with many sighs. He remained a good while in this condition, absorbed in thought, without speaking a word.

King Saleh, in the meantime, missing the king his nephew, began to be much concerned to know what was become of him; but could meet no one who could give and tidings of him. He therefore left his company to go in seaach of him, and at length perceived him at a distance. He had observed the day before, and more plainly that day, that he was not so lively as he used to be; that he was more pensive than ordinary; and that, if he was asked a question, he either answered not at all, or nothing to the purpose; but he never in the least suspected the cause of all this alteration. As soon as he saw him lying in that disconsolate posture, he immediately guessed he had not only heard what passed between him and queen Gulnare, but was become passionately in love. He hereupon alighted at some distance from him, and having tied his horse to a tree, took a compass, and came upon him so softly, that he heard him pronounce the following words:

"Amiable princess of the kingdom of Samandal," cried he aloud, "I have no doubt had but an imperfect sketch of your incomparable beauty; I hold you to be still more beautiful in preference to all the princesses in the world, and to excel them as much as the sun does the moon and stars. I would this

moment go and offer you my heart, if I knew where to find you: it belongs to you, and no princess shall be possessor of it but you."

King Saleh would hear no more; he advanced immediately, and discovered himself to king Beder. "From what I see, nephew," said he, "you heard what the queen your mother and I said the other day of the princess Giauhara. It was not our intention you should have known anything; and we thought you were asleep." "My dear uncle," replied king Beder, "I heard every word, and have sufficiently experienced the effect you foretold; which it was not in your power to prevent. I detained you on purpose to acquaint you with my love before your departure; but the shame to disclose to you my weakness, if it be any to love a princess so worthy of my love, sealed up my mouth. I beseech you, then, by the friendship you profess for a prince who has the honour to be so nearly allied to you, that you would pity me, and not wait to procure me the consent of the divine Giauhara, till you have gained the consent of the king of Samandal that I may marry his daughter, unless you had rather see me die with love for her, before I have a sight of her."

These words of the king of Persia greatly embarrassed king Saleh. He represented to him how difficult it was to give him the satisfaction he desired, and that he could not well do it without carrying him along with him; which might be of dangerous consequence, since his presence was so absolutely necessary in his kingdom. He conjured him, therefore, to moderate his passion, till such time as he had put things into a train to satisfy him, assuring him he would use his utmost diligence, and would come to acquaint him in a few days. But these reasons were not sufficient to satisfy the king of Persia. "Cruel uncle," said he, "I find you do not love me so much as you pretended, and that you had rather see me die than grant the first request I ever made you."

"I am ready to convince your majesty," replied king Saleh, "that I would do anything to serve you; but as for carrying you along with me, I cannot do that till I have spoken to the queen your mother. What would she say of you and me? If she consents, I am ready to do all you would have me, and I will join my entreaties to your's." "You cannot be ignorant," replied the king of Persia, "that the queen my mother would never willingly part with me; and therefore, this excuse of your's does but further convince me of your unkindness. If you do really love me, as you would have me to believe you do, you must return to your kingdom immediately, and carry me along with you."

King Saleh, finding himself obliged to yield to his nephew's importunity, drew from his finger a ring on which were engraven the same mysterious names of God that were upon Solomon's seal, that had wrought so many wonders by their virtue. "Here, take this ring," said he, "put it upou your finger, and fear neither the waters of the sea nor their depth." The king of Persia took the ring, and when he had put it on his finger, king Saleh said to him, "Do as I do." At the same time they both mounted lightly up into the air, and made towards the sea, which was not far distant, whereinto they both plunged.

The sea-king was not long getting to his palace with the king of Persia, whom he immediately carried to the queen's apartment, and presented him to her. The king of Persia kissed the queen his grandmother's hands and she embraced him with great demonstrations of joy. "I do not ask you how you do," said she to him; "I see you are very well, and I am rejoiced at it; but I desire to know how my daughter, your mother, queen Gulnare, does?" The king of Persia took great care not to let her know he came away without taking leave of her; on the contrary, he told her the queen his mother was in perfect health, and had enjoined him to pay her duty to her. Then the queen presented him to the princess; and while he was in conversation with them, she left him, and went with king Saleh into a closet, who told her how the king of Persia had fallen in love with the princess Giauhara, upon the bare relation of her beauty, and contrary to his intention; that he had brought him along with him, without being able to hinder it; and that he was going to concert measures to procure the princess for him in marriage."

Although king Saleh was, to do him justice, perfectly innocent of the king of Persia's passion, yet the queen could hardly forgive his indiscretion in mentioning the princess Giauhara before him. "Your imprudence is not to be forgiven," said she to him: "can you think that the king of Samandal, whose character is so well known, will have greater consideration for you, than the many kings he has refused his daughter to, with such evident contempt? Would you have him sent you away with the same confusion?"

"Madam," replied king Saleh, "I have already told you it was contrary to my intention that the king my nephew heard what I related of the beauty of the princess Giauhara to the queen my sister. The fault is committed, and we must consider what a violent passion he has for this princess, and that he will die with grief and affliction, if we do not speedily obtain her for him by every possible means. For my part, I shall omit nothing that can contribute to it, since I was though innocently, because of the malady; I will therefore do all that I can to remedy it. I hope, madam, you will approve of my resolution, to go myself and wait upon the king of Samandal, with a rich

present of precious stones, and demand the princess his daughter of him for the king of Persia your grandson. I have some reason to believe he will not refuse me, but will be pleased at an alliance with one of the greatest potentates of the earth."

"It were to have been wished," replied the queen, "that we had not been under a necessity of making this demand, since the success of our attempt is not so certain as we could desire; but since my grandson's peace and content depend upon it, I freely give my consent to it. But, above all, I charge you, since you well know the humour of the king of Samandal, that you take care to speak to him with due respect, and in a manner that cannot possibly offend him."

The queen prepared the present herself, composing it of diamonds, rubies, emeralds, and strings of pearls; all which she put into a very neat and very rich box. Next morning king Saleh took leave of her majesty and the king of Persia, and departed with a chosen and small troop of officers, and other attendants. He soon arrived at the kingdom and the palace of the king of Samandal, who delayed not to give him audience immediately upon his arrival. He rose from his throne as soon as he perceived him; and king Saleh, forgetting his character for some moments, knowing whom he had to deal with, prostrated himself at his feet, wishing him the accomplishment of all his desires. The king of Samandal immediately stopped to take him up, and after he had placed him by him on his left hand, he told him he was welcome, and asked him if there was anything he could do to serve him.

"Sir," answered king Saleh, "though I should have no other motive than that of paying my respects to the most potent, most prudent, and most valiant prince in the world, feeble would be my expressions how much I honour your majesty. Could you penetrate into my inmost soul, you would be convinced of the great veneration I have for you, and the ardent desire to testify my attachment." Having spoke these words, he took the box of jewels from one of his servants, and having opened it, presented it to the king, imploring him to accept of it for his sake.

"Prince," replied the king of Samandal, "you would not make me such a present without you had a request proportionable to it to propose. If there be anything in my power, you may freely command it, and I shall feel the greatest pleasure in granting it. Speak, and tell me frankly wherein I can serve you."

"I must own ingenuously," replied king Saleh, "I have a boon to ask of your majesty; and I shall take care to ask nothing but what is in your power to grant. The thing depends so absolutely on yourself, that it would be to no purpose to ask it of any other. I ask it then with all possible earnestness, and I

beg of you not to refuse it me." "If it be so," replied the king of Samandal, "you have nothing to do but acquaint me what it is, and you shall see after what manner I can oblige when it is in my power."

"Sir," said king Saleh, "after the confidence your majesty has been pleased to encourage me to put in your good-will, I will not dissemble any longer, that I came to beg of you to honour our house with your alliance by the marriage of your honourable daughter the princess Giauhara, and to strengthen the good understanding that has so long subsisted between our two crowns."

At these words the king of Samandal burst out a laughing, falling back in his throne against a cushion that supported him, and with an imperious and scornful air, said to king Saleh, "King Saleh, I have always hitherto thought you a prince of great sense, wisdom, and prudence; but what you say convinces me how much I was mistaken. Tell me, I beseech you where was your wit or discretion when you formed to yourself so great a chimera as you have but now proposed to me? Could you conceive a thought only of aspiring in marriage to a princess, the daughter of so great and powerful a king as I am? You ought to have considered better beforehand the great distance between us, and not run the risk of losing in a moment the esteem I always had for your person."

King Saleh was extremely nettled at this affronting answer, and had much ado to restrain his resentment; however, he replied with all possible moderation, "God reward your majesty as you deserve! I have the honour to inform you, I do not demand the princess your daughter in marriage for myself; had I done so, your majesty and the princess ought to have been so far from being offended that you should have thought it an honour done to both. Your majesty well knows I am one of the kings of the sea as well as yourself; that the kings my ancestors yield not in antiquity to any other royal families; and that the kingdom I inherit from them is no less potent and flourishing than it has ever been. If your majesty had not interrupted me, you had soon understood that the favour I ask of you was not for myself, but for the young king of Persia my nephew, whose power and grandeur, no less than his personal good qualities, cannot be unknown to you. Everybody acknowledges the princess Giauhara to be the most beautiful person under heaven: but it is no less true, that the young king of Persia, my nephew, is the best made and most accomplished prince on the land. Thus the favour that is asked being likely to redound both to the honour of your majesty and the princess your daughter, you ought not to doubt that your consent to an alliance so equal will be unanimously approved in all the kingdoms of the sea. The princess is worthy of the king of Persia,

and the king of Persia is no less worthy of her. No king or prince in the world can dispute her with him."

The king of Samandal had not let king Saleh go on so long after that this rate, had not the rage he put him in deprived him of all powers of speech. He was some times longer before he could find his tongue, so much was he transported with passion. At length, however, broke out into outrageous and injurious expressions, unworthy of a great king. "Dog! cried he, "dare you talk to me after this manner, and so much as mention my daughter's name in my presence? Can you think the son of your sister Gulnare worthy to come in competition with my daughter? Who are you? Who was your father? Who is your sister? And who your nephew? Was not his father a dog, and a son of a dog, like you? Guards, seize the insolent wretch, and cut off his head."

The few officers that were about the king of Samandal were immediately going to obey his orders, when king Saleh, who was in the flower of his age, nimble and vigorous, got from them, before they could draw their sabres; and having reached the palace-gate, he there found a thousand men of his relations and friends, well armed and equipped, who were just arrived. The queen his mother having considered the small number of attendants he took with him, and moreover foreseeing the bad reception he would probably have from the king of Samandal, had sent these troops to protect and defend him in case of danger, ordering them to make haste. Those of his relations who were at the head of this troop had reason to rejoice at their seasonable arrival, when they beheld him and his attendants come running in great disorder, and pursued. "Sire," cried his friends, the moment he joined them, "what is the matter? We are ready to revenge you; you need only command us."

King Saleh related his case to them in as few words as he could, and putting himself at the head of a large troop, he, while some seized on the gates, re-entered the palace as before. The few officers and guards who had pursued him, being soon dispersed, he re-entered the king of Samandal's apartment, who, being abandoned by his attendants, was soon seized. King Saleh left sufficient guards to secure his person, and then went from apartment to apartment, to search after the princess Giauhara. But that princess, on the first alarm, had, together with her women, sprung up to the surface of the sea, and escaped to the desert island.

While this passed in the palace of the king of Samandal, those of king Saleh's attendants who had fled at the first menaces of their king put the queen mother into terrible consternations, upon relating the danger her son was in. King Beder, who was by at that time was the more concerned, in that he looked upon himself as the principal author of all the mischief that

might ensue: therefore, not caring to abide the queen's presence any longer, he, while she was giving the orders necessary to that conjecture, darted up from the bottom of the sea; and, not knowing how to find his way to the kingdom of Persia, he happened to light on the same island where the princess Giauhara had saved herself.

The prince, not a little disturbed in mind, went and seated himself under the shade of a large tree surrounded with divers others. Whilst he was endeavouring to recover himself, he heard somebody talking, but was too far off to understand what was said. He arose and advanced softly towards the place whence the sound came, where, among the branches, he perceived a beauty that dazzled him. "Doubtless," said he, within himself, stooping and considering her with great attention, "this must be the princess Giauhara, whem fear has obliged to abandon her father's palace; or, if it be not, she no less deserves my heartly love." This said, he came forward, and discovering himself, approached the princess with profound reverence. "Madam," said he, "I can never sufficiently thank Heaven for the favour it has done me in presenting to my eyes this day so much beauty. A greater happiness could not have befallen me than this opportunity to offer you my most humble services. I beseech you, therefore, madam, to accept them, it being impossible that a lady in this solititude should not want assistance."

"True, my lord," replied Giauhara, very sorrowfully; "it is not a little extraordinary for a lady of my quality to be in this situation. I am a princess, daughter of the king of Samandal, and my name is Giauhara. I was at ease in my father's palace, and my apartment, when all of a sudden I heard a dreadful noise: news was immediately brought me, that king Saleh, I know not for what reason, had forced the palace, seized the king my father, and murdered all the guards that made any resistance. I had only time to save myself, and escape hither from his violence."

At these words of the princess, king Beder began to be concerned that he had quitted his grandmother so hastily, without staying to hear from her an explanation of the news that had been brought her. But he was, on the other hand, overjoyed to find that the king his uncle had rendered himself master of the king of Samandal's person, not doubting but he would consent to give up the princess for his liberty. "Adorable princess," continued he, "your concern is most just, but it is easy to put an end both to that and your father's captivity. You will agree with me, when I shall tell you that I am Beder, king of Persia, and king Saleh is my uncle: I assure you, madam, he has no design to seize upon the king your father's dominions; his only intent is to obtain of him, that I may have the honour and happiness of being his son-in-law. I had

already given my heart to you, upon the bare relation of your beauty and charms: and now, far from repenting of what I have done, I beg of you to accept it, and to be assured that I will love you as long as I live. I dare flatter myself you will not refuse this favour, but be ready to acknowledge that a king, that quitted his dominions purely on your account, deserves some acknowledgment. Permit me, then, beauteous princess, to have the honor to go and present you to the king my uncle; and the king your father shall no sooner have consented to our marriage, but king Saleh will leave him sovereign of dominions as before."

This declaration of king Beder did not produce the effect he expected. It is true, the princess no sooner saw him, than his person and air, and the good grace wherewith he accosted her, led her to look on him as one who could not have been disagreeable to her; but when she heard from his own mouth that he had been the occasion of the ill treatment her father had suffered, of the grief and fright she had endured, and especially the necessity she was reduced to of flying her country, she looked upon him as an enemy with whom she ought to have no manner of converse. Whatever inclination she might have to consent to this marriage, which he desired, she determined never to yield to it, in consideration that one of the reasons that her father might have had against this match might be, that king Beder was son of a king of the earth; and therefore she resolved to submit entirely to his will in that particular.

She would not, however, let king Beder know her resentment, and only sought an occasion to deliver herself dexterously out of his hands; and seeming in the meantime to have a great kindness for him. "Are you then, sir," said she, with all possible civility, son of the queen Gulnare, so famous for wit and beauty? I am glad of it, and rejoice that you are the son of so worthy a mother. The king my father was much in the wrong so strongly to oppose our union: he could not have seen you, but he must consent to have made us both happy." Saying so, she reached forth her hand to him as a token of friendship.

King Beder, believing himself arrived at the very pinnacle of happiness, held forth his hand, and taking that of the princess, stooped down to kiss it, when she pushing him back, and spitting in his face for want of water to throw at him, said, "Wretch, quit that form of a man, and take that of a white bird, with a red bill and feet" Upon her pronouncing these words, king Beder was immediately changed into a bird of that sort, to his great surprise and mortification. "Take him," said she to one of her women, "and carry him to the Dry Islands."

This island was only one frightful rock, where there was not a drop of water to be had.

The waiting woman took the bird, and in executing her princess's orders, had compassion on king Beder's destiny. "It would be great pity," said she to herself, "to let a prince, so worthy to live, die of hunger, and thirst. The princess, so good and gentle, will, it may be, repent of this cruel order when she comes to herself: it were better that I carried him to a place where he may die a natural death." She accordingly carried him to a well-frequented island, and left him in a charming plain, planted with all sorts of fruit trees, and watered by divers rivulets.

Let us return to king Saleh. After he had sought a good while for the princess Giauhara, and ordered others to seek for her, to no purpose, he caused the king of Samandal to be shut up in his own palace, under a strong guard; and having given the necessary orders for governing the kingdom in his absence, he returned to give the queen his mother an account of what he had done. The first thing he asked upon his arrival was, "Where the king his nephew was?" and he learned with great surprise and vexation that he had disappeared. "News being brought me," said the queen, "of danger you was in at the palace of the king of Samandal, whilst I was giving orders to send you other troops to avenge you, he disappeared. He must have been frightened at hearing of your being in so great danger, and did not think himself in sufficient security with us."

This news exceedingly afflicted king Saleh, who now repented of his being so easily wrought upon by king Beder as to carry him away with him without his mother's consent. He sent every where after him, whatever diligence was used, he could hear no tidings of him; and instead of the joy he conceived at having carried on so far the marriage, which he looked upon at his own work, his grief for this accident was more mortifying. Whilst he was under this suspense about his nephew, he left his kingdom under the administration of his mother, and went to govern that of the king of Samandal, whom he continued to keep with great vigilance, though with all due respect to his character.

The same day that king Saleh returned to the kingdom of Samandal, queen Gulnare, mother to king Beder, arrived at the court of the queen her mother. The princess was not at all surprised to find her son did not return the same day he set out; it being not uncommon for him to go farther than he proposed in the heat of the chase; but when she saw him neither returned the next day, nor the day after, she began to be alarmed, as may easily be imagined from her affection for him. This alarm was augmented, when the officers, who had accompanied the king, and were obliged to return after they had for him and his

uncle, came and told her majesty they must of necessity have come to some harm, or must be together in some place which they could not guess. since, whatever diligence they had used, they could hear no tidings of them. Their horses indeed they had found, but as for their persons, they knew not where to look for them. The queen, hearing this, had resolved to desemble and conceal her affliction, bidding the officers to search once more with their utmost diligence; but in the meantime, saying nothing to any body, she plunged into the sea, to satisfy herself as to the suspicion she had that king Saleh must have carried away his nephew along with him.

This great queen would have been more affectionately received by the queen her mother, had she not, upon first sight of her, guessed the occasion of her coming. "Daughter," said she, "I plainly perceive you are not come hither to visit me; you come to inquire after the king your son; and the only news I can tell you will augment both your grief and mine. I no sooner saw him arrive in our territories, but I rejoiced; yet, when I came to understand he had come away without your knowledge, I began to participate with you in the concern you must needs suffer." Then she related to her with what zeal king Saleh went to demand the princess Giauhara in marriage for king Beder, and what happened upon it, till her son disappeared. "I have sent diligently after him," added she, and, the king my son, who is but just gone to govern the kingdom of Samandal, has done all that lay in his power. All our endeavours have hitherto proved unsuccessful, but we must hope nevertheless to see him again, perhaps when we least expect it."

Queen Gulnare was not satisfied with this hope: she looked upon the king her dear son as lost, and she lamented him bitterly, laying all the blame upon the king his uncle. The queen her mother made her consider the necessity of her not yeilding too much to her grief. "The king your brother," said she, "ought not, it is true, to have talked to you so inconsiderately about that marriage, nor ever have consented to carry away the king my grandson, without acquainting you before; yet, since it is not certain that the king of Persia is absolutely lost, you ought to neglect nothing to preserve his kingdom for him: lose, then, no more time, but return to your capital; your presence there will be necessary, and it will not be hard for you to preserve the public peace, by causing it to be published that the king of Persia was gone to visit his grandmother."

This was sufficient to oblige queen Gulnare to yeild to it. She took leave of the queen her mother, and was got back to the palace of the capital of Persia before she had been missed. She despatched immediately persons to recall the officers she had sent after the king, and to tell them she knew where his

majesty was, and that they should soon see him again. She also caused the same report to be spread throughout the city, and governed, in concert with the prime minister and council, with the same tranquillity as if the king had been present.

To return to king Beder, whom the princess Giauhara's waiting-woman had carried and left in the island before mentioned; that monarch was not a little surprised when he found himself alone, and under the form of a bird. He esteemed himself yet more unhappy, in that he knew not where he was, nor in what part of the world the kingdom of Persia lay. But if he had known, and sufficiently knew the force of his wings, to hazard the traversing so extensive watery regions, and had reached it, what could he have gained, but the mortification to continue still in the same ill plight, not to be accounted so much as a man, in lieu of being acknowledged for king of Persia. He was forced to remain where he was, and live upon such food as birds of his kind were wont to have, and to pass the night on a tree.

A few days after, a peasant that was skilled in taking birds with nets chanced to come to the place where he was; when perceiving so fine a bird, the like of which he had never seen, though he had followed that sport for a long while, he began greatly to rejoice. He employed all his art to become master of him; and at length succeeded and took him. Overjoyed at so great a prize, which he looked upon to be of more worth than all the other birds he commonly took, by reason of its being so great a rarity, he shut it up in a cage, and carried it to the city. As soon as he was come into the market, a citizen stopt him, and asked him how much he would have for that bird.

Instead of answering, the peasant demanded of the citizen, what he would do with him in case he should buy him? "What wouldst thou have me to do with him," answered the citizen, "but roast and eat him?" "If that be the case," replied the peasant, "I suppose you would think me very well paid, if you should give me the smallest piece of silver for him. I set a much higher value upon him, and you should not have him for a piece of gold. Although I am advanced in years, I never saw such a bird in my life. I intend to make a present of him to the king; he will know the value of him better than you."

Without staying any longer in the market, the peasant went directly to the palace, and placed himself exactly before the king's apartment. His majesty being at a window where he could see all that passed in the court, no sooner cast his eyes on this beautiful bird, than he sent an officer of his eunuchs to buy it for him. The officer going to the peasant, demanded of him how much he would have for that bird? "If it is for

his majesty," answered the peasant, "I humbly beg of him to accept it of me as a present, and I desire you to carry it to him." The officer took the bird to the king, who found it so great a rarity, that he ordered the same officer to take ten pieces of gold, and carry them to the peasant, who departed very well satisfied. The king ordered the bird to be put into a magnificent cage, and gave it corn and water in rich vessels.

His majesty being then ready to mount on horseback to go a-hunting, had not time to consider the bird, therefore had it brought to him as soon as he came back. The officer brought the cage, and the king, that he might the better view the bird, took it out himself, and perched it upon his hand. Looking earnestly upon it, he demanded of the officer, if he had seen it eat. "Sir," replied the officer, "your majesty may observe the vessel with his food is still full, and I have not observed that he has touched any of it. Then the king ordered him meat of divers sorts, that he might take what he liked best.

The table being spread, and dinner served up just as the king had given these orders, as soon as the plates were pleased, the bird, clapping his wings, leaped off the king's hand, flew upon the table, where he began to peck the bread and victuals, sometimes on one plate, and sometimes on another. The king was so surprised, that he immediately sent the officer of the eunuchs to desire the queen to come and see this wonder. The officer related it to her majesty, and she came forthwith: but she no sooner saw the bird, than she covered her face with her veil, and would have retired. The king, surprised at her proceedings as there were none present in the chamber but the eunuchs and the women that followed her, asked the reason of it.

"Sir," answered the queen, "your majesty will no longer be surprised, when you understand this bird is not, as you take it, a bird, but a man." "Madam," said the king, more astonished than before, "you mean to banter me; but you shall never persuade me that a bird can be a man." "Sir," replied the queen, "far be it from me to banter you majesty; nothing is more certain than what I have had the honour to tell you. I can assure your majesty, it is the king of Persia named Beder, son of the celebrated Gulnare, princess of one of the largest kingdoms of the sea, nephew of Saleh, king of that kingdom, and grandson of queen Farasche, mother of Gulnare and Saleh; and it was the princess Giauhara, daughter of the king of Samandal, who thus metamorphosed him into a bird." That the king might no longer doubt of what she affirmed, she told him the whole story, how and for what reason the princess Giauhara had thus revenged herself for the ill treatment which king Saleh had used towards the king of Samandal her father.

The king had the less difficulty to believe this assertion of the queen, in that he knew her to be a skilful magician, one of the greatest in the world And as she knew everything which passed in it, he always by her means timely informed of the designs of the kings his neighbours against him, and prevented them. His majesty had compassion on the king of Persia, and earnestly besought his queen to break the enchantment, that he might return to his own form.

The queen consented to it with great willingness "Sir," said she to the king, "be pleased to take the bird into your closet, and I will shew you a king worthy of the consideration you have for him." The bird, which had ceased eating, and attended to what the king and queen said, would not give his majesty the trouble to take him, but hopped into the closet before him, and the queen came in soon after, with a vessel full of water in her hand. She pronounced over the vessel some words unknown to the king, till the water began to boil; when she took some of it in her hand, and sprinkling a little upon the bird, said. "By virtue of these holy and mysterious words I have just pronounced, and in the name of the Creator of heaven and earth, who raises the dead, and supports the universe, quit that form of a bird, and reassume that which thou hast received from thy Creator."

The words were scarce out of the queen's mouth, but instead of a bird, the king saw a young prince, of good shape, air, mien. King Beder immediately fell upon his knees, and thanked God for the favour that had been bestowed upon him. Then he took the king's hand, who helped him up, and kissed it in token of gratitude; but the king embraced him with great joy, and testified to him the satisfaction he had to see him. He would then have made his acknowledgments to the queen, but she was already retired to her apartment. The king made him sit at the table with him, and after dinner was over, he prayed him to relate to him how the princess Giauhara could have the inhumanity to transform into a bird so amiable a prince as he was; and the king of Persia immediately satisfied him. When he had done, the king, provoked at the proceedings of the princess, could not help blaming her. "It was commendable," said he, "in the princess of Samandal not to be insensible of the king her father's ill treatment, but to carry her vengeance so far and especially against a prince who was not culpable, was what she could never be able to justify herself for. But let us have done with this discourse, and tell me, I beseech you, in what I can further serve you."

"Sir," answered king Beder, "my obligation to your majesty is so great, that I ought to remain with you all my my life to testify my gratitude; but since your majesty sets no limits to your generosity, I entreat you to grant me one of

your ships to transport me to Persia ; where I fear my absence, which has been but too long, may have occasioned some disorder, and that the queen my mother, from whom I concealed my departure, may be dead of grief, under the uncertainty whether I am alive or dead."

The king granted what he desired with the best grace imaginable, and immediately gave orders for equipping one of his largest ships, and the best sailer in his numerous fleet. The ship was soon furnished with all its complement of men, provisions, and ammunition ; and as soon as the wind became fair, king Beder embarked, after having taken leave of the king, and thanked him for all his favours.

The ship sailed before the wind for ten days together, which made it advance considerably without interruption ; the eleventh day the wind changed, and becoming very violent, there followed a furious tempest. The ship was not only driven out of its course, but so violently tossed, that all its masts were brought by the board, and driving along at the pleasure of the wind, it at length struck against a rock and bulged.

The greatest part of the people were instantly drowned. Some few were saved by swimming, and others by getting on pieces of the wreck. King Beder was among the latter, when after having been tossed about for some time by the waves and currents, under great uncertainty of his fate, he at length perceived himself near the shore, and not far from a city that seemed large. He exerted his remaining strength to reach the land, and was at length so fortunate to come so near, as to be able to touch the ground with his feet. He immediately abandoned his piece of wood, which had been of so great service to him ; but when he came pretty near the shore, he was greatly surprised to see horses, camels, mules, asses, oxen, cows, bulls, and other animals crowding to the shore, and putting themselves in a posture to oppose his landing. He had the utmost difficulty to conquer their obstinacy and force his way ; but at length he succeeded, and sheltered himself among the rocks till he had recovered his breath, and dried his clothes in the sun.

When the prince advanced to enter the city, he met with the same opposition from these animals, who seemed to intend to make him forego his design, and give him to understand it was dangerous to proceed.

King Beder, however, got into the city soon after, and saw many fair and spacious streets, but was surprised to find no man there. This made him think it was not without cause that so many animals had opposed his passage. Going forward, nevertheless, he observed divers shops open ; which gave him reason to believe the place was not so destitute of inhabitants as he imagined. He approached one of these shops, where several

sorts of fruits were exposed to sale, and saluted very courteously an old man that was sitting there.

The old man, who was busy about something, lifted up his head, and seeing a youth who had an appearance of grandeur in his air, started, and asked him whence he came, and what business had brought him there. King Beder satisfied him in a few words; and the old man further asked him if he had met anybody on the road. "You are the first person I have seen," answered the king; "and I cannot comprehend how so fine and large a city comes to be without inhabitants." "Come in, sir; stay no longer upon the threshold," replied the old man, "or peradventure some misfortune may happen to you. I will satisfy your curiosity at leisure, and give you a reason why it is necessary you should take this precaution."

King Beder would not be bid twice: he entered the shop, and sat down by the old man. The latter, who had learnt from him an account of his misfortunes, knew he must want nourishment, therefore immediately presented him what was necessary to recover his strength; and although king Beder was very earnest to know why he had taken the precaution to make him enter the shop, he would nevertheless not be prevailed upon to tell him anything till he had done eating, for fear the sad things he had to relate might baulk his appetite. In a word, when he found he ate no longer, he said to him, "You have great reason to thank God you got hither without any ill accident." "Alas! why?" replied king Beder, very much surprised and alarmed.

"Because," answered he, "this city is called the *City of Enchantments*, and governed not by a king, but a queen; who is not only one of the finest of her sex, but likewise a notorious and dangerous sorceress. You will be convinced of this," added he, "when you know that these horses, mules, and other animals that you have seen, are so many men like you and me, whom she has transformed by her diabolical art. And when young men like you enter the city, she has persons planted to stop and bring them, either by fair means or force, before her. She receives them in the most obliging manner; she caresses them, regales them, and lodges them magnificently, and gives them so many reasons to believe that she loves them, that she never fails of success. But she does not suffer them long to enjoy this happiness. There is not one of them but she has transformed into some animal or bird at the end of forty days. You told me all these animals presented themselves to oppose your landing, and hinder your entering the city. This was the only way they could make you comprehend the danger you were going to expose yourself to, and they did all in their power to divert you."

This account exceedingly afflicted the young king of Persia. "Alas!" cried he, "to what extremities has my ill fortune reduced me! I am hardly freed from one enchantment, which I look back upon with horror, but I find myself exposed to another much more terrible." This gave him occasion to relate his story to the old man more at length, and to acquaint him of his birth, quality, his passion for the princess of Samandal, and her cruelty in changing him into a bird the very moment he had seen her and declared his love to her.

When the prince came to speak of his good fortune in finding a queen who broke the enchantment, the old man, to encourage him, said, "Notwithstanding all I have told you of the magic queen be true, that ought not to give you the least disquiet, since I am generally beloved throughout the city, and am not unknown to the queen herself, who has much respect for me; therefore it was your peculiar happiness led you to address yourself to me rather than elsewhere. You are secure in my house, where I advise you to continue, if you think fit; and provided you do not stray from hence, I dare assure you. you will have no just cause to complain of my insincerity; so that you are under no sort of constraint whatsoever."

King Beder thanked the old man for his kind reception, and the protection he was pleased so readily to afford him. He sat down at the entrance of the shop; where he no sooner appeared, but his youth and good person drew the eyes of all that passed that way. Many stopped and complimented the old man on his having acquired so fine a slave, as they imagined the king to be; and they were the more surprised, as they could not comprehend how so beautiful a youth could escape the queen's knowledge. "Believe not," said the old man, "this is a slave; you all know that I am not rich enough, nor of rank to have one of this consequence. He is my nephew, son of a brother of mine that is dead; and as I had no children of my own, I sent for him to keep me company." They congratulated his good fortune in having so fine a young man for his relation; but could not help telling him they feared the queen would take him from him. "You know her well, said they to him," and you cannot be ignorant of the danger to which you are exposed, after all the examples you have seen. How grieved would you be, if she should serve him as she has done so many others that we know of!"

"I am obliged to you," replied the old man, "for your goodwill towards me, and I heartily thank you for the care you seem to take of my interest; but I shall never entertain the least thought that the queen will do me any injury, after all the kindness she has professed for me. In case she happens to hear of this young man, and speaks to me about him, I doubt not she

will cease to think of him, as soon as she comes to know he is my nephew."

The old man was exceedingly glad to hear the commendations they bestowed on the young king of Persia. He was as much affected with them as if he had been his own son; and he conceived such a kindness for him, as augmented every day during the stay he made with him. They had lived about a month together, when king Beder, sitting at the shop door, after his ordinary manner, queen Labe, (so was this magic queen named,) happened to come by with great pomp. The young king no sooner perceived the guards coming before her, but he arose, and going into the shop, asked the old man what all that show meant. "The queen is coming by," answered he; "but stand still, and fear nothing."

The queen's guards, clothed in purple uniform, and well armed and mounted, marched in four files, with their sabres drawn, to the number of a thousand; and every one of their officers, as they passed by the shop, saluted the old man: then followed a like number of eunuchs, habited in brocaded silk, and better mounted, whose officers did the old man the like honours. Next came as many young ladies on foot, equally beautiful, richly dressed, and set off with precious stones. They marched gravely, with half pikes in their hands; and in the midst of them appeared queen Labe, on a horse glittering with diamonds, with a golden saddle, and a housing of inestimable value. All the young ladies saluted the old man as they passed by him; and the queen, struck with the good mien of king Beder, stopped as soon as she come before the shop. "Abdallah," (so was the old man named,) said she to him, "tell me, I beseech thee, does that beautiful and charming slave belong to thee? And is it long that thou hast been in possession of him?"

Abdallah, before he answered the queen, threw himself on the ground, and rising again, said, "Madam, he is my nephew, son of a brother I had, who has not long been dead. Having no children, I look upon him as my son, and sent for him to come and comfort me, intending to leave him what I have when I die."

Queen Labe, who had never yet seen any one to compare with king Beder, and began to conceive a mighty passion for him, thought immediately of getting the old man to abandon him to her. "Father," quoth he, "will you not oblige me so far as to make me a present of this young man? Do not refuse me, I conjure you; and I swear by the fire and the light, I will make him so great and powerful, that no individual in the world ever arrived at such good fortune. Although my purpose were to do evil to all mankind, yet he shall be the sole exception. I trust you will grant me what I desire, more on the account of the friendship I know you have for me, than for the

esteem you know I always had, and shall ever have, for your person."

"Madam," replied the good Abdallah, "I am infinitely obliged to your majesty for all the kindness you have for me, and the honours, you propose to do my nephew. He is not worthy to approach so great a queen, and I humbly beseech your majesty to excuse him."

"Abdallah," replied the queen, "I all along flattered myself you loved me; and I could never have thought you would have given me so evident a token of your slighting my request. But I here swear once more by the fire and light, and even by whatsoever is most sacred in my religion, that I will pass on no farther till I have conquered your obstinacy. I understand very well what raises your apprehensions; but I promise you shall never have occasion to repent having obliged me in so sensible a manner."

Old Abdallah was exceedingly grieved, both on his own account and king Beder's, for being in a manner forced to obey the queen. "Madam," replied he, "I would not willingly have your majesty entertain an ill opinion of the respect I have for you, and my zeal always to contribute whatever I can to oblige you. I put an entire confidence in your royal word, and I do not in the least doubt but will keep it. I only beg of your majesty to delay doing this great honour to my nephew till you shall again pass this way." "That shall be to-morrow," said the queen; who inclined her head, as a token of her being pleased, and so went forward towards her palace.

When queen Labe and all her attendants were out of sight, the good Abdallah said to king Beder, "Son, (for so he was wont to call him, for fear of some time or other discovering him when he spoke of him in public,) it has not been in my power, as you may have observed, to refuse the queen what she demanded of me with so great earnestness, to the end I might not force her to employ her magic both against you and myself openly or secretly, and treat you, as much from resentment to you as to me, with more signal cruelty than all those she has had in her power till now, as I have already told you. But I have some reason to believe she will use you well, as she promised me, on account of that particular esteem she professes for me. This you may have seen by the respect shown, and the honours paid me by all her court. She would be a cursed creature indeed, if she should deceive me; but she shall not deceive me unrevenged, for I know how to be even with her."

These assurances, which appeared very doubtful, were not sufficient to support king Beder's spirits. "After all you have told me of this queen's wickedness," replied he, "you cannot wonder if I am somewhat fearful to approach her: I should, it may be, slight all you could tell me of her, and suffer myself to

be dazzled by the lustre of grandeur that surrounds her, did I not know by experience what it is to be at the mercy of a sorceress The condition I was in, through the enchantment of the princess Giauhara, and from whence I was delivered only to enter almost immediately into another, has made me look upon such a fate with horror." His tears hindered him from going on, and sufficiently shewed with what repugnance he beheld himself in a manner under a fatal necessity of being delivered to queen Labe.

"Son," replied old Abdallah, "do not afflict yourself; for though I must own there is no great stress to be laid upon the promises and oaths of so perfidious a queen, yet I must withal acquaint you, her power extends not to me. She knows it full well herself; and that is the reason, and no other, that she pays me so great respect. I can quickly hinder her from doing you the least harm, if she should be perfidious enough to attempt it. You may depend upon me; and, provided you follow exactly the advice I shall give you, before I abandon you to her, she shall have no more power over you than she has over me."

The magic queen did not fail to pass by the old man's shop the next day, with the same pomp as the day before, and Abdallah waited for her with great respect. "Father," cried she, stopping just against him, "you may judge of my impatience to have your nephew with me, by my punctual coming to put you in mind of your promise. I know you are a man of your word, and I cannot think you will break it with me."

Abdallah, who fell on his face as soon as he saw the queen approaching, rose up when she had done speaking; and as he would have nobody hear what he had a mind to say to her, he advanced with great respect as far as her horse's head, and then said softy, "Puissant queen! I am persuaded your majesty will not be offended at my seeming unwillingness to trust my nephew with you yesterday, since you cannot be ignorant of the reasons I had for it; but I conjure you to lay aside the secrets of that art which you possess in so wonderful a degree. I regard my nephew as my own son; and your majesty would reduce me to despair, if you should deal with him as you have done with others."

"I promise you I will not," replied the queen; "and I once more repeat the oath I made yesterday, that neither you nor your nephew shall have any cause to be offended at me. I see plainly," added she, "you are not yet well enough acquainted with me; you never saw me yet but through a veil; but as I find your nephew worthy of my friendship, I will shew you I am not any way unworthy of his." With that she threw off her veil, and discovered to king Beder, who came near her with Abdallah, an incomparable beauty. But king Beder was little charmed. "It is not enough," said he within himself to be,

beautiful; one's actions ought to correspond in regularity with one's features."

Whilst king Beder was making these reflections, with his eyes fixed on queen Labe, the old man turned towards him, and taking him by the arm, presented him to her majesty. "Here he is, madam," said he; "and I beg of your majesty once more to remember he is my nephew, and to let him come and see me sometimes." The queen promised he should; and to give a further mark of her gratitude, she caused a bag of a thousand pieces of gold to be given him. He excused himself at first from receiving them, but she insisted absolutely upon it, and he could not refuse her. She had caused a horse to be brought as richly harnessed as her own, for the king of Persia. Whilst he was mounting him, "I forgot," said the queen to Abdallah, to ask you your nephews's name: pray how is he called?" He answered, his name was Beder (the Full Moon:) her majesty replied, "Sure your ancestors were mistaken; they ought to have given you the name of Shem," (the Sun.)

When king Beder was mounted, he would have taken his post behind the queen, but she would not suffer him, and made him ride on her left hand. She looked upon Abdallah, and after having made him an inclination with her head, she set forward on her march.

Instead of observing a satisfaction in the people's faces at the sight of their sovereign, king, Beder took notice that they looked at her with contempt, and even cursed her. "The sorceress," said some, "has got a new subject to exercise her wickedness upon: will Heaven never deliver the world from her tyranny?" "Poor stranger!" cried out others, "thou art much deceived if thou thinkest thine hapiness will last long. It is only to render thy fall more terrible, that thou art raised so high." This talk gave king Beder to understand Abdallah had told him nothing but the truth of queen Labe: but as it now depended no longer on himself to escape the mischief, he committed himself to divine Providence and the will of Heaven respecting his fate.

The magic queen arrived at her palace; whither she was no sooner come, but she alighted, and giving her hand to king Beder, entered with him, accompanied by her women and the officers of her eunuchs. She herself shewed him all her apartments, where there was nothing to be seen but massy gold, precious stones, and furniture of wonderful magnificence. When she had carried him into her closet, she led him out into a balcony, from whence he observed a garden of surprising beauty. King Beder commended all he saw with a great deal of wit, but nevertheless so that he might not be discovered to be any other than old Abdallah's nephew. They discoursed of in-

different matters, till the queen was informed that dinner was upon table.

The queen and king Beder arose, and went to place themselves at the table, which was of massy gold, and the dishes of the same metal. They began to eat, but drank hardly at all till the dessert came, when the queen caused a cup to be filled for her with excellent wine. She took it and drank to king Beder's health; and then, without putting it out of her hand, caused it to be filled again, and presented it to him. King Beder received it with profound respect, and by a very low bow signified to her majesty that he in return drank to her health.

At the same time ten of queen Labe's women entered with musical instruments, with which and their voices they made an agreeable concert, while they continued drinking till late at night. At length both began to be so heated with wine, that king Beder insensibly forgot he had to do with a magic queen, and looked upon her only as the most beautiful queen he ever saw. As soon as the queen perceived she had wrought him to the pitch she desired she made a sign to her eunuchs and women to retire. They obeyed, and king Beder and she lay together.

Next morning the queen and king Beder, as soon as they rose, went to the bath; and when they came out, the women who had served the king there presented him with fine linen and a magnificent habit. The queen likewise, who was more splendidly dressed than the day before, came to receive him; and they went together to her apartment, where they had a good repast brought them, and spent the remainder of the day in walking in the garden, and in various other amusements.

Queen Labe treated king Beder after this manner for forty days, as she had been accustomed to do all her lovers. The fortieth night, as they were in bed together, she, believing he was really asleep, arose without making any noise; but he was awake, and, perceiving she had some design upon him, watched all her motions. Being up, she opened a chest, from whence she took a little box full of a certain yellow powder: taking some of the powder, she laid a train of it across the chamber, and it immediately flowed in a rivulet of water, to the great astonishment of king Beder. He trembled with fear but still pretended to sleep, that he might not discover to the sorceress he was awake.

Queen Labe next took up some of the water in a vessel, and poured it into a basin, where there was flour; with which she made a paste, and kneaded it for a long time; then she mixed with it certain drugs, which she took from different boxes, and made a cake, which she put into a covered baking-pan. As she had taken care first of all to make a good fire, she took

some of the coals, and set the pan upon them; and while the cake was baking, she put up the vessels and boxes in their places again; and on her pronouncing certain words, the rivulet, which ran along the end of the room, appeared no more. When the cake was baked, she took it off the coals, and carried it into her closet, and afterwards returned to bed again to king Beder, who dissembled so well, that she had not the least suspicion that he had seen anything of what she had done.

King Beder, whom the pleasures and amusements of a court had made to forget his good host Abdallah, began now to think of him again, and believed he had more than ordinary occasion for his advice, after all he had seen the queen do that night. As soon as he was up, therefore, he expressed a great desire to go and see his uncle, and begged of her majesty to permit him. "What! my dear Beder," cried the queen, "are you then already tired, I will not say with living in so superb a palace as mine is, where you must find so many pleasures, but with the company of a queen, who loves you so passionately as I do, and has given you many marks of affection;"

"Great queen," answered king Beder, "how can I be tired of so many favours and graces as your majesty perpetually heaps upon me? So far from it, that I desire this permission, madam, purely to go and give my uncle an account of the mighty obligations I have to your majesty. I must own, likewise, it is partly for this further reason, that my uncle loving me so tenderly, as I well know he does, and I having been absent from him now forty days, without once seeing him, I would not give him reason to think that I consent to remain longer without seeing him." "Go," said the queen, "you have my consent; but you will not belong before you return, if you consider I cannot possibly live without you." This said, she ordered him a horse richly caparisoned, and he departed.

Old Abdallah was overjoyed to see king Beder. Without regard to his quality, he embraced him tenderly, and king Beder returned the like, that nobody might doubt but that he was his nephew. As soon as they were sat down, "Well," said Abdallah to the king, "how have you done, and how have you passed your time with that infidel sorceress?"

"Hitherto," answered king Beder, "I must needs own she has been extraordinary kind to me, and has done all she could to persuade me that she loves me entirely; but I observed something last night, which gives me just reason to suspect that all her kindness hitherto is but dissimulation. Whilst she thought me asleep, although I was really awake, she stole from me with a great deal of precaution, which made me suspect her intention, and therefore I resolved to watch her, still feigning myself asleep." Going on with his discourse, he related to Abdallah how and after what manner he had seen her make the

cake; and then added, "Hitherto," said he, "I must needs confess, I had almost forgotten, not only you, but all the advice you gave me concerning the wickedness of this queen; but this last action of hers gives me reason to fear she neither intends to observe any of her promises or solemn oaths to you. I thought of you immediately, and I esteem myself happy in that I have obtained permission to come to you."

"You are not mistaken," replied old Abdallah, with a smile, which shewed he did not himself believe she would have acted otherwise; "nothing is capable of obliging a perfidious woman to amend. But fear nothing; I know the way to make the mischief she intends you fall upon herself. You are alarmed in time; and you could not have done better than to have recourse to me. It is her ordinary practice to keep her lovers only forty days; and after that time, instead of sending them home, to turn them into animals, to stock her foresets and parks; but I thought of measures yesterday to prevent her doing you the same harm. The earth has borne this monster long enough, and it is now high time she should be treated as she deserves.

So saying, Abdallah put two cakes into king Beder's hands, bidding him keep them to make use of as he should direct. "You told me," continued he, "the sorceress made a cake last night; it was for you to eat, depend upon it; but take great care you do not touch it. Nevertheless, do not refuse to receive it when she offers it you; but instead of tasting it, break off part of one of the two I shall give you, unobserved, and eat that. As soon as she thinks you have swallowed it, she will not fail to attempt transforming you into some animal, but she shall not succeed; which when she sees, she will immediately turn the thing into pleasantry, as if what she had done was only out of joke to frighten you; but she will conceal a mortal grief in her heart, and think she omitted something in the composition of her cake. As for the other cake, you shall make a present of it to her, and press her to eat it; which she will not refuse to do, were it only to convince you she does not mistrust you, though she has given you so much reason to mistrust her. When she has eaten of it, take a little water in the hollow of your hand, and throwing it in her face say, 'Quit that form you now wear, and take that of such or such animal' as you shall think fit; which done, come to me with the animal, and I will tell you what you shall do afterwards."

King Beder told Abdallah, in the most expressive terms, the great obligations he had to him, for his endeavours to defend him from the power of a pestilent sorceress; and after some further discorurse, took his leave of him, and returned to the palace. Upon his arrival, he understood that the queen waited for him with great impatience in the garden He went to her, and she no sooner perceived him, but she came in great haste to

meet him. "My dear Beder," said she, "it is said, with a great deal of reason, that nothing shews more the force and excess of love than absence from the object beloved. I have had no quiet since I saw you, and it seems ages since I have been separated from you. If you had stayed ever so little longer, I was preparing to come and fetch you once more to my arms."

"Madam," replied king Beder, "I can assure your majesty I was no less impatient to rejoin you; but I could not refuse to stay a little longer with an uncle that loves me, and had not seen me for so long a time. He would have kept me still longer, but I tore myself away from him, to come where love calls me. Of all the collations he prepared for me, I have only brought away this cake, which I desire your majesty to accept." King Beder had wrapped up one of the two cakes in a handkerchief very neatly, took it out, and presented it to the queen, saying "I beg your majesty to accept of it."

"I do accept it with all my heart," replied the queen, receiving it, "and will eat it with pleasure for yours and your good uncle's sake; but before I taste of it, I desire you for my sake will eat a piece of this, which I have made for you during your absence." "Fair queen," answered king Beder receiving it with great respect, "such hands as your majesty's can never make anything but what is excellent; and I cannot sufficiently acknowledge the favour you do me."

King Beder then artfully substituted in the place of the queen's cake the other which old Abdallah had given him; and having broken off a piece, he put it in his mouth, and cried, while he was eating, "Ah! queen, I never tasted anything so charming in my life." They being near a cascade, the sorceress seeing him swallow one bit of the cake, and ready to eat another, took a little water in the plam of her hand, and throwing it in the king's face, said, "Wretch! quit that form of a man, and take of a vile horse, blind and lame."

These words not having the desired effect, the sorceress was strangely surprised to find king Beder still in same form, and that he only started for fear. Her cheeks reddened; and as she saw that she had missed her aim, "Dear Beder," cried she, "this is nothing, recover yourself. I did not intend you any harm; I only did it to see what you would say. I should be the most miserable and most execrable of women, should I attempt so black a deed; I do not only say, after all the oaths I have sworn, but even after so many testimonies of love as I have given you."

"Puissant queen," replied king Beder, "persuaded as I am that what your majesty did was only to divert yourself, yet I could not help being surprised. What could hinder me from being a little moved at the pronouncing of so strange a transformation? But, madam," continued he, "let us drop this dis-

course; and since I have eaten of your cake, would you do me the favour to taste mine?"

Queen Labe who could not better justify herself than by shewing this mark of confidence in the king of Persia, broke off a piece of his cake, and ate it. She had no sooner swallowed it, but she appeared much troubled, and remained, as it were, motionless. King Beder lost no time, but took water out of the same basin, and throwing it in her face, cried, "Abominable sorceress! Quit that form of a woman, and be turned instantly into a mare."

The same instant queen Labe was transformed into a very beautiful mare; and her confusion was so great to find herself in that condition, that she shed tears in great abundance, which perhaps no mare before had ever been known to do. She bowed her head to the feet of king Beder, thinking to move him to compassion; but though he could have been so moved, it was absolutely out of his power to repair the mischief he had done. He led her into the stable belonging to the palace, and put her into the hands of a groom, to bridle and saddle; but of all the bridles which the groom tried upon her, not one would fit her. This made him cause two horses to be saddled, one for the groom, and the other for himself; and the groom led the mare after him to old Abdallah's.

Abdallah seeing at a distance king Beder coming with the mare, doubted not but he had done what he advised him. "Cursed sorceress!" said he immediately to himself, in a transport of joy, "Heaven has at length punished thee as thou deservest." King Beder alighted at Abdallah's door, and entered with him into the shop, embracing and thanking him for all the signal services he had done him. He related to him the whole matter, with all its circumstances, and moreover told him he could find no bridle fit for the mare. Abdallah, who had one for every horse, bridled the mare himself; and as soon as king Beder had sent back the groom with the two horses, he said to him, "My lord, you have no reason to stay any longer in this city; mount the mare, and return to your kingdom. I have but one thing more to recommend to you, and that is if you should ever happen to part with the mare, be sure not to give up the bridle." King Beder promised to remember it; and having taken leave of the good old man, he departed.

The young king of Persia no sooner got out of the city, but he began to reflect with joy on the deliverance he had had, and that he had the sorceress in his power, who had given him so much cause to tremble. Three days after he arrived at a great city, where, entering the suburbs, he met a venerable old man, walking on foot towards a pleasure-house he had there. "Sir," said the old man, stopping him, "may I presume to ask from what part of the world you come?" The king stopped to

satisfy him ; and as they were discoursing together, an old woman came up, who, stopping likewise, wept and sighed bitterly at the sight of the mare.

King Beder and the old man left off discoursing to look on the old woman, whom the king asked what cause she had to lament so much? "Alas! sir," replied she, "it is because your mare resembles so perfectly one my son had, and which I still mourn the loss of on his account, and should think yours were the same, did I not know she was dead. Sell her to me, I beseech you ; I will give you more than she is worth, and thank you too."

"Good woman," replied king Beder, "I am heartily sorry I cannot comply with your request ; my mare is not to be sold." "Alas! sir," continued the old woman, "do not refuse me this favour for the love of God. My son and I shall certainly die with grief if you do not grant it." "God woman," replied the king, "I would grant it with all my heart, if I was disposed to part with so good a beast ; but if I were so disposed, I believe you would hardly give a thousand pieces of gold for her, and I could not sell her for less." "Why should I not give so much?" replied the old woman : "if that be the lowest price, you need only say you will take it, and I will fetch you the money."

King Beder, seeing the old woman so poorly dressed, could not imagine she could find the money ; therefore to try her, he said, "Go fetch me the money, and the mare is yours." The old woman immediately unloosed a purse she had fastened to her girdle, and desiring him to alight, bid him tell over the money and in case he found it came short of the sum demanded, she said her house was not far off, and she could quickly fetch the rest.

The surprise king Beder was in at the sight of this purse was not small. "Good woman," said he, "do you not perceive I have bantered you all this while ? I will assure you my mare is not to be sold."

The old man, who had been witness to all that was said, now began to speak. "son," quoth he to king Beder, "it is necessary you should know one thing, which I find you are ignorant of, and that is, that in this city it is not permitted to any one to tell a lie, on any account whatsoever, on pain of death. You cannot refuse taking this good woman's money, and delivering your mare, when she gives you the sum according to the agreement ; and this you had better do without any noise, than expose yourself to what may ensue."

King Beder, sorely afflicted to find himself thus trapped by his rash proffer, alighted with great regret. The old woman stood ready to seize the bridle, and immediately unbridled the mare; and taking some water in her hand from a stream that ran in the

middle of the street, she threw it in the mare's face, uttering these words: "Daughter, quit that strange shape, and reassume thy own." The transformation was effected in a moment; and king Beder, who swooned as soon as he saw queen Labe appear, would have fallen to the ground, if the old man had not hindered him.

The old woman, who was mother to queen Labe, and had instructed her in all her magic secrets, had no sooner embraced her daughter, but to shew her fury, in an instant she, by whistling, caused to rise a genie of gigantic form and stature. This genie immediately took king Beder on one shoulder, and the old woman with the magic queen on the other, and transported them in a few minutes to the palace of queen Labe in the city of Enchantments.

The magic queen immediately fell upon king Beder, reproaching him grievously in the following manner; "Is it thus, ungrateful wretch, that thy unworthy uncle and thou repay me for all the kindnesses I have done for you? I shall soon make you both feel what you deserve." She said no more, but taking water in her hand, threw it in his face with these words: "Come out of that shape, and take that of a vile owl." These words were soon followed by the effect; and immediately she commanded one of her women to shut up the owl in a cage, and give him neither meat nor drink.

The woman took the cage, and, without regarding what the queen ordered, gave him both meat and drink; and being old Abdallah's friend, she sent him word privately how the queen had treated his nephew, and her design to destory both him and king Beder, that he might give orders to prevent it, and secure himself.

Abdallah knew no common measures would do with queen Labe: he therefore did but whistle after a certain manner, and there immediately arose a vast giant, with four wings, who presenting himself before him, asked what he would have with him? "Lightning," said Abdallah to him, (for so was the genie called) "I command you to preserve the life of king Beder, son of queen Gulnare. Go to the palace of the magic queen, and transport immediately to the capital of Persia the compassionate woman who has the cage in custody, to the end she may inform queen Gulnare of the danger the king her son is in, and the occasion he has for her assistance. Take care not to frighten her when you come before her, and acquaint her from me what she ought to do."

Lightning immediately disappeared, and got in an instant to the palace of the magic queen. He instructed the woman, lifted her up into the air, and transported her to the capital of Persia, where he placed her on the terrace that answered to the apartment where queen Gulnare was. She went down stairs to the apart-

ment, and she there found queen Gulnare and queen Farasche, her mother, lamenting there mutual misfortunes. She made them a profound reverence ; and by the relation she gave them, they soon understood the great need king Beder was in of their assistance.

Queen Gulnare was so overjoyed at the news, that, rising from here seat, she went and embraced the good woman, telling her how much she was obliged to her for the service she had done her.

Then, going immediately out, she commanded the turmpets to sound, and the drums to beat, to acquaint the city that the king of Persia would suddenly return safe to his kingdom. She then went again, and found king Saleh her brother, whom Farasche had caused to come speedily thither by a certain fumigation. "Brother," said she to him, "the king your nephew, my dear son, is in the City of Enchantments, under the power of queen Labe. Both you and I must go to deliver him, for there is no time to be lost."

King Saleh forthwith assembled a puissant body of his marine troops, who soon rose out of the sea. He also called to his assistance the genies, his allies, who appeared with a much more numerous army than his own. As soon as the two armies were joined, he put himself at the head of them, with queen Farasche, queen Gulnare, and the princesses, who would all have their share in this action. They then lifted themselves up into the air, and soon poured down on the palace and City of Enchantments, where the magic queen, her mother, and all the adorers of fire, were destroyed in an instant.

Queen Gulnare had ordered the woman who brought her the news of queen Labe's transforming and imprisoning her son to follow her close, and bid her, in the confusion, only go and seize the cage, and bring it to her, This order was exceuted as she wished ; and queen Gulnare was no sooner in possession of the cage, but she opend it, and took out the owl, saying, as she sprinkled a little water upon him, "My dear son, quit that strange form and resume thy natural one of a man."

In a moment, queen Gulnare no more saw the hideous owl, but king Beder her son. She immediately embraced him with an excess of joy, her tears supplying more forcibly the place of words. She could not find in her heart to let him go ; and queen Farasche was obliged to force him from her in her turn. After her, he was likewise embraced by the king his uncle and his relations.

Queen Gulnare's first care was to look out for old Abdallah, to whom she had been obliged for the recovery of the king of Persia, and who being brought to her, she said him, "My obligations to you, sir, have been so great, that there is nothing within my power but I would freely do for you as a token of my

acknowledgment. Do but satisfy me in what I can serve you." "Great queen," replied Abdallah, "if the lady whom I sent to your majesty will but consent to the marriage I offer her, and the king of Persia will give me leave to reside at his court, I will spend the remainder of my days in his service." Then the queen turned to the lady, who was present, and finding by her modest shame that she was not averse to the match proposed, she caused them to join hands, and the king of Persia and she took care of their fortune.

This marriage occassioned the king of Persia to speak thus to the queen: "Madam," said he, "I am heartily glad of this match which your majesty has just made. There remains one more, which I desire you to think of." Queen Gulnare did not at first comprehend what marriage he meant; but after a little considering, she said, "Of yours, mean son? I consent to it with all my heart" Then turning, and looking on her brother's sea attendants, and the genies who were still present, "Go," said she, "and traverse both sea and land, to find out the most lovely and amiable princess, worthy of the king my son, and come and tell us."

"Madam," replied king Beder, "it is to no purpose for them to take all that pains: you have no doubt heard that I have already given my heart to the princess of Samandal, upon the bare relation of her beauty. I have seen her, and do not repent I then made her. In a word, neither earth nor sea, in my opinion, can furnish a princess like her. It is true, upon my declaring my love to her, she treated me in a way that would have than extengueshed any blame less strongs mine. But I hold her excused; she could not treat me with less rigour, after emprison inp the king her father, of which I was he innocet cause. But, it may be, the king of Samandol may have changed his resolution; and his daughter the princess may consent to love me, when she sees her father has agreed to it."

"Son," if only the princess Giauhara can make you happy, it is not my design to oppose you. The king your uncle need only have the king of Samandal brought, and we shall soon see whether he be still of the same untractable temper."

Strictly as the king of Samandal had been kept during his captivity by king Saleh's orders, yet he always hadgreat respect shewn him and was become veryfamiliar with the officers who guarded him. King Saleh caused a chafing dish of coals to be brought, in to brought, into which he threw a certain composition, uttering at the same time some mysterious words. As soon as the smoke began to arise, the place shook, and immediately the king of Samandal, with king Saleh's officers, appeared. The king of Persia cast himself at the king of Samandal's feet, and kneeling said, "It is no longer king Saleh that demands of your majesty the honour of your alliance for the king of Persia;

it is the king of Persia himself that humbly begs that boon: and I persuade myself your majesty will not persist in being the cause of the death of a king, who can no longer live if he does not share life with the amiable princess Giauhara."

The King of Samandal did not long suffer the king of Persia to remain at his feet. He embraced him, and obliging him to rise, said, "I should be very sorry to have contributed in the least to the death of a monarch who is so worthy to live. If it be true that so precious a life cannot be preserved without the possession of my daughter, live, sir," said he; "she is your's. She has always been obedient to my will, and I cannot think she will now oppose it." Speaking these words, he ordered one of his officers, whom king Saleh had permitted to be about him, to go and look for the princess Giauhara, and bring her to him immediately.

The princess continued where the king of Persia had left her. The officer perceived her, and brought her soon with her women. The king of Samandal embraced her, and said, "Daughter, I have provided a husband for you; it is the king of Persia you see there, the most accomplished monarch at present in the universe. The preference he has given you to all other princesses obliges us both to express our gratitude."

"Sir," replied the princess Giauhara, "your majesty well knows I never have presumed to disobey your will in anything; I shall always be ready to obey you; and I hope the king of Persia will forget my ill-treatment of him, and consider it was duty, not inclination, that forced me to it."

The nuptials were celebrated in the palace of the City of Enchantments, with the greater solemnity, that, all the lovers of the magic queen, who resumed their pristine forms as soon as ever that queen ceased to live, assisted at them, and came to return their thanks to the king of Persia, queen Gulnare, and king Saleh. They were all sons of kings or persons of high rank.

King Saleh at length conducted the king of Samandal to his dominions, and put him in possession of them. The king of Persia, at the height of his wishes, returned to his capital with queen Gulnare, queen Farasche and the princesses: and queen Farasche and the princesses continued there till king Saleh came to reconduct them to his kingdom under the waves of the sea.

END OF PART II.

This Book belongs
to Jawahir Ram Bhuleyar
IV High school
Kishtwar

Man mohan Lal
Kotwal
Karan nagar
Kashmir
Srinagar

THE

Arabian Nights' Entertainments.

TRANSLATED FROM THE ARABIC.

PART III.

LUCKNOW:

RE-PRINTED AT THE "NEWUL KISHORE" PRESS.

1891.

Manmohan Kotli
F A student.
S. P. College
Srinagar

Manmohan

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Amar Nath,

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THE

ARABIAN NIGHTS'

ENTERTAINMENTS.

PART IV.

THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID.

YOUR majesty cannot be insensible, but must have experienced, that we are sometimes in such extraordinary transports of joy, that we presently communicate that passion to those about us, or easily partake of theirs ; and sometimes our melancholy is so great, that we ate insupportable to ourselves, and are so incapable of giving any one a reason that should ask it, that we cannot account for it ourselves.

The Caliph was one day in one of these latter fits, when his faithful and favourite grand vizier Giafar came to him. That minister finding him alone, which was seldom the case, and perceiving, as he came nearer to him, that he was in a very melancholy humour, and never lifted up his eyes, he stopped till he would vouchsafe to look at him.

At last the Caliph cast his eyes upon Giafar, but presently turned them away again, and remained in the same posture motionless as before.

The grand vizier observing nothing in the Caliph's eyes which regarded him personally, took the liberty to speak to him, and said, "Commander of the faithful, will your majesty give me leave to ask whence proceeds this melancholy, of which you always seemed to me so little susceptible ?"

"Indeed, vizier," answered the Caliph, clearing up his countenance, "I am very little subject to it, and had not perceived it but for you, and will remain no longer in it. If no new affair brought you hither, you will do me a pleasure by inventing something to dispel it."

"Commander of the faithful," replied the grand vizier, "my duty obliged me to wait on you, and I take the liberty to

remind your majesty, that this is the day which you have appointed to inform yourself of the good government of your capital and its environs; and this occasion very opportunely presents itself to dispel those clouds which obscure your natural gaiety."

"You do well to remind me," replied the Caliph, "for I had entirely forgotten it: go and change your dress, while I do the same."

They each put on the habit of a foreign merchant, and under that disguise went out by a private door of the palace-garden, which led into the fields. After they had gone round the outside of the city to the banks of the Euphrates, at a sufficient distance from the city gates, on that side, without having observed anything disorderly, they crossed the river in the first boat they met with, and making another tour on the other side, came over the bridge, formed the communication betwixt the two parts of the town.

At the foot of the bridge they met with an old blind man, who asked alms of them; the Caliph turned about and put a piece of gold into his hand. The blind man presently caught hold of his hand, and stopped him. "Charitable person," said he, "whoever you are, whom God hath inspired to bestow alms on me, do not refuse the favour I ask you, to give me abox on the ear, for I deserve that and a greater punishment." After these words, he let the Caliph's hand go that he might strike, but, for fear he should pass on without doing it, held him fast by his clothes.

The Caliph, surprised both at the request and action of the blind man said, "I cannot acquiesce with your request. I will not lessen the merit of my charity, by treating you as you would have." After these words, he endeavoured to get away from the blind man.

The blind man, who expected this reluctance of his benefactor, by the long experience he had, exerted himself to hold him. "Sir," said he, "forgive my boldness and importunity; I desire you would either give me a box on the ear, or take your alms back again, for I cannot receive it but on that condition, without breaking a solemn oath which I have sworn to God; and if you knew the reason, you would agree with me, that the punishment is very slight."

The Caliph, not caring to be detained any longer, yielding to the importunity of the blind man, gave him a very slight blow: whereupon he immediately let him go, and thanked and blessed him. When the Caliph and vizier had got some small distance from the blind man the Caliph said to the vizier, "This

blind man must certainly have some very substantial reasons, which make him behave himself in this manner to all who give him alms. I should be glad to know them ; therefore return and tell him who I am, and bid him not fail to come to my palace about prayer-time in the afternoon, that I may have some talk with him."

The grand vizier went back, bestowed his alms on the blind man, and after he had given him a box on the ear told him the Caliph's order, and then returned again to the Caliph.

When they came into the town they found in a square a great concourse of spectators, looking at a handsome well-shaped young man, who was mounted on a mare, which he rode full speed round the place, spurring and whipping the poor creature so barbarously, that she was all over sweat and blood.

The Caliph, amazed at the inhumanity of the young man, stopped to ask the people if they knew why he used the mare so ill ; but could learn nothing, except that for some time past he had every day, at the same hour, treated her after the same manner

As they went along, the Caliph bid the grand vizier take particular notice of the place, and not fail to order the young man to come the next day, at the hour appointed to the blind man. But before the Caliph got to his palace, he observed in a street, which he had not passed through a long time before, an edifice newly built, which seemed to him to be the palace of some of the great lords of the court. He asked the grand vizier if he knew to whom it belonged ; who answered he did not, but would enquire ; and thereupon asked a neighbour who told him that the house was one Cogia Hassan's surnamed Alhabbal, upon account of his profession of rope-making, which he had seen him work at himself when poor, and that without knowing how fortune had favoured him, he had got such great wealth, that he defrayed honourably and splendidly the expenses he had been at in building.

The grand vizier rejoined the Caliph, and gave him a full account of what he had heard. "I must see this Cogia Hassan Alhabbal," said the the Caliph, "therefore go and tell him, vizier, to come to my palace, at the same hour you have ordered the other two." Accordingly the vizier obeyed.

The next day, after afternoon prayers, the Caliph retired to his own apartment, and the grand vizier introduced the three persons we have been speaking of, and presented them to the Caliph.

They all three prostrated themselves before the Caliph and when they rose up again, the Caliph asked the blind man his name, who answered, it was Baba Abdalla.

"Baba Abdalla," replied the Caliph. "your manner of asking alms seemed so strange to me yesterday, that if it had not been for some certain considerations, I should not have complied with your request, but should have prevented you from giving any more offence to the public. I ordered you to come hither, to know from yourself what induced you to make that indiscreet oath you have told me of, that I may judge whether you have done well, and if I ought to suffer you to continue a practice that appears to me to set so ill an example. Tell me freely how so extravagant a thought came into your head, and do not disguise anything from me, for I will absolutely know the truth."

Baba Abdalla. intimidated by this reprimand, cast himself a second time at the foot of the Caliph's throne, with his face to the ground, and when he rose up again, said, "Commander of the faithful, I most humbly ask your majesty's pardon for my boldness, in daring to require, and almost force you to do a thing which indeed appears so contrary to reason. I acknowledge my crime; but as I did not then know your majesty, I implore your clemency, and hope you will consider my ignorance.

"As to the extravagance of my action, I own it, and that it must seem strange to mankind; but in the eye of God it is a very slight penance I have enjoined myself, for an enormous crime I am guilty of, and for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient atonement. Your majesty will judge of it yourself, when, in telling my story, in obedience to your commands, I shall let you know what that heinous crime was."

THE STORY OF THE BLIND MAN BABA ABDALLA.

Commander of the faithful, continued Baba Ab lalla, I was born at Bagdad, and had a pretty fortune left me by my father and mother, who died a few days after each other. Though I was then but very young, I did not squander away my fortune as most young men do, in idle expenses and debauchery; on the contrary, I neglected no opportunity to increase it by my industry. At last I became rich enough to purchase fourscore camels, which I let out to merchants for caravans, who paid me well for every journey I went with them throughout the extent of your majesty's dominions.

In the midst of this happiness, and with an ardent desire of growing much richer, as I was returning one day with my camels unloaded from Balsora, wither I had carried some merchandise that were to be embarked for the Indies, I met with

good pasturage, at some distance from any habitation; made a halt there, and let them graze for some time. While I was seated, a dervise, who was walking to Balsora, came and sat down by me to rest himself. I asked him from whence he came, and where he was going, and he put the same questions to me; and when we had satisfied each other's curiosity, we produced our provisions and ate together.

During our repast, after we had talked of many indifferent things, the dervise told me that he knew of a treasure a small distance from thence, where there were such immense riches, that if all my fourscore camels were loaded with gold and jewels that might be taken from it, it would not seem as if anything had been taken away.

This good news surprised and charmed me at the same time; and I was so overjoyed, that I could scarce contain myself. I could not believe that the dervise was capable of telling me a falsity; therefore I fell upon his neck, and said, "Good dervise, I know you value not the riches of this world, therefore what service can the knowledge of this treasure be to you? You are alone, and cannot carry much of it away with you; shew me where it is: I will load all my camels and as an acknowledgment of the favour done me, will present you with one of them."

Indeed I offered very little, but after he had communicated that secret to me, my desire of riches was become so violent, that I thought it a great deal, and looked upon the seventy-nine camel loads which I reserved for myself, as nothing in comparison of what I allowed him.

The dervise, though he saw my avarice, was not, however, angry at the unreasonable offer I had made him, but replied, without the least concern, "You are sensible, brother, that what you offer me is not proportionable to the kindness you ask of me. I might have chosen whether I would communicate my secret to you, and have kept the treasure to myself: but what I have told you is sufficient to shew you my good intentions, and that it is still in my power to oblige you, and make you remember me, by makingg both our fortunes. I have another proposition more just and equitable to make to you; it lies in your own breast whether or no you will agree to it.

"You say," continued the dervise, "that you have fourscore camels. I am ready to carry you to the place where the treasure lies, and we will load them with as much jewels and gold as they can well carry, on condition, that when they are so loaded, you will let me have one-half, and you take the other; after which we will separate, and carry our camels where we think fit. You see there is nothing but what is strictly equitable in this division; for if you give me forty camels, you will get by my means wherewithal to purchase thousands more."

I could not but agree there was a great deal of justice in what the dervise said: but, without considering what riches I should gain in accepting of the condition he proposed, I could not without reluctance think of parting with my forty camels, especially when I considered that the dervise would then be as rich as myself, and that I was beforehand making an ungrateful return for a favour, purely gratuitous, which I had not yet received from the dervise. But there was no time to hesitate; I must either accept of the proposal, or resolve to repent all my lifetime after of losing, by my own fault, an opportunity of obtaining a great fortune. That instant I went and collected all my camels; and after we had travelled some time, we came into a large spacious valley, the entrance into which was so narrow, that two camels could not go abreast. The two mountains which formed this valley terminated in a semicircle, but were so high, craggy, and impracticable, that there was no fear of being seen by any one.

When we came between these two mountains, the dervise said to me, "Stop your camels, and make them lie down, that we may load them the easier, and I will proceed to discover the treasure."

I did as the dervise bid me; and going to him soon after, found him with a match in one hand, gathering sticks to light a fire; which he had no sooner done, than he cast some incense into it, and pronouncing certain words, which I did not understand, there presently arose a thick cloud. He divided this cloud, when the rock, though of a prodigious perpendicular height, opened like two folding doors, and exposed to view a magnificent palace in the hollow of the mountain, which seemed me rather the workmanship of genies than men; for no man could ever have thought of such a bold and surprsing work.

But this, I must tell your majesty, was an afterthought, which did not occur to me at the moment. I did not even stop to admire the immense riches which I saw on all sides; and, without staying to observe the just regularity in which the treasures were ranged, like an eagle seizing her prey, I fell upon the first heap of golden money that I was near to, and began to fill the sack I had in my hand as full as I thought I could carry it. The sacks were all large, and with my goodwill I would have filled them all; but I was obliged to proportion my burden to the strength of my camels. The dervise did the same; but I perceived he paid more attention to the jewels, as he told me the reason, I followed his example, and we took away much more jewels than gold.—When we had filled our sacks, and loaded our camels, we had nothing left to do but to shut up the treasure, and go our way.

But before we parted, the dervise went again into the treasury, where there were a great many wrought vessels of gold of different shapes and materials. I observed that he took out of one of these vessels a little box of a certain wood, which I knew not, and put it into his breast ; but first shewed me that it contained only a kind of pomatum.

The dervise used the same ceremony to shut the treasury as he had done to open it ; and after he pronounced same certain words, the doors of the treasury shut again, and the rock seemed as whole and entire as before.

Then we divided our camels. I put myself at the head of the forty which I reserved for myself, and the dervise at the head of the rest which I had given him. We came out of valley by the same way we went in, and travelled together till we came to the great road, where we were to part ; the dervise to go to Balsora, and I to Bagdad. To thank him for so great a kindness, I made use of the most expressive terms, testifying my gratitude for the preference he had given me before all other men, in letting me have a share of such riches. We embraced each other with great joy, and taking our leave, went out different ways.

I had not gone many paces to overtake my camels, which went on the track I put them into, before the demon of ingratitude and envy took pessession of my heart, and I deplored the loss of my forty camels, and much more the riches wherewith they were loaded. The dervise, said I to myself, has no occasion for all these riches ; he is master of the treasure, and may have as much as he pleases. So I gave myself up to the blackest ingratitude, and determined immediately to take the camels with their loading from him.

To execute this design, I first stopped my own camels, and afterwards ran after the dervise, and called to him as loud as I could, giving him to understand that I had somethings material to say to him, and made a sign to him to stop his, and stay for me ; which he accordingly did.

When I came up to him, I said, "Brother, I had no sooner parted from you, but a thought came into my head, which neither of us had reflected on before. You are a good dervise, used to live in tranquillity, disengaged from all the cares of the world, and intent only upon serving God. You know not, perhaps, what trouble you have taken upon yourself, to take care of so many camels. If you would keep but thirty ; you will find them sufficiently troublesome to manage. Take my word ; I have had experience."

"I believe you are right," replied the dervise, who found he was not able to contend with me ; "I own I never thought of it.

I begin already to be uneasy at what you have represented to me. Choose which ten you please, and take them, and go on in God's keeping."

I set ten apart; and after I had driven them off, I put them in the road to follow my others. I could not have imagined that the dervise would be so easily persuaded to part with his camels, which increased my covetousness, and made me flatter myself that it would be no hard matter to get ten more. Wherefore, instead of thanking him for his present, I said to him again, "Brother, the interest I take in your repose is so great, that I cannot resolve to part with you without desiring you to consider once more how difficult a thing it is to govern thirty loaded camels, especially for you, who are not used to such works; you will find it much better to return me as many more back as you have done already. What I tell you is not for my own sake and interest, but to do you the greater pleasure. Ease yourself then of the camels, and leave them to me, who can manage a hundred as well as one."

My discourse had the desired effect upon the dervise, who gave me, without any hesitation, the other ten camels; so that he had but twenty left, and I was master of sixty, and might boast of greater riches than many sovereign princes. Any one would have thought I should now have been content; but, as a person afflicted with a dropsy, the more thirsty he is, so I become more greedy and desirous of the other twenty camels.

I redoubled my solicitations, prayers, and importunities, to make the dervise condescend to grant me ten of the twenty, which he did with a good grace; and as to the other ten he had left, I embraced him, kissed him, and caressed him, conjuring him not to refuse me, but to complete the obligation I should ever have to him, so that he crowned my joy by giving me them also. "Make a good use of them, brother," said the dervise; "and remember that God can take away riches as well as give them, if we do not assist the poor, whom He reduces to their situation on purpose that the rich may merit by their charity a greater recompense in the other world."

My blindness was so great that I could not profit by so wholesome an advice. I was not content, though I had my forty camels again, and knew they were loaded with an inestimable treasure. But a thought came into my head, that the little box of pomatum which the dervise shewed me had something in it more precious than all the riches which I was obliged to him for. The place from whence the dervise took it, said I to myself, and his care to secure it, makes me believe there is something mysterious in it. This determined me to do something to obtain it. I had just embraced him, and bade him adieu; and as I

turned about from him, I said, "What will you do with that little box of pomatum? It seems such a trifle," said I, "it is not worth your carrying away. I entreat you to make me a present of it; for what occasion has a dervise, as you are, who has renounced the vanities of the world, for pomatum?".

Would to Heaven he had refused me that box! But if he had, I was stronger than him, and was resolved to have taken it from him by force; that for my complete satisfaction it might not be said he had carried away the smallest part of the treasure.

The dervise, far from denying me, presently pulled it out of his bosom, and presenting it to me with the best grace in the world, said," Here take it, brother, and be content: if I could do more for you, you needed but to have asked for it; I am ready to satisfy you."

When I had the box in my hand, I opened it, and, looking at the pomatum, said to him," Since you are so good, I am sure you will not refuse me this one favour, to tell me the particular use of this pomatum."

"The use is very surprising and wonderful," replied the dervise: "if you apply a little of this pomatum round the left eye, and upon the lid, you will see all the treasures contained in the bosom of the earth; but if you apply it to the right eye, it will make you blind."

I would make the experiment myself:" Take the box," said I to the dervise," and apply some of this pomatum to my left eye; you understand how to do it better than I, for I long to experience what seems so incredible to me." Accordingly I shut my left eye, and the dervise took the trouble to apply the pomatum. When he had done, I opened my eye, and was convinced he had told me the truth. I saw immense treasures, and such prodigious riches, so diversified, that it is impossible for me to give an account of them; but as I was obliged to keep my hand, and that tired me, I desired the dervise to apply some of the pomatum to that eye.

"I am ready to do it," said the dervise;" but you must remember what I told you, that if you put any of it upon your right eye, you would immediately be blind; such is the virtue of the pomatum."

Far from being persuaded of the truth of what the dervise said, I imagined, on the contrary, that there was some new mystery which he meant to hide from me. "Brother," replied I, smiling," I see plainly you wish to mislead me: it is not natural that this pomatum should have two such contrary effects."

"The thing is as I tell you," replied the dervise, taking the name of God to bear witness:" you ought to believe me, for I cannot disguise the truth."

I would not believe the dervise, who spoke like an honest man. My insurmountable desire of seeing at my ease all the treasures in the world, and perhaps of enjoying that pleasure as often as I had a mind, had such an effect upon me, that I could not hearken to his remonstrances, nor be persuaded of what was, however, but too true, as to my great misfortune I soon experienced.

I persuaded myself that if that pomatum, by being applied to the left eye, had the virtue of shewing me all the treasures of the earth, by being applied to the right, it might have the power of putting them in my disposal. Possessed with this thought, I obstinately pressed the dervise to apply the pomatum to my right eye; but he as positively refused me. 'Brother," said he, "after I have done you so much service, I cannot resolve to do you so great an injury: consider with yourself what a misfortune it is to be deprived of one's eyesight; do not reduce me to the hard necessity of obliging you in a thing which you will repent of all your life after.

I persisted in my obstinacy, and said to him, in strong terms, "Brother, I earnestly desire you to lay aside all the difficulties you start. You have granted me most generously all that I have asked of you hitherto, and would you have me go away dissatisfied with you at last about a thing of so little consequence? For God's sake, grant me this last favour; whatever happens, I will not lay the blame on you, but take it upon myself alone."

The dervise made all the resistance possible; but seeing that I was able to force him to do it, he said, "Since you will absolutely have it so, I will satisfy you;" and thereupon he took a little of the fatal pomatum, and applied it to my right eye, which I kept shut; but, alas! when I came to open it, I could distinguish nothing with either eye but thick darkness, and became blind as you see me now.

"Ah! dervise," cried I that moment, "what you foretold me is but too true. Fatal curiosity!" added I, "insatiable desire of riches! into what an abyss of miseries have you cast me! I am now sensible what a misfortune I have brought upon myself; but you, dear brother," cried I, addressing myself to the dervise, "who are so charitable and good, among the many wonderful secrets you are acquainted with, have you not one to restore to me my sight again?"

"Miserable wretch!" answered the dervise, "if you would have been advised by me, you would have avoided this misfortune, but you have your deserts; the blindness of your mind was the cause of the loss of your eyes. It is true I have secrets, and you, in the little time I have been with you, might know I have; but I have none to restore you to your sight. Pray to

God, if you believe there is one ; it is He alone that can restore it to you. He gave you riches, of which you were unworthy, and takes them from you again, and will, by my hands, give them to men not so ungrateful as you "

The dervise said no more, and I had nothing to reply. He left me to myself, overwhelmed with confusion, and plunged in inexpressible grief. After he had collected my camels, he carried them away, and pursued the road to Balsora.

I desired him not to leave me in that miserable condition, but to conduct me at least to the first caravan ; but he was deaf to my prayers and entreaties. Thus, deprived of sight, and all I had in the world, I should have died with affliction and hunger, if the next day a caravan returning from Balsora had not received me charitably, and brought me back to Bagdad.

After this manner I was reduced without remedy from a condition worthy the envy of princes of riches and magnificence, though not for power, to beggary without resource. I had no other way to subsist, but must resolve to ask charity, which I have done till now. But to expiate my offence against God, I enjoined myself, by way of penance, a box on the ear from every charitable person that should commiserate my condition.

This, Commander of the faithful, is the motive which seemed so strange to your majesty yesterday, and for which I ought to incur your indignation. I ask your pardon once more as your slave, and submit to receive the chastisement I deserve. And if you vouchsafe to pronounce any thing on the penance I have imposed upon myself, I am ready to undergo it, since I am persuaded you think it too slight and much too little for my crime.

When the blind man had made an end of his story, the Caliph said, "Baba Abdalla, your sin is great ; but, God be praised, you know both the enormity of that and your penance. It is enough. You must continue it henceforth, not ceasing to ask of God pardon for it in every prayer your religion obliges you to say daily ; and that you may not be prevented by the care of getting your living, I will settle a charity on you during your life of four silver drachmas a day, which my grand vizier shall give you ; therefore do not go away, but wait till he has executed my orders."

At these words, Baba Abdalla prostrated himself before the Caliph's throne, and rising up, returned him thanks, and wished him all happiness and prosperity.

The Caliph Haroun Alraschid, very well satisfied with the story of Baba Abdalla and the dervise, addressed himself to the young man who used his mare so ill, and asked him his name ; to which he replied it was Sidi Nonman.*

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* In the French it is Sidi Nouman, and Noman is the name of a king of one of the dynasties in HERBELOT.

"Sidi Nonman, then," said the Caliph, "I have seen horses exercised all my life, and have often exercised them myself, but never after so barbarous a manner as you yesterday treated your mare in the full square, to the great offence of all the spectators, who murmured loudly at it. I myself was not less displeased, and had like, contrary to my intention, to have discovered who I was, to have remedied that disorder. By your air and behaviour you do not seem to be a barbarous and cruel man; and therefore I would fain believe that you had reason for what you did, since I am informed that this was not the first time, but that you practise the same thing every day. I would know what is the cause, and sent for you for that purpose, that you should tell me the truth, and disguise nothing from me."

Sidi Nonman soon understood what the Caliph demanded of him. The relation was painful to him. He changed colour several times, and could not help shewing how greatly he was embarrassed. However, he must resolve to tell his story; but before he spoke, he prostrated himself before the Caliph's throne, and after he rose up again, endeavoured to speak, to satisfy the Caliph, but was so confounded, not so much at the presence of the Caliph, as by the nature of his relation, that he was speechless.

The Caliph, notwithstanding his natural impatience to be obeyed, shewed not the list anger at Sidi Nonman's silence; he saw plainly that he either had not assurance to speak before him, or was intimidated by the tone of his voice; or, in short, that there was something to be concealed in his story.

"Sidi Nonman," said the Caliph, to encourage him, "recollect yourself; but tell your story as if you were speaking not to me but to your most familiar friend. If there is anything in your relation which troubles you, and you think I may be offended at it, I pardon you now: therefore be not uneasy, but speak boldly and freely, and disguise nothing."

Sidi Nonman, encouraged by these last words of the Caliph, said, "Commander of the faithful, whatever apprehensions a man may be under at your majesty's presence, I am sensible that respectful apprehension would not deprive me of the use of my speech, so as to fail in my obedience to you, in giving you satisfaction in any other matter but this you now ask of me. I dare not say I am the most perfect of men; yet I am not wicked enough to have committed, or to have had an intention of committing anything against the laws, to fear their severity; and yet I cannot say I am exempt from sin through ignorance. In this case I do not say that I depend upon your majesty's pardon, but will submit myself to your justice, and receive the punishment I deserve. I own that the manner in which I have

for some time treated my mare, and which your majesty was witness of, is strange and cruel, and sets an ill example : but I hope you will think the motive well grounded, and that I am more worthy of compassion than chastisement : but not to keep your majesty any longer in suspense by a long preamble, I will tell you my story."

THE STORY OF SIDI NONMAN.

Commander of the faithful, said Sidi Nonman, I shall not trouble your majesty with my birth, which is not illustrious enough to merit your attention. For my fortune, my parents, by their good economy, left me enough to live on like an honest man, free from ambition, or being burdensome to any one.

With these advantages, the only thing that I wanted to render my happiness complete, was an amiable wife, who might share them with me ; but that was a blessing it did not please God to grant me : on the contrary, it was my misfortune to have one who, the very next day after our wedding, began to exercise my patience in a manner not to be conceived by any one that has not had the same trial.

As it is a custom for us to marry without seeing or knowing whom we are to marry, your majesty is sensible that a husband has no reason to complain, when he finds that the wife that has been chosen for hm is not horribly ugly and deformed, and that her carriage, wit, and behaviour make amends for any slight imperfections of the body.

The first time I saw my wife with her face uncovered, after she was brought home with the usual ceremonies to my house, I rejoiced to find that I had not been imposed upon in the description of her person, which pleased me, and she was perfectly agreeable to my inclination.

The next day after our wedding, when our dinner was served up, which consisted of several dishes, I went into the room where the cloth was laid, and not finding my wife there, ordered her to be called. After making me wait a long time, at last she came. I dissembled my impatience, and we sat down to table, and I began with the rice, which I took up with a spoon, as usual.

On the other hand, my wife, instead of making use of a spoon, as everybody does, pulled a little case out of her pocket and took out of it a kind of ear-picker, with which she picked up the rice, and put it into her mouth, grain by grain.

Surprised at this manner of eating, I said to her, "Amina," which was her name, "are you used to eat rice so in your family,

or do you do it because you are a little eater, or would you count the grains, that you may not eat more at one time than another ? If you do it out of savingness, or to teach me not to be extravagant, you have no reason to fear that, and I can assure you we shall not ruin ourselves that way. We have, God be thanked, enough to live at our ease, without depriving ourselves of necessaries. Do not restrain yourself, my dear Amina, but eat as you see me eat." The kind manner in which I made these remonstrances might have produced some obliging answer; but she, without saying a word, continued to eat after the same manner. At last, to make me the more uneasy, she ate a grain of rice occasionally ; and instead of eating any of the other meats with me, she only now and then put some crumbs of bread into her month, but not so much as a sparrow would have eaten.

I was very much provoked at her obstinacy ; but yet, to indulge and excuse her, I imagined that she had not been used to eat with a husband, before whom she might perhaps have been taught to restrain herself ; but at the same time thought she carried it too far out of pure simplicity. I fancied again that she might have breakfasted late, or that she might have a mind to eat alone, and more at liberty. These considerations prevented me from saying any more to her then, to ruffle her temper, or to shew any sign of dissatisfaction. After dinner I left her, but not with an air that shewed any displeasure.

At supper she did the same thing ; and the next day, and every time we ate together, behaved herself after the same manner. I knew it was impossible for a woman to live on so little food as she took, and that there was some mystery in it, which I did not understand. This made me resolve to dissemble ; I appeared to take no notice of her actions, in hopes that time would bring her to live with me as I desired she should. But my hopes were in vain, and it was not long before I was convinced they were so.

One night, when Amina thought me fast asleep, she got out of bed softly, and dressed herself with great precaution, not to make a noise for fear of waking me. I could not comprehend what her design was, but curiosity made me feign a sound sleep ; and as soon as she had dressed herself, she went softly out of the room without making any noise.

As soon as she was gone out, I got up, threw my gown over my shoulders, and had time enough to see by a window, that looked into my courtyard, that she opened the street door and went out.

I ran presently down to the door, which she left half open and followed her by moonlight, till I saw her go into a burying-

ground just by our house. I got to the end of the wall, taking care not to be seen, and looking over, saw Amina with a goule.

Your majesty knows that the goules of both sexes are wandering demons, which generally infest old buildings ; from whence they rush out, by surprise, on people that pass by, kill them. and eat their flesh ; and for want of such prey, will sometimes go in the night into burying-grounds, and feed upon dead bodies which they dig up.

I was in a terrible surprise to see my wife with this goule. They dug up a dead body which had been buried but that day, and the goule cut off pieces of the flesh, which they ate together by the grave-side, conversing together very quietly during their cruel and inhuman repast. But I was too far off to hear their discourse, which must have been as strange as their repast, the remembrance of which still makes me shudder.

When they had made an end of this horrible feast, they threw the dead body into the grave again, and filled it up with the earth they had dug out. I left them at their work, and made haste home, and leaving the door half open, as I found it, went into my chamber, and to bed again, where I pretended to be fast asleep.

Soon afterwards Amina returned without the least noise, undressed herself, and came to bed again, rejoiced, as I imagined, that she had succeded so well without being discovered.

My mind was so full of the idea of so barbarous and abominable an action as I had seen, that I felt a great reluctance to lie by a person who had been guilty of it, and was a long time before I could fall asleep again. However, I got a short nap ; but waked at the first call to public prayers at daybreak, got up, dressed myself, and went to the mosque.

After prayers, I went out of the town, and spent the morning in walking in the gardens, and thinking what I should do to oblige my wife to change her manner of life. I rejected all the violent measures that came into my thoughts, and I resolved to use all gentle means to cure that unhappy inclination of hers : and these thoughts brought me insensibly home by dinner-time.

As soon as Amina saw me come in, she ordered dinner to be served up ; and as I saw she persisted in the same manner of eating rice by single grains, I said to her, with all the moderation possible, " You know, Amina, what reason I have to be surprised, when, the next day after our marriage, I saw you eat rice in so small a quantity, and in a manner which would have offended any other husband but me. You know, also, I contented myself with telling you that I was uneasy at it, and desired you to eat of the other meats, which I ordered to be dressed

several ways, to endeavour to suit your taste; and I am sure my table did not want for variety: but all my remonstrances have had no effect upon you, and you persist in your old way. I have said nothing, because I would not constrain you, and should be sorry that anything I now say should make you uneasy; but tell me, Amina, I conjure you, are not the meats served up at my table better than dead flesh?"

I had no sooner pronounced these last words, but Amina, who perceived that I had watched her last night, flew into a rage beyond imagination. Her face was as red as scarlet, her eyes ready to start out of her head, and she foamed with passion.

The terrible condition I saw her in frightened me so much, that I stood motionless, and was not able to defend myself against the horrible wickedness she meditated against me, and which will surprise your majesty. In the violence of her passion, she dipped her hand into a basin of water, which stood just by her, and muttering between her teeth some words, which I could not hear, she threw some water in my face, and said to me in a furious tone, "Wretch, receive the punishment of thy curiosity, and become a dog."

No sooner had Amina, whom I knew not to be a sorceress till then, pronounced these diabolical words, but I was immediately changed into a dog. My amazement and surprise at so sudden and unexpected a change prevented my thinking at first of providing for my safety, till she took up a great stick to beat me, with which she laid on such heavy blows, that I wonder they did not kill me. I thought to have escaped her rage by running into the yard; but she pursued me with the same fury, and, notwithstanding all my activity, I could not avoid her blows. At last, when she was tired of running after me and beating me, and in despair that she had not killed me, as she desired, she thought of a new way to do it. She half opened the street door, that she might squeeze me to death in it, as I ran out to preserve my life. Dog as I was, I presently perceived her pernicious design; and as present danger inspires a presence of mind, to elude her vigilance I watched her face and motions so well, that I took my opportunity, and passed through quick enough to save my life, and escape her malice, though she pinched the end of my tail.

The pain I felt made me cry out and howl as I ran along the streets, which brought all the dogs out upon me, and I got bit by several of them; but to avoid their pursuit, I ran into the shop of a man who sold boiled sheep's heads, tongues, and feet, where I saved myself.

The man at first took my part with much compassion, by driving away the dogs that followed me, and would have run

into his house. My first care was to creep into a corner to hid myself; but I found not the sanctuary and protection I hoped for. My host was one of those extravagantly superstitious persons who think dogs unclean creatures, and if by chance one should happen to touch them in the streets, cannot use soap and water enough to wash their garments clean. After the dogs who chased me were all dispersed and gone, he did all he could to drive me out of his house that day; but I was hid, and out of his reach, and spent that night in his shop in spite of him; and indeed I had need of rest, to recover after Amina's ill-treatment.

But not to weary your majesty with trifling circumstances, I shall not particularise the melancholy reflections I made on my metamorphosis; but only tell you, that my host going out the next morning to lay in a stock of sheep's heads, tongues, and trotters, when he returned he opened his shop, and while he was laying out his goods, I crept out of my corner, and got among some other dogs of the neighbourhood, who had followed my host by the scent of his meat, and surrounded the shop, in expectation of having some thrown to them. I joined them, and put myself among them in a begging posture. My host observing me, and considering that I had eaten nothing while I lay in the shop, distinguished me from the rest, by throwing me larger pieces of meat, and oftener than the other dogs. After he had given me as much as he thought fit, I looked at him earnestly, and wagged my tail, to shew him I begged he would repeat his favours. But he was inflexible, and opposed my entrance with a stick in his hand, and with so unkind a look that I was forced to go and seek a new habitation.

Some houses farther I stopped at a baker's shop, who was of a lively gay temper, quite the reverse of the other man, who was eaten up with melancholy. He was then at breakfast, and though I made no sign that I asked for anything, he threw me a bit of bread. Instead of catching it up greedily, as other dogs do, I looked at him, moving my head and wagging my tail, to shew my gratitude, at which he was mightily pleased, and smiled. Though I was not hungry, I ate the piece of bread to please him, and I ate slowly, to shew him that it was out of respect to him. He observed this, and let me continue near the shop. I sat down and turned myself to the street, to shew him I only then wanted his protection; which he not only granted, but by his caresses encouraged me to come into the house. This I did in a way that shewed it was with his leave. He was pleased, and shewed me a place where to lie, which I took possession of, and kept while I lived with him. I was always well treated; and whenever he breakfasted, dined, or supped, I had my share

of provisions; and for my part, I loved him, and was as faithful as gratitude required of me. I always had my eyes upon him, and he scarce stirred out of doors, or went into the city on business, but I was at his heels. I was the more exact, because I perceived my attention pleased him; for whenever he went out, without giving me time to see him, he would call 'Chance' which was the name he gave me."

At this name I used to spring from my place, jump, and caper, and run before the door, and never ceased fawning on him till he went out; and then I always either followed him, or ran before him, always looking at him to shew my joy.

I had lived some time with this baker, when a woman came one day into the shop to buy some bread, and giving my master a piece of bad money, among some good, he perceived it, returned for another.

The woman refused to take it again, and affirmed it to be good. The baker maintained the contrary, and in the dispute told the woman he was sure that the piece of money was so visibly false, that his dog could distinguish it; upon which he called Chance, Chance, and I jumped immediately on the counter, and the baker throwing the money down before me, said, "See, and tell me which of these pieces is bad?" I looked over all the pieces of money, and then set my paw upon that which was bad, separated it from the rest, looking in my master's face to shew it him.

The baker, who only called me to banter the woman, was very much surprised to see me so immediately pitch upon the bad money. The woman thus convicted had nothing to say for herself, but was obliged to give another piece instead of the bad one. As soon as she was gone, my master called in some neighbours, and enlarged very much upon my capacity, telling them what had happened.

The neighbours all desired to make the experiment, and of all the bad money they shewed me, mixed with good, there was not one on which I did not set my paw, and separate the bad money from the good.

The woman for the part was sure to tell everybody she met what had happened; insomuch that the fame of my skill in distinguishing good money from bad was not only spread throughout the neighbourhood, but over all that part of the town, and insensibly through the whole city.

I had business enough every day; for I was obliged to shew my skill to all customers that come to buy bread of my master. In short, my reputation procured my master more business than he could manage, and brought him customers from the most distant parts of the town; and this run of business lasted so long, that my master owned to his friends and neighbours that I was a treasure to him.

My little knowledge made many people envy my master's good fortune, and lay traps to steal me away, which obliged him always to keep me in his sight. One day a woman came, out of curiosity, to buy some bread like the rest, and seeing me sit upon the counter, threw down before me six pieces of money, among which one was bad. I separated it presently from the good, and setting my paw upon it, looked in the woman's face, as much as to say, "Is it not so?" The woman, looking at me, replied, "Yes, you are in the right; it is bad." And staying some time in the shop, to look at and admire me, at last paid my master for his bread, and when she went out of the shop, made a sign, unknown to him, for me to follow her.

I was always attentive to any means to deliver myself out of so strange a metamorphosis, and had observed that the woman examined me with an extraordinary attention. I imagined that she might know something of my misfortune, and the melancholy condition I was reduced to; however, I let her go, and contented myself with looking at her. After walking two or three steps, she turned about, and seeing that I only looked at her, without stirring out of my place, she made me another sign to follow her.

Without deliberating any longer, and observing that my master the baker was busy cleaning his oven to put bread into it, and did not mind me, I jumped off the counter, and followed the woman, who seemed overjoyed.

After I had got some way, she stopped at a house, opened the door, and called to me to come in, saying, "You will not repent following me." When I had got in, she shut the door, and carried me to her chamber, where I saw a beautiful young lady working embroidery. This lady, who was daughter to the charitable woman who had brought me from the baker's shop, was a very skilful magician, as I found afterwards.

"Daughter," said the mother, "I have brought you the famous baker's dog, that can tell good money from bad. You know I gave you my thoughts on that matter when I first heard of him, and told you I fancied he was a man changed into a dog by some wicked trick. To-day I bethought myself of going to buy some bread fo that baker, and was myself a witness of the wonders performed by this dog, who has made such extraordinary noise in Bagdad. What say you, daughter, am I deceived in my conjecture?" "Mother, you are not," answered the daughter, "and I will make it appear so."

The young lady immediately got up, put her hand into a basin of water, and throwing some upon me, said, "If thou wert born a dog, remain so; but if thou wert born a man, resume thy former shape by the virtue of this water." At that instant the enchantment was broken, and I became a man as before.

Penetrated with the greatness of this kindness, I threw myself at my deliverer's feet; and after I had kissed the hem of her garment, I said, "My dear deliverer, I am so sensible of your exceeding and unparalleled goodness towards a stranger, as I am that I beg of you to tell me yourself what I shall do to shew my gratitude; or rather dispose of me as a slave, to whom you have a just right, since I am no more my own, but entirely yours; and that you may know who I am, I will tell you my story in as few words as possible."

After I had told her who I was, I gave her an account of my marriage with Amina, of the complaisance I shewed her, my patience in bearing with her humour, her extraordinary behaviour, and the indignity with which she treated me out of inconceivable wickedness, and finished my story with my transformation, and thanking her mother for the inexpressible happiness she had procured me.

"Sidi Nonman," said the daughter to me, "let us not talk of the obligation you say you owe me; it is enough for me that I have done any service to so honest a man as you are. But let us talk a little of Amina your wife. I was acquainted with her before your marriage; and as I know her to be a magician, she also is sensible that I have some knowledge of that art, since we both learnt it of the same mistress. We often meet at the baths, but as our tempers are different, I avoid all opportunities of contracting an intimacy with her, which is no difficult matter, as she does the same by me. I am not at all surprised at her wickedness; but what I have already done for you is not sufficient; I will complete what I have begun. It is not enough to have broken the enchantment by which she has excluded you from the society of men. You must punish her as she deserves, by going home again, and assuming the authority which belongs to you. I will give you the proper means. Converse a little with my mother till I come back."

My deliveress went into a closet, and while she was there, I repeated my obligation to the mother as well as daughter. She said to me, "You see my daughter has as great skill in the magic art as Amina; but makes so good a use of it, that you would be surprised to know the good she has done, and daily does with it. This induces me to let her practise it; for I should not permit her, if I perceived she made an ill use of it in the smallest instance."

The mother began to relate some of the wonders she had seen her do, when she came into the room again, with a little bottle in her hand. "Sidi Nonman," said she, "my books, which I have been consulting, tell me that Amina is now abroad, but will be at home presently. They also inform me, she preten-

ded before your servants to be very uneasy at your absence, and made them believe that at dinner you recollected some business which obliged you to go out again immediately; that as you left the door open, and, a dog came into the hall where she was at dinner, and she beat him out with a great stick.

"Take this little bottle and go home immediately, and wait in your own chamber till she comes in, which will not be long. As soon as she comes home, run down into the yard, and meet her face. In her surprise to see you return so unexpectedly, she will turn her back to run away; then be sure to have the bottle ready, and throw some of the liquor it contains upon her, pronouncing at the same time these words boldy: "Receive the chastisement of thy wickedness.' I will tell you no more; you will see the effect."

After these words I took my leave of my benefactress and her mother, with all the testimonies of the most perfect gratitude, and a sincere protestation never to forget my obligation to them; and than went home.

All things happened as the young magician foretold. Amina was not long before she came home. As she came up the yard, I met her with the water in my hand. As soon as she saw me, she shrieked out; and as she turned to run to the door, I threw the liquor upon her, pronouncing the words which the magician taught me, and she was instantly changed into the same mare which your majesty saw me upon yesterday.

At that instant, in the surprise she was in, I seized her by the mane, and notwithstanding her resistance, led her into the stable, where I put a halter upon her head, and when I had tied her to the rack, reproaching her with her baseness, chastised her with a whip till I was tired, and punished her every day since after the same manner. "I hope, Commander of the faithful," continued Sidi Nonman, making an end of his story, "your majesty will not disapprove of my conduct, and will think I have shewn so wicked and pernicious a woman more indulgence than she deserved."

When the Caliph found that Sidi Nonman had no more to say, he said to him, "Your story is very singular, and the wickedness of your wife inexcusable; therefore I do not aboslutely condemn the chastisement you have hitherto given her; but I would have you consider how great a punishment it is to be reduced to the condition of beasts, and wish you would be content with that chastisement. I would order you to go and address yourself to the young magician, to wave the enchantment and metamorphosis she has inflicted, but that I know the obstinacy and incorrigible cruelty of magicians of both sexes, who abuse their art; and were I not apprehensive that the second effect of your wife's revenge would be more violent than the first."

The Caliph, who naturally mild and compassionate to all sufferers, after he had declared his mind to Sidi Nouman, addressed himself to the third person the grand vizier Giafar had summoned to attend him. "Cogia Hassan," said he, "passing yesterday by your house, it seemed so magnificent that I had a curiosity to know to whom it belonged, and was told that you, whose trade is so mean that a man can scarce get his bread by it, have built this house after you had followed this trade some years. I was likewise informed that you make a good use of the riches God his blessed you with, and your neighbours speak well of you.

"All this pleases me well," added the Caliph, "and I am persuaded that the means by which Providence has been pleased to bestow these gifts on you must have been very extraordinary. I am curious to know them from your own mouth, and sent for you on purpose to have that satisfaction. Speak sincerely, that when I know your story, I may rejoice in your good fortune.

"But that you may not suspect my curiosity, and believe that I have any other interest than that I tell you, I declare, that far from having any pretensions, I give you my word you shall enjoy freely all you have got."

On these assurances of the Caliph, Cogia Hassan prostrated himself before his throne, with his forehead down to the carpet, and when he rose up again, said, "Commander of the faithful, any other person but myself might have been alarmed at having been summoued to appear before you majesty; but knowing that my conscience was clear, and that I had committed nothing against the laws nor your majesty, but on the contrary, had always the most respectful sentiments and the profoundest veneration for your person, my only fear was, that I should not be able to support the lustre of your throne. But nevertheless, on the public report of your majesty's receiving favourably, and hearing the meanest of your subjects, I took courage, and never doubted but I should have confidence enough to give you all the satisfaction you should require of me. Besides, your majesty has given me a proof of your goodness, by granting me your protection before you knew whether I deserve it. Neverth-eless, I hope you will retain the advantugeous sentiments you have of me, when, in obedience to your command, I shall relate my adventures to you."

After this little compliment to conciliate the Caliph's good-will and attention, and after some moments' recollection, Cogia Hassan resumed his discourse in the following manner:—

THE STORY OF COGIA HASSAN ALHABBAL.

Commander of the faithful, said he that your majesty may the

better understand by what means I arrived at the happiness I now enjoy, I ought to acquaint you, there are two intimate friends, citizens of Bagdad, now alive, who can testify the truth of what I shall tell you, and to whom, after God, the author of all good, I owe my prosperity.

These two friends are called, the one Saadi, the other Saad. Saadi, who is very rich, was always of opinion, that no man could be happy in this world without great riches, to live independent of every one.

Saad was of another opinion ; he agreed that riches were necessary in life, but maintained that the happiness of a man's life consisted in virtue, without any further attachment to worldly goods than what were necessary in life, and to do good withal.

Saad himself is one of this number, and lives very happily and contented in his station ; and though Saadi is infinitely more rich, their friendship is very sincere, and the richest sets no more value on himself than the other. They never had any other dispute but on this point ; in all other things. their union has been very strict.

One day as they were talking upon this subject, as I have since been informed by them both, Saadi affirmed that poverty proceeded from men's being born poor, or spending their fortunes in luxury and debauchery, or by some of these unforeseen fatalities which are not extraordinary. " My opinion," said he, " is that most people's poverty is owing to their wanting first a sufficient sum of money to raise them above want, by employing their industry to improve it : for," said he, " if they once had such a sum, and made a right use of it, they would not only live well, but would infallibly grow rich in time."

Saad could not come into his sentiments. " The way," said he, " which you propose to make a poor man they is not so certain as you imagine. Your plan is very hazardous, and I can bring many good arguments against your opinions, but that they will carry us too far. I believe, with as much probability, that a poor man may become rich by other means, as well as by money ; and there are people who have raised as great and surprising fortunes by mere chance, as others have done by money, with all their good economy and management to increase it by the best conducted trade."

" Saad," replied Saadi, " I see we shall not come to any determination by my persisting in opposing my opinion against yours. I will make an experiment to convince you, by giving, for example, a sum of money to some artisan, whose ancestors from father to son have always been poor, and lived only from day to day, and died as arrant beggars as they were born. If I have not the success I expect, you shall use."

Some days after this dispute, these two friends happened to walk out together, and passing through the street, where I was at work in my stall, at my trade of rope-making, which I learnt of my father, who learnt of his, and he of his ancestors ; and by my dress and equipage it was no hard matter for them to guess at my poverty.

Saad, remembering Saadi's engagement, said, "If you have not forgot what you said to me, there is a man," pointing to me, "whom I can remember a long time working at his trade of rope-making, and in the same poverty : he is a worthy subject for your liberality, and a proper person for you to make your experiment upon." "I remember it so well," replied Saadi, "that I have ever since carried a sufficient sum about me to do it, but only waited for an opportunity of being together, that you might be witness of the fact. Let us go to him, and know if he is really necessitious."

The two friends came to me, and I, seeing that they had a mind to speak to me, left off work. They both accosted me with the common salutation, and Saadi wishing me peace, asked me my name.

I returned their salutation, and answered their question, saying to him, "Sir, my name is Hassan : but by reason of my trade, I am commonly known by the name of Hassan Alhabbal."

"Hassan," replied Saadi, "as there is no trade but what a man may live by, I doubt not but yours produces enough for you to live well ; and I am amazed that the long time you have worked at your trade, you have not saved enough to buy in a good stock of hemp to extend your manufacture and employ more hand, by the profit of whose work you would soon increase your income."

"Sir," replied I, "you will be no longer amazed I have not saved money, and taken the way you mention to become rich, when you come to know that let me work as hard as I can from morning till night, I can hardly get enough to keep my family in bread and pulse. I have a wife and five children, not one of which is old enough to be of the least assistance to me. I must keep them and clothe them, and in our poor way of living, they still want a thousand necessaries, which they cannot do without. And though hemp is not very dear, I must have money to buy it. This is the first thing I do with any money I receive for my work ; otherwise, if I should neglect to do so, I and my family starve.

"Now judge, sir," added I, "if it is possible that I should save anything for myself and family : it is enough that we are

content with the little God sends us, and that we have not the knowledge nor desire of what we want, but can live as we have always been bred up, and are not reduced to beg.

When I had given Saadi this account, he said to me, "Hassan, I am not so much surprised as I was, and I comprehend what obliges you to be content in your station. But if I should make a present of a purse of two hundred pieces of gold, would not you make a good use of it? And do not you believe that with such a sum you could become soon as rich as the principal of your profession?"

"Sir," replied I, "you seem to be so good a gentleman that I am persuaded you would not banter me, but that the offer you make me is serious; and I dare say, without presuming too much upon myself, that a much less sum would be sufficient to make me not only as rich as the principal of our profession, but that in time I should be richer than all of them in this city together, though Bagdad is so large and populous."

The generous Saadi shewed me immediately that in what he said he was serious. He pulled a purse out of his bosom and putting it into my hands, said, "Here, take this purse; you will find it contains two hundred pieces of gold: I pray God bless you with them, and give you grace to make the good use of them I desire; and believe me, my friend Saad, whom you see here, and I, shall both take great pleasure in finding they may contribute towards making you more happy than you now are."

Commander of the faithful, when I had got the purse, the first thing I did was to put it into my bosom; but the transport of my joy was so great and I was so much penetrated with gratitude, that my speech failed me and I could give my benefactor no other token of my gratitude than to catch hold of the hem of his garment and kiss it; but he drew it from me; and he and his friend pursued their walk.

As soon as they were gone, I returned to my work again, and my first thought was, what I should do with my purse to keep it safe. I had in my poor house neither box nor cupboard to lock it up in, nor any other place where I could be sure it would not be discovered if I hid it.

In this perplexity, as I had been used, like many poor people of my sort, to put the little money I had in the folds of my turban, I left my work, and went into the house, under pretence of wrapping my turban up anew. And I took such precautions that neither my wife nor children saw what I was doing. But first I laid aside ten pieces of gold for present necessaries, and wrapt the rest up in the folds of the linen which went about my cap.

The principal expense I was at that day, was to lay in a good stock of hemp, and afterwards, as my family had eaten no flesh meat a long time, I went to the shambles, and bought something for supper.

As I was carrying the meat I had bought home in my hand, a famished kite flew upon me, and would have taken away my meat, if I had not held it very fast; but alas! I had better parted with it than lost my money; the faster I held my meat, the more the bird struggled to get it, drawing me sometimes on one side, and sometimes on another; but would not quit the prize, till unfortunately by my efforts the turban fell on the ground.

The kite immediately let go his hold, and seizing on my turban before I could pick it up, flew away with it. I cried out so loud, that I frightened all the men, women, and children in the neighbourhood, who joined their shouts and cries to make the kite quit his hold; for by that means these sort of voracious birds are often forced to quit their prey. But our cries did not frighten this kite; he carried off my turban, and we soon lost sight of him before he dropt it, and it would have been in vain for me to fatigue myself with running after him.

I went home very melancholy at the loss of my turban and money. I was obliged to buy a new turban which diminished the small remainder of the ten pieces; for I had laid out a deal in hemp. The little that was left was not sufficient to give me reason to gratify the great hopes I had conceived.

But what troubled me most was the little satisfaction I should be able to give my benefactor for his ill-placed generosity, when he should come to hear what a misfortune I had met with, which he would perhaps look upon as incredible, and consequently an idle excuse.

While the remainder of the ten pieces lasted, my little family and I lived the better for it; but I soon relapsed into the same poverty, and the same inability to extricate myself from wretchedness. However, I never murmured nor repined. God, said I, was pleased to give me riches when I least expected them; He has thought fit to take them from me again almost at the same time, because it so pleased Him, and they were at His disposal; yet I will praise His name for all the benefits I have received, as it was His good pleasure, and submit myself, as I have even done hitherto, to His will.

Those were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable. In my trouble I had told my neighbours, that when I lost my turban, I lost a hundred and ninety pieces of gold; but as they knew my poverty, and could not comprehend how I should got so great a sum by my work, they only laughed at me.

About six months after this my misfortune, which I have related to your majesty, the two friends walking through that part of the town where I lived, the neighbourhood put Saad in mind of me. "We are now," said he to Saadi, "not far from the street where Hassan Alhabbal lives; let us call and see what use he made of the two hundred pieces of gold you gave him, and whether they have enabled him to take any steps towards bettering his fortune."

"With all my heart," replied Saadi; "I have been thinking of him some days, and it will be a great pleasure and satisfaction to me to have you with me, as a witness of the proof of my proposal. You will see a great alteration. I expect we shall hardly know him again."

Just as Saadi said this, these two friends turned the corner of the street, and Saad, who perceived me first at a distance, said to his friend, "I believe you reckon without your host. I see Hassan Alhabbal, but can discern no change in his person, for he is as ill-dressed as when we saw him before; the only difference that I can perceive is, his turban looks something better. Observe him yourself, and see whether I am in the wrong."

As they drew nigher to me, Saadi saw me too, and found Saad in the right, but could not tell to what he should attribute the little alteration he saw in my person; and was so much amazed, that he could not speak when he came up to me. "Well, Hassan," said Saad, "we do not ask you how affairs go since we saw you last; without doubt they are in a better train."

"Gentlemen," replied I, addressing myself to them both, "I have the great mortification to tell you, that your desires, wishes, and hopes, as well as mine, have not had the success you had reason to expect, and I promised myself; you will scarce believe the extraordinary adventure that has befallen me. I assure you, nevertheless, on the word of an honest man, and you ought to believe me, for nothing is more true than what I am going to tell you" Then I related to them my adventures, with the same circumstances I had the honour to tell your majesty.

Saadi rejected my discourse, and said, "Hassan, you joke with me, and would deceive me; for what you say is a thing incredible. What have kites to do with turbans; They only search for something to satisfy their hunger. You have done as all such sort of people as you generally do: if they have made any extraordinary gain, or any good fortune happens to them, which they never expected, they throw aside their work, take their pleasure, and make merry, while the money lasts,

and when they have eaten and drank it all out, are reduced to the same necessity and want as before. You would not be so miserable, but because you deserve it, and render yourself unworthy of any good action done to you."

"Sir," replied I, "I bear all these reproaches, and am ready to bear as many more, if they were more severe, and all with the more patience, because I do not think I deserve them. The thing is so publicly known in this part of the town, that there is nobody but can satisfy you of the truth of it. If you enquire, you will find that I do not impose upon you. I own, I never heard talk of kites flying away with turbans; but that has actually happened to me, as a great many other things, which do not fall out every day, and yet have actually happened."

Saad took my part, and told Saadi a great many as surprising stories of kites, some of which he affirmed he knew to be true, insomuch that at last he pulled his purse out of his bosom, and counted out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse.

When Saadi had told me out that sum, he said to me, "Hassan, I make you a present of these two hundred pieces; but take care to put them in a safer place, that you may not lose them so unfortunately as you have done the others, and employ them in such a manner that they may procure you the advantages that the others would have done." I told him that the obligation of this his second kindness was much greater than I deserved, after what had happened, and that I should be sure to make good use of his advice. I would have said a great deal more, but he did not give me time, but went away, and continued his walk with his friend.

As soon as they were gone, I left off work and went home, and finding neither my wife nor children within, I pulled out my money, put ten pieces and wrapt up the rest in a clean linen cloth, tying it fast with a knot; but then I was to consider where I should hide this linen cloth, that it might be safe. After I had considered some time, I bethought of laying it at the bottom of a great earthen vessel full of bran, which stood in a corner, where I imagined my wife nor children would look into. My wife came home soon after, and as I had but very little hemp in the house, I told her I should go out to buy some, without saying anything to her about the two friends.

While I was out, a sand-man, who sells scouring sand, which women use in baths, passed through our street, and called, "Sand, ho!" My wife, who wanted some, called him: but as she had no money, she asked him if he would make an exchange of some sand for some bran. The sand-man asked to see the bran.

My wife shewed him the pot ; the bargain was made ; she had the scouring sand, with which she filled a lean-to which I had made to the house, and the sand-man took the pot and bran along with him.

Not long after, I came home, loaded with as much hemp as I could carry, and followed by five porters loaded also with the same. After I had satisfied them for their trouble, I sat down to rest myself, and, looking about me, could not see the pot of bran.

In is impossible for me to express to your majesty my surprise, and the effect it had on me at the moment. I asked my wife hastily what was become of it : and she told me the bargain she had made with the sand-man, which she thought to be a very good one.

" Ah ! unfortunate woman ! " cried I," you know not the injury you have done me, yourself, and our children, by making that bargain, which has ruined us quite. You thought only of selling the bran, but with the bran you have enriched the sand-man with a hundred and ninety pieces of gold, which Saadi with his friend came and made me a second present of"

My wife was like one stark mad when she knew what a fault she had committed through ignorance. She cried, beat her breast, and tore her hair and clothes. " Unhappy wretch that I am," cried she," am I fit to live after so horrid a mistake ; Where shall I find this sand-man ? I know him not ; I never saw him in our street before. Oh ! husband," added she, " you was very much in the wrong to be so reserved in a matter of such importance. This had never happened, if you had communicated the secret to me." In short, I should never made an end of my story, if I were to tell your majesty what her grief made her say. You are not ignorant how eloquent women often are in their afflictions.

" Wife," said I, " moderate your grief ; by your weeping and howling you will alarm all the neighbourhood, and there is no reason they should be informed of our misfortunes. They will only laugh at us, instead of pitying us, We had best bear our loss patiently, and submit ourselves to the will of God, and bless Him, for that out of two hundred pieces of gold which He had given us, He has taken back but one hundred and ninety, and left us ten, which, by the use I shall make of them, will be a great relief to us."

My wife at first did not relish all these my arguments ; but, as time softens the greatest misfortunes, and makes them more supportable, she at last grew easy, and had almost forgotten them. " It is true," said I to her, " we live but poorly ; but

what have the rich which we have not? Do not we breathe the same air, enjoy the same light, and the same warmth of the sun? Therefore what conveniences have they more than we, that we should envy their happiness? They die as well as we. In short, while we live int he fear of God, as we should always do, the advantage they have over us is so very inconsiderable, that we ought not to regard it."

I will not tire your majesty any longer with my moral reflections. My wife and I comforted ourselves, and I pursued my trade with so much alacrity as before these two mortifying losses, which followed one another so quickly. The only thing that troubled me sometimes was how I should look Saadi in the face when he should come and ask me how much I had improved his two hundred pieces of gold, and advanced my fortune by his liberality. I saw no remedy but to resolve to submit to the confusion I should feel, though it was by no fault of mine, this time, any more than before, that this misfortune had happened.

The two friends stayed away longer this time than the former, though Saad had often spoken to Saadi, who always put it off; "for," said he, "the longer we stay away, the richer Hassan will be, and I shall have the greater satisfaction."

Saad, who had not the same opinion of the effect of his friend's generosity, made answer, "You fancy then that your present will have been turned to a better account this time than before. I would advise you not to flatter yourself too much, for fear you should be more sensibly mo tified if it should prove otherwise." "Why," replied Saadi, "kites do not fly away with turbans every day; and Hassan will be more cautious this time."

"I do not doubt of it," replied Saad; "but," added he, "there are other accidents that neither you nor I can think of; therefore, I say again, moderate your joy, and do not depend too much on Hassan's good success; for to tell you what I think, and what I always thought (whether you like to hear it or not,) I have a secret foresight, that you will not have succeeded, and that I shall succeed better than you in proving that a poor man may sooner become rich by any other means than by money."

In short, one day, when Saad and Saadi were together, and were disputing upon this subject, Saad observed that enough had been said: "I am resolved," said he, "to inform myself this very day what has passed; it is time for walking; let us not lose it, but go see which of us has lost the wager." I saw them at a distance, was terribly concerned, and was just going to leave my work, and to run and hide myself. However, I appeared very earnest at work, made as if I had not seen them, and never lifted up my eyes till they were close to me, and had saluted me,

and then I could not help it. I hung down my head, and told them my last misfortune, with all the circumstances, and that I was as poor as when they first saw me.

"After that," I added, "you may say that I ought to have hid my money in another place than in a pot of bran, which was carried out of my house that same day: but that pot had stood there many years, and had never been removed, whenever my wife parted with the bran. Could I guess that a sand-man should come by that very day, and my wife would have no money, and would make such an exchange? You may indeed allege, that I ought to have told my wife of it? but I will never believe that such prudent persons, as I am persuaded you are, would have given me that advice; and if I had put my money anywhere else, what certainty could I have had that it would be more safe?"

"I see, sir," said I, addressing myself to Saadi, "that it has pleased God, whose ways are secret and impenetrable, that I should not be enriched by your liberality, but that I must be poor; however. the obligation is the same as if it had wrought the desired effect.,'

After these words, I was silent; and Saadi, replied, "Though I would persuade myself, Hassan, that all you tell us is true, and not owing to your debauchery or ill management, yet I must not be extravagant, and ruin myself for the sake of an experiment. I do not regret in the least the four hundred pieces of gold I gave you to raise you in the world. I did it with respect to God, without expecting any recompense but the pleasure of doing good. If anything makes me repent, it is that I did not address myself to another, who might have made a better use of my charity." Then turning about to his friend, "Saadi," continued he, "you may know by what I have said that I do not entirely give up the cause. You may now make your experiment, and let me see, that there are ways, besides giving money, to make a poor man's fortune in the way we both mean. Let Hassan be the man. I dare say, whatever you give him he will not be richer than he was with four hundred pieces of gold." Saad had a piece of lead in his hand, which he shewed Saadi. "You saw me," said he, "take up this piece of lead, which I found on the ground; I will give it to Hassan; and you shall see what it is worth."

Saadi burst out a laughing at Saad. "What is that bit of lead worth?" said he; "a farthing? What can Hassan do with that?" Saad presented it to me, and said, "Take it, Hassan, let Saadi laugh; you will tell us some news of the good luck it has brought one time or another." I thought Saad was in jest, and had a mind to divert himself; however, I put the lead in my pocket, and thanked him. The two friends pursued their walk, and I fell to work again.

At night when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time he gave it me, tumbled out of my pocket. I took it up, and laid it on the first place that was nearest to me. The same night it happened that a fisherman, a neighbour, mending his nets, found a piece of lead wanting; and it being too late to buy any, since the shops were shut up, and he must either fish that night or his family go without bread the next day, he called to his wife, and bid her enquire among the neighbours for a piece. She went from door to door on both sides of the street but could not get any, and came back again to tell her husband, so. He asked her if she had been to several of their neighbours, naming them, and among the rest Hassan Alhabbal's house. "No, indeed," said the wife, "I have not been there; that was too far off, and if I had gone, do you think I should have found any? I know by experience they never have anything when one wants it." "No matter," said the fisherman; "you are an idle hussy; you must go there; for though you have been there a hundred times before, without getting anything, you may chance to get what we want now. You must go."

The fisherman's wife went out grumbling and growling, came and knocked at my door, and waked me out of a sound sleep. I asked her what she wanted. "Hassan Alhabbal," said she, as loud as she could bawl, "my husband wants a bit of lead to mend his nets with; and if you have a piece, desires you to give it him."

The piece of lead which Saad had given me was so fresh in my memory, and had so lately dropt out of my clothes, that I could not forget it. I told my neighbour I had some; and if she would stay a moment, my wife should give her what she wanted. Accordingly, my wife, who was wakened by the noise as well as myself, got up, and groping about where I directed her, found the lead, opened the door, and gave it to the fisherman's wife, who was so overjoyed, that she promised my wife that for the kindness she did her and her husband, she would answer for him we should have the first cast of the nets.

The fisherman was so much rejoiced to see the lead, which he so little expected, that he very much approved his wife's promise. He finished mending his nets, and went a-fishing two hours before day, according to custom. At the frst throw he caught but one fish, about a yard long, and proportionable in thickness; and afterwards had a great many successful casts; but of all the fish he took, none came up in size equal to the first.

When the fisherman had done fishing, he went home, where his first care was to think of me. I was extremely surprised, when at my work, to see him come to me with a large fish in

his hand. "Neighbour," said he, "my wife promised you last night, in return for your kindness, whatever fish I should catch at my first throw; and I approved her promise. It pleased God to send me no more than this one for you, which I desire you to accept of such as it is. I wish it had been better. Had He sent me my net-full, they should all have been yours."

"Neighbour," said I, "the bit of lead which I sent you was such a trifle, that it ought not to be valued at so high a rate; neighbours should assist each other in their little wants. I have done no more for you than I should have expected from you had I been in such a case; therefore I would refuse your present if I was not persuaded you gave it to me freely, and that I should offend you if I did so; and since you will have it so, I take it, and I return you my hearty thanks."

After these civilities, I took the fish, and carried it home to my wife. "Here," said I, "take the fish which the fisherman our neighbour has made me a present of, in return for the little bit of lead he sent to us for last night; I believe it is all that we can expect from the present Saad made me yesterday, promising me that it would bring me good luck;" and then I told her what had passed between the two friends.

My wife was very much startled to see so large a fish. "What would you have me do with this?" said she, "Our gridiron is only fit to boil small fish; and we have not a pot big enough to boil it." "That is your business," answered I; "dress it as you will, I shall like it either way;" and then I went to my work again.

In gutting the fish, my wife found a large diamond, which, when she washed it, she took for a piece of glass: indeed she had heard talk of diamonds, but if she had ever seen or handled one, she would not have known how to distinguish them. She gave it to the youngest of our children for a play-thing, and his brothers and sisters handed it about from one to another, to admire the brightness and beauty of it.

At night when the lamp was lighted, and the children were still playing with the diamond, they perceived that it gave a light, when my wife, who was getting them their supper, stood between them and the lamp; upon which they snatched it from one another to try it; and the younger ones fell a crying, that the elder ones would not let them have it long enough. But as a little matter amuse children and makes them squabble and fall out, my wife and I took no notice of their noise, which presently ceased, when the bigger ones supped with us, and my wife had given the younger each their share.

After supper, the children got together again, and began to make the same noise. Then I called to the eldest, to know what was the matter, who told me that it was about a piece of glass,

which gave a light when his back was to the lamp. I bid him bring it to me, and made the experiment myself; and it appeared so extraordinary to me, that I asked my wife what it was. She told me it was a piece of glass, which she found in gutting the fish.

I thought no more than she but that it was a bit of glass, but I was resolved to make a farther experiment of it; and therefore bid my wife to put the lamp in the chimney, which she did, and still found that the supposed piece of glass gave so great a light, that we might see to go to bed without the lamp. So I put it out, and placed the bit of glass upon the chimney to light us. "Look," said I, "this is another advantage that Saadi's piece of lead procures us: it will spare us the expense of oil."

When the children saw the lamp was put out and the bit of glass supplied its place, they cried out so loud, and made so great a noise with astonishment, that it was enough to alarm the neighbourhood; and before my wife and I could quiet them we were forced to make a greater noise, nor could we silence them till we had put them to bed; and after talking a long while in their way about the wonderful light of a bit of glass, they fell asleep. After they were in bed, my wife and I went to bed by them; and next morning, without thinking any more of glass, I went to my work as usual; which ought not to seem strange for such a man as I, who had never seen any diamonds, or, if I had, never attended to their value.

But before I proceed, I must tell your majesty, that there was but a very slight partition wall between my house and my next neighbour's, who was a very rich Jew and a jeweller; and the chamber that he and his wife lay in joined to ours. They were both in bed, and the noise my children made awakened them.

The next morning the jeweller's wife came to mine to complain of being disturbed out of their first sleep. "Good neighbour Rachael," which was the Jew's wife's name, said my wife, "I am very sorry for what happened, and hope you will excuse it; you know it was the children, and they will laugh and cry for a trifle. Come in, and I will shew you what was the occasion of all the noise."

The Jewess went in with her, and my wife taking the diamond, (for such it really was, and a very extraordinary one,) off the chimney-piece, gave it into her hands. "See here," said she; "it was this piece of glass that caused all the noise;" and while the Jewess, who understood all sorts of precious stones, was examining this diamond with admiration, my wife had told her how she found it in the fish's belly, and what had happened.

"Indeed, Aischach," (which was my wife's name,) said the jeweller's wife, giving her the diamond again, "I believe as you do, it is a piece of glass; but as it is a piece of glass that caused all the noise;" and while the Jewess, who understood all sorts of precious stones, was examining this diamond with admiration, my wife had told her how she found it in the fish's and what had happened.

"Indeed, Aischach," (which was my wife's name,) said the jeweller's wife, giving her the diamond again, "I believe as you do, it is a piece of glass; but as it is more beautiful than common glass, and I have just such another piece at home, I will buy it, if you will sell it."

The children, who heard them talking of selling their play-thing, presently interrupted their conversation, crying and begging their mother not to part with it, who, to quiet them, promised she would not.

The Jewess being thus prevented in her bargain by my children, went away, but first whispering my wife, (who followed her to the door,) if she had a mind to sell it, not to shew it to anybody without acquainting her.

The Jew went out early in the morning to his shop in that part of the town where the jewellers all resorted to. Thither his wife went to him, and told him the discovery she had made. She gave him an account of the size and weight of it as near as she could guess, and of its beauty, and lustre, and particularly of the light which it gave in the night, according to my wife's account, which was more credible as she was uninformed.

The Jew sent his wife immediately to treat, and to offer her a trifle at first, as she should think fit, and then to raise her price by degrees; but be sure to bring it, cost what it would. Accordingly his wife came again to mine privately, and, without supposing that she was determined to sell the diamond, asked her if she would take twenty pieces of gold for that piece of glass.

My wife, thinking the sum so considerable for a mere piece of glass, as she thought it, would not make any bargain; but told her she could not part with it, till she had spoken with me. In the meantime I came from my work to dinner. As they were talking at the door, my wife stopped me, and asked me if I would sell the piece of glass she had found in the fish's belly for twenty pieces of gold which our neighbour offered her. I returned no answer; but reflected immediately on the assurance with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jew woman, fancying that the low price she had offered was the reason I made no reply, said, "I will give you fifty, neighbour, if that will do."

As soon as I found that she rose presently from twenty to fifty, I told her that I expected a great deal more. "Well, neighbour," said she, "I will give you a hundred, and that is so much, I know not whether my husband will bear me out." At this new advance, I told her I would have a hundred thousand pieces of gold for it; that I saw plainly that the diamond was worth a great deal more; but to oblige her and her husband, as they were neighbours, I would limit myself to that price, which I was determined to have; and if they refused to give it, other jewellers should have it, who would give a great deal more.

The Jewess confirmed me in this my resolution by her eagerness to conclude the bargain: and by coming up at several biddings to fifty thousand pieces, which I refused. "I can offer you no more," said she, "without my husband's consent. He will be at home at night; and I would beg the favour of you to let him see it, which I promised."

At night when the Jew came home, his wife told him what she had done; that she had got no forwarder with my wife or me; that she offered, and I refused fifty thousand pieces of gold; and that I had promised to stay till night at her request. He observed the time when I left off work, and came to me. "Neighbour Hassan," said he, "I desire you would shew me the diamond your wife shewed to mine." I brought him in, and shewed it him. As it was very dark, and my lamp was not lighted, he knew presently, by the light the diamond gave, and by the lustre it cast in my hand, that his wife had given him a true account of it. He looked at and admired it a long time. "Well, neighbour," said he, "my wife tells me she offered you fifty thousand pieces of gold; I will give you twenty thousand more."

"Neighbour," said I, "your, wife, can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less." He haggled a long time with me, in hopes, that I would make some abatement: but finding at last that I was positive, and for fear that I should shew it to other jewellers, as I certainly should have done, he would not leave me till the bargain was concluded on my own terms. He told me that he had not so much money at home, but would pay it all to me by that time to-morrow, and that very instant fetched two bags of a thousand pieces each, as an earnest; and the next day, though I do not know how he raised the money, whether he borrowed it of his friends, or let some other jewellers into partnership with him, he brought me the sum we agreed for at the time appointed, and I delivered to him the diamond.

Having thus sold my diamond, and being rich, infinitely beyond my hopes, I thanked God for His bounty and liberality; and would have gone and thrown myself at Saad's feet to express

my gratitude, if I had known where he lived; as also at Saadi's, to whom I was first obliged, though his good intention had not the same success.

Afterwards I thought of the good use I should make of so considerable a sum. My wife, with the vanity natural to her sex, proposed immediately to buy rich clothes for her and her children; and to purchase a house, and furnish it handsomely. I told her we ought not to begin with such expenses; "for," said I, "money is made to be spent, so as that it may produce a fund which we may draw from without its failing. This I intend, and shall begin to-morrow."

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done; and giving them money beforehand, engaged them to work for me in different sorts of rope-making, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done.

By this means I engrossed almost all the business of Bagdad, and every body was pleased with my exactness and punctual payment.

As so great a number of workmen, must produce a great deal of work, I went and hired warehouses in several parts of the town to hold my goods, and appointed over each a clerk, to sell both wholesale and retail; and by this economy received a considerable profit and income. Afterwards, to unite so many warehouses in one place, I bought a large house, which stood upon a great deal of ground, but was ruinous, pulled it down, and built that which your majesty saw yesterday, which though it makes so great an appearance, consists, for the most part, of warehouses for my business, with apartments just necessary for myself and family.

Sometime after I had left my poor old habitation and removed to this new one, Saad and Saadi, who had scarce thought of me from the last time they had been with me, as they were one day walking together, and passing by our street, resolved to call upon me: but how great was their surprise when they did not see me at work, as they used to find me! They asked what was become of me, and if I was alive or dead? Their amazement was redoubled when they were told I was become a great merchant, and was no longer called plain Hassan, but Cogia Hassan, Alhabbal, which was to say, Merchant Hassan Rope-maker, and that I had built in a street, which was named to them, a house like a palace.

The two friends went directly to the street, and in the way, as Saadi could not imagine that the bit of lead which Saad had given me could have been the raising of my fortune, he said to him, "I am overjoyed to have made Hassan Alhabbal's fortune: but I cannot forgive the two lies he told me, to get four hundred pieces instead of two; for I nor anybody else can attribute it to the piece of lead you give him."

"So you think," replied Saad; "but so do not I. I do not see why you should do Cogia Hassan so much injustice as to take him for a liar. You must give me leave to believe that he told us the truth, and disguised nothing from us, and that the piece of lead which I gave him is the cause of his prosperity; and you will find he will presently tell us so."

In this discourse the two friends came into the street where I lived, and asked whereabouts my house stood; and being shewed it, and considering the front, they had much ado to believe it.

They knocked at the door, and my porter opened it; and Saadi, fearing to be guilty of rudeness in taking the house of a nobleman for that he was inquiring after, said to the porter, "We are informed that this is Cogia Hassan Alhabbal's house; tell us if we are not mistaken." "You are very right, sir," said the porter, opening the door wider; "it is the same: come in: he is in the hall, and any of the slaves will point him out to you."

I had no sooner set my eyes upon the two friends, but I knew them. I rose from my seat, ran to them, and would have kissed the hem of their garments, but they would not suffer it, but embraced me. I invited them to sit down on a sofa made to hold four persons, which was placed full in view of my garden. I desired them to sit down, and they would have me take the place of honour. I assured them that I had not forgot that I was poor Hassan Alhabball, nor the obligations I had to them; but were this not the case, I knew the respect due to them, and begged them not to expose me. They sat down in the proper place, and I over against them.

Then Saadi, addressing himself to me, said, "Cogia Hassan, I cannot express my joy to see you in the condition I wished you when I twice made you a present of two hundred pieces of gold, with which I mean not to upbraid you; and I am persuaded that those four hundred pieces have made this wonderful change in your fortune, which I see with pleasure. One thing vexes me, which is, I cannot comprehend the reason why you should twice disguise the truth from me, alleging that your losses were the effect of misfortunes which still seem to me incredible. Was it not because, when we were together the last time, you had so

little advanced your small income with each of the two hundred pieces of gold, that you were ashamed te own it ? I am willing to believe this, and wait to be confirmed in my opinion."

Saad heard this discourse of Saadi's with impatience, not to say indignaiion, which he shewed by casting down his eyes, and shaking his head ; he did not, however, interrupt him. When he had done, he said to him, " Forgive me, Saadi, if I anticipate Cogia Hassan, before he answers you, to tell you that I admire your prepossessions against his sincerity, and that you still presist in not believing the assurances he has already given you. I have told you before, and I repeat it to you once more, that I believe those two accidents which befell him upon his bare relation ; and whatever you may say, I am persuaded they are true ; but let him speak himself, and tell which of us does him justice."

After this discourse of the two friends, I said, addressing myself to them both, " Gentlemen, I should condemn myselt to perpetual silence, on the explanation you ask of me, if I was not certain the dispute you argue upon my account cannot break that friendship which subsists between you ; therefore I will declare to you the truth, since you require it ; and with the same sincerity as before." Then I told them every circumstance, as your majesty has heard, without forgetting the least.

All my protestations had no effect on Saadi, to cure him of his prejudice. " Cogia Hassan," repled Saadi, " the adventure of the fish, and diamond found in his belly, appears to me as incredible as the kite's flying away with your turban, and the exchange of the scouring sand. Be it as it will, I am equally convinced that you are no longer poor, but rich, as I intended you should be, by my means ; and I rejoice sincerly."

As it grew late, they got up to take their leave ; when I stopped them, and said, " Gentlemen, there is one favour I have to ask, and I beg of you not to refuse to do me the honour to stay and take a slight supper with me, and a bed to-night, and to-morrow I will carry you by water to a small country-house, which I bought for the sake of the air, and we will return the same day on my horses."

" If Saad has no business that calls him elsewhere," said Saadi, " I consent." Saad told him that nothing should prevent his enjoying his company. We have only to send a slave to my house, that we may not be waited for. I provided a slave ; and while they were giving their orders, I went and ordered supper.

While it was getting ready, I shewed my benefactors my house and all my offices, which they thought very extensive, considering my fortune. I call them both benefactors without

distinction, because without Sâadi, Saad would never have given me the piece of lead; and without Saad, Saadi would not have given me the four hundred pieces of gold, to which I attribute the rise of my good fortune. Then I brought them back again into the hall, where they asked me several questions about my business; and I gave them such answers as satisfied them.

During this discourse, my servants came to tell me that supper was served up. I led them into another hall, where they admired the manner in which it was lighted, the beaufet, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterwards with a company of dancers, and other entertainments, endeavouring to shew them as much as possible my gratitude.

The next morning, as we had agreed to set out early to enjoy the fresh air, we repaired to the river side by sunrise, and went on board a pleasure-boat well carpeted, that waited for us; and in less than an hour and a half, with six good rowers, and the stream, we arrived at my country-house.

When we went ashore, the two friends stopped to observe the beauty of the outside of my house, and to admire its advantageous situation for the prospects, which were neither too much limited nor too extensive, but such as made it very agreeable. Then I carried them into all the apartments, and shewed them all the outhouses and conveniences; with all which they were very well pleased.

Afterwards we walked in the gardens, where what they were most taken with was a grove of orange and lemon trees, loaded with fruits and flowers, which were planted at equal distances, and watered by a canal of fresh water, which was cut from a pleasant river just by. The close shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, and many other agreeable circumstances, struck them in such a manner, that they frequently stopped to express how much they were obliged to me for bringing them to so delightful a place, and to congratulate me upon my great acquisitions, with other compliments. I led them to the end of that grove, which was very long and broad, where I shewed them a wood of large trees which terminated my garden, and afterwards a summer-house, open on all sides, shaded with a cluster of palm-trees, but not so as to spoil the prospect; then I invited them to walk in, and repose themselves on a sofa covered with carpets and cushions.

Two of my boys, whom I had sent into the country with a tutor, for the air, left us, to go into the wood bird-nesting; and seeing a nest which was built in the branches of a great tree,

they attempted to get at it; but as they had neither strength nor address to accomplish it, they shewed it to the slave who waited on them, and never left them, and bid him climp the tree for it; who, when he came to it, was very much surprised to find it built in a turban. However, he took it, and brought it down with him, and shewed it to my children; and as he thought that I might like to see a thing that was so uncommon, he give it to the eldest boy to bring to me.

I saw the children at a distance, coming back to us, overjoyed to have gotten a nest. "Father," said the eldest lad, "we have found a nest in a turban." The two friends and I were very much surprised at the novelty; but I much more, when I knew the turban to be that which the kite flew away with. After I had examined it well, and turned it about, I said to my guests, "Gentlemen, have you memories good enough to remember the turban I had on the day you did me the honour first to speak to me?" "I do not think," said Saad, "that either my friend or I gave any attention to it; but if the hundred and ninety pieces of gold are in it, we cannot doubt of it."

"Sir," replied I, "there is no doubt but it is the same turban; for, besides that I know it very well, I feel by the weight it is too heavy to be any other, and you will perceive this, if you will perceive this, if you give yourself the trouble to take it in your hand." Then, after taking out the birds, and giving them to the children, I put it into his hands, and he gave it to Saad. "Indeed, I believe it to be your turban, which I shall be better convinced of when I see the hundred and ninety pieces of gold."

"Now, sir," added I, taking the turban again, "observe very well before I touch it, that it is of no very fresh date in the tree; and the state in which you see it, and the nest so neatly made in it, without having been touched by the hand of man, are sufficient proofs that the kite dropt or laid it in the tree ever since that day he took it from off my head, and the branches hindered it from falling to the ground. Excuse my making this remark, since it concerns me so much to remove all suspicions of fraud on my part." Saad backed me in what I urged, and said, "Saadi, this regards you, and not me, for I am verily persuaded that Cogia Hassan does not impose upon us."

While Saad was talking I pulled off the linen cloth which was wrapped about the cap of the turban, and took out the purse, which Saadi knew to be the same he gave me. I emptied it on the carpet before them, and said, "There, gentlemen, there is the money; count it, and see if it be right." Which Saad did, and found it to be a hundred and ninety pieces of gold. Then Saad, who could not deny so manifest a truth, addressing

himself to me, said, "I agree, Cogia Hassan, that this money could not serve to enrich you; but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might." "Sir," answered I, "I have told you the truth in regard to both sums. You would not have me retract, to make myself a liar."

"Cogia Hassan," said Saad, "leave Saadi to his own opinion; I consent with all my heart that he believes you are obliged to him for one part of your good fortune, by means of the last sum he gave you, provided he will agree that I contributed to the other half by the bit of lead, and will not pretend to dispute the valuable diamond found in the fish's belly." "I agree to it," answered Saadi; "but still you must give me liberty to believe that money is not to be amassed without money."

"What," replied Saad, "if chance should throw a diamond in my way worth fifty thousand pieces of gold, and I should have that sum given me for it, can it be said I got that sum by money?"

They disputed no further then; but we rose up and went into the house, just as dinner was ready. After dinner, I left my guest together, to pass away the heat of the day more at their liberty, and with greater composure, while I went to give orders to my housekeeper and gardener. Afterwards I went to them again, and we talked of indifferent matters till it grew a little cooler; when we returned into the garden for fresh air, and stayed till sunset Then we all mounted on horseback, and got to Bagdad by moonlight two hours after, followed by one of my slaves.

It happened by, I know not, what negligence of my servants, that we were then out of oats, and the storehouses were all shut up; when one of my slaves, seeking about the neighbourhood for some, met with a pot of bran in a shop, bought the bran, and brought the pot along with him, promising to carry it back again the next day. The slave emptied the bran into the manger, and, dividing it with his hands among the horses, felt a linen cloth tied up, and very heavy: he brought the cloth to me in the condition that he found it, and presented it to me, telling me that it might perhaps be the cloth he had often heard me talk of among my friends.

Overjoyed, I said to my two benefactors, "Gentlemen, it has pleased God that you should not part from me before you were fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me," continued I, addressing myself to Saadi; "I know it very well by the cloth, which I tied up with my own hands;" and then I told out the money before them. I ordered the pot pre-

sently to be brought to me, and knew it to be the same ; and sent to my wife to ask if she recognised it, ordering them to say nothing to her of what had happened. She knew it immediately, and sent me word that it was the same vase she had exchanged full of bran for the scouring earth.

Saadi readily submitted, and renounced his incredulity, and said to Saad, "I yield to you, and acknowledge that money is not always the means of becoming rich."

When Saadi had done, I said to him, "I dare not propose to return you the three hundred and eighty pieces of gold which it hath pleased God should be found, to undeceive you as to the opinion of my honesty. I am persuaded that you did not give them to me with an intention that I should return them ; and for my part, I ought to be very well content with what Providence has sent me from other quarters, and I do not design to make use of them ; but, if you approve of it, to-morrow I will give them to the poor, that God may bless us both."

The two friends lay at my house that night also : and next day, after embracing me, went to their own houses, very well pleased with the reception I had given them, and to find I did not make an ill use of the riches Heaven had blessed me with. I thanked them both, and looked upon the leave they gave me to cultivate a friendship with them, and to visit them, as a great honour.

The Caliph Haroun Alraschid was so attentive to Cogia Hassan's story, that he had not perceived the end of it but by his silence. "Cogia Hassan," said he, "I have not for a long time heard anything that has given me so much pleasure, to see the wonderful ways by which God gave thee thy riches, to make thee happy in this world. Thou oughtest to continue to return Him thanks, by the good use thou makest of His blessings. I am glad I can tell thee, that the same diamond which made thy fortune is now in my treasury ; and, for my part, I am happy to know how it came there : but because there may remain in Saadi some doubts, on the singularity of this diamond, which I look upon to be the most precious and valuable thing I am master of, I would have you carry him with Saad to my treasurer, who shall shew it them, to remove Saadi's unbelief, and to let him see that money is not the only certain means of making a poor man rich in a short time, without taking a great deal of pains. I would also have you tell the keeper of my treasury this story, that he may get it put into writing, and that it may be kept with the diamond."

After these words, the Caliph signified to Cogia Hassan, Sidi Nonman, and Baba Abdalla, by bowing of his head, that he was satisfied with them; who all took their leaves, at the throne, and then retired.

THE STORY OF ALI BABA AND THE FORTY ROBBERS DESTROYED BY A SLAVE.

In a town in Persia, there lived two brothers, one named Cassim, the other Ali Baba. Their father left them no great property; but as he had divided it equally between them, it should seem their fortune would have been equal; but chance directed otherwise.

Cassim married a wife, who soon after their marriage, became heiress to a plentiful estate, and a good shop and warehouse, full of rich merchandise; so that he all at once became one of the richest and most considerable merchants, and lived at his ease.

Ali Baba, on the other hand, who married a woman as poor as himself, lived in a very mean habitation, and had no other means to maintain his wife and children but his daily labour, by cutting of wood in a forest near the town, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach towards him. He observed it very attentively, and distinguished a large body of horse coming briskly on; and though they did not talk of robbers in that country, Ali Baba began to think that they might prove so; and, without considering what might become of his asses, he was resolved to save himself. He climbed up a large thick tree, whose branches, at a little distance from the ground, divided in a circular form so close to one another, that there was but little space between them. He placed himself in the middle, from whence he could see all that passed without being seen; and this tree stood at the bottom of a single rock, which was very high above it, and so steep add craggy that nobody could climb up it.

This troop, who were all well mounted and well armed, came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, by their looks and equipage, never doubted they were thieves, nor was he mistaken in his opinion; for they were a troop of banditti, who, without doing any hurt to the neighbourhood, robbed at a distance, and made that place their rendezvous; and what confirmed him in this opinion was, every man unbridled his horse, and tied him to some shrub or other, and hung about his neck a bag of corn, which they brought behind them. Then each of them took his portmanteau, which seemed to Ali Baba to be full of gold and silver by their weight. One, who was most personable amongst them, and whom he took to be their captain, came with his portmanteau on his back under the tree in which Ali Baba was hid, and, ma-

king his way through some shrubs, pronounced these words so distinctly, "*Open, Sesame,*" * that Ali Baba heard him. As soon as the captain of the robbers had uttered these words, a door opened ; and after he had made all his troope go in before him, he followed them, and the door shut again of itself.

The robbers stayed some time within the rock ; and Ali Baba, who feared that some one, or all of them together, should come out and catch him, if he should endeavour to make his escape, was obliged to sit patiently in the tree. He was, nevertheless, tempted once or twice to get down, and mount one of their horses, and lead another, driving his asses before him with all the haste he could to town ; but the uncertainty of the event made him choose the safest way.

At last the door opened again, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him ; and then Ali Baba heard him make the door close, by pronouncing these words. "*Shut, Sesame.*" Every man went aud bridled his horse, fastening his portmanteau and mounting again ; and when the captain saw them all ready, he put himself at their head, and they returned the same way they came.

Ali Baba did not immediately quit his tree ; for, said he to himself, they may have forgotten something and come back again, and then I shall be taken. He followed them with his eyes as for as he could see them ; and after that stayed a considerable time before he came down ; remembering the words the captain of the robbers made use of to cause the door to open and shut, he had the curiosity to try if his pronouncing it would have the same effect. Accordingly he went among the shrubs, and perceiving the door concealed behind them, he stood before it, and said, "*Open Sesame.*" The door instantly flew wide open.

Ali Baba, who expected a dark dismal place, was very much surprised to see it well lighted and spacious, cut out by men's hands in form of a vault, which received the light from an opening at the top of the rock, cut in like manner. He saw all sorts of provisions, and rich bales of silk, stuff, brocade, and valuable carpeting, piled upon one another ; and, above all, gold and silver in great heaps, and money in great leather purses. The sight of all these riches made him believe that this cave had been occupied for ages by robbers, who succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave, and as soon as he was in, the door shut again. But this did not

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* "Sesame" is a sort of corn,

disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at several times, as he thought his three asses could carry. When he had done, he collected his asses, which were dispersed, and when he had loaded them with the bags, laid the wood on them in such a manner that they could not be seen. When he had done, he stood before the door, and pronouncing the words, "*Shut, Sesame*," the door closed after him, for it had shut of itself while he was within, and remained open while he was out. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, and shut the gates very carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

He wife handled the bags, and finding them full of money, suspected that her husband had been robbing, insomuch that when he had brought them all in, she could not help saying, "Ali Baba, have you been so unhappy as to"——"Be quiet, wife," interrupted Ali Baba; "do not frighten yourself: I am no robber, unless he can be one who steals from robbers. You will no longer entertain an ill opinion of me, when I shall tell you my good fortune." Then he emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes: and when he had done, he told her the whole adventure from the beginning to the end; and, above all, recommended to her to keep it secret.

The wife, recovered and cured of her fears, rejoiced with her husband at their good luck, and would count the money piece by piece. "Wife," replied Ali Baba, "you do not know what you undertake, when you pretend to count the money; you will never have done. I will go and dig a hole and bury it." "There is no time," replied the wife; "but let us know, as nigh as possible, how much we have. I will go and borrow a small measure in the neighbourhood, and measure it, while you dig the hole." "What you are going to do is to no purpose, wife," said Ali Baba; "if you would take my advice, you had better let it alone; but be sure to keep the secret, and do what you please."

Away the wife ran to her brother-in-law Cassim, who lived just by, but was not then at home; and addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her whether she would have a great or a small one. The other asked for a small one. She bid her stay a little, and she would readily fetch one.

The sister-in-law did so, but as she knew very well Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and bethought herself of artfully putting some suet at the bottom of the measure, and brought it to her with an excuse, that she was sorry that she had made her stay so long but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, and filled it and emptied it often, at a small distance upon the sofa till she had done ; and she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While Ali Baba was burying the gold, his wife, to shew her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold stuck at the bottom. "Sister," said she, giving it to her again, "you see that I have not kept your measure long : I am obliged to you for it, and return it with thanks."

As soon as Ali Baba's wife's back was turned, Cassim's wife looked at the bottom of the measure, and was in an inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. "What !" said she, "has Ali Baba gold so plentiful as to measure it ? Where has that poor wretch got all this gold ? " Cassim, her husband, was not at home, sa I said before, but at his shop, which he left always in the evening. His wife waited for him, and thought the time an age ; so great was her impatience to tell him the news, at which he would be as much surprised,

When Cassim came home, his wife said to him, " Cassim, I warrant you, you think yourself rich, but you are much mistaken ; Ali Baba is infinitely richer than you ; he does not count his money, but measures it." Cassim desired her to explain the riddle, which she did by telling him the stratagem she had made use of to make the discovery, and shewed him the piece of money which was so old a coin that they could not tell in what prince's reign it was coined.

Cassim instead of being pleased at his brother's prosperity, conceived a mortal jealousy, and could not sleep all that night for it, but went to him in the morning before sunrise. Now Cassim, after he married the rich widow, never treated Ali Baba as a brother, but forgot him. " Ali Baba," said he, accosting him, " you are very reserved in your affairs : you pretend to be miserably poor, and yet you measure gold." " How, brother !" replied Ali Baba ; " I do not know what you mean : explain yourself." " Do not pretend ignorance," replied Cassim, shewing him the piece of gold his wife had given him. " How many of these pieces," added he, " have you ? My wife found this at the bottom of the measure you borrowed yesterday."

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to keep secret ; but what was done could not be recalled ; therefore, withut shewing the least surprise or trouble, he confessed all, and told his brother by what chance he had discovered this retreat of the thieves, and in what place it was ; and offered him part of his treasure to keep the secret. "I expect as much." replied Cassim, haughtily ; "but I will know exactly where this treasure is, and the signs and tokens how I may go to it myself when I have a mind ; otherwise I will go and inform against you, and then you will not only get no more, but will lose all you have got, and I shall have my share for my information."

Ali Baba, more out of his natural good temper, than frightened by the insulting menaces of a barbarous brother, told him all he desired, and even the very words he was to make use of to go into the cave, and to come out again.

Cassim, who wanted no more of Ali Baba, left him, resolving to be beforehand with him, and hoping to get all the treasure to himself. He rose early the next morning, a long time before the sun, and set out with ten mules loaded with great chests, which he deisgned to fill : proposing to carry many more the next time, according to the riches he found ; and followed the road which Ali Baba had told him. He was not long before he came to the rock, and found out the place by the tree, and other marks his brother had given him. When he come to the door, he pronounced these words, "*Open, Sesame,*" and it opened ; and when he was in, shut again. In examining the cave, he was in great admiration to find much more riches than he apprehended by Ali Baba's relation. He was so covetous and fond of riches, that he could have spent the whole day in feasting his eyes with so much treasure, if the thoughts that he came to carry some away with him, and loading his mules, had not hindered him. He laid as many bags of gold as he could carry away at the door, and coming at last to open the door, his thoughts were so full of the great riches he should possess, that he could not think of the necessary word ; but instead of "*Sesame*" said "*Open Barley,*" and was very much amazed to find that the door did not open, but remained fast shut. He named several sorts of grain, all but the right, and the door would not open.

Cassim never expected such an accident, and was so frightened at the danger he was in that the more he endeavoured to remember the word "*Sesame,*" the more his memory was confounded, and he had as much forgotten it as if he had never heard it in his life before. He threw down the bags he had loaded himself with and walked hastily up and down the cave, without having the least regard to all the riches that were round

him. In this miserable condition we will leave him, bewailing his fate, and undeserving of pity.

About noon the robbers returned to their cave, and at some distance from it was Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty they gallopped full speed to the cave. They drove away the mules, which Cassim had neglected to fasten, and they strayed away through the forest so far they were soon out of sight. The robbers never gave themselves the trouble to pursue the mules: they were more concerned to know whom they belonged to. And while some of them searched about the rock, the captain and the rest went directly to the door, with their naked sabres in their hands, and pronouncing the words, it opened.

Cassim, who heard the noise of the horses' feet from the middle of the cave, never doubted of the coming of the robbers, and his approaching death : but was resolved to make one effort to escape from them. To this end he stood to the door, and no sooner heard the word "*Sesame*," which he had forgotten, and saw the door open, but he jumped briskly out, and threw the captain down,but could not escape the other robbers,who with their sabres soon deprived him of life.

The first care of the robbers after this was to go into the cave. They found all the bags which Cassim had brought to the door to be more ready to load his mules with, and carried them all back again to the places, without perceiving what Ali Baba had taken away before. Then holding a council, and deliberating upon this matter, they guessed that Cassim, when he was in, could not get out again ; but they could not imagine how he got in. It came into their heads that he might have got down by the top of the cave ; but the opening by which it received light was so high, and the top of the rock so inaccessible without, besides that nothing shewed that he had done so. that they believed it impracticable for them to find out. That he came in at the door they could not satisfy themselves, unless he had the secret of making it open. In short, none of them could imagine which way he entered ; for they were all persuaded that nobody knew their secret, little imagining that Ali Baba had watched them. But, however it happened, it was a matter of the greatest importance to them to secure their riches. They agreed therefore to cut Cassim's body into four quarters, and to hang two on one side, and two on the other, within the door of the cave, to terrify any person that should attempt the same thing, determining not to return to the cave till the stench of the body was completely exhaled. They had no sooner taken this resolution, but they executed it : and when they had nothing more to detain them, they left the place of their retreat well closed. They

mounted their horses, and went to beat the roads again, and to attack the caravans they should meet.

In the meantime, Cassim's wife was very uneasy when night came, and her husband had not returned. She ran to Ali Baba in a terrible fright, and said, "I believe, brother-in-law, that you know that Cassim, your brother, is gone to the forest, and upon what account: it is now night, and he is not returned: I am afraid some misfortune has come to him." Ali Baba, who never disputed but that his brother, after what he had said to him, would go to the forest, declined going himself that day, for fear of giving him any umbrage; therefore told her, without any reflection upon her husband's unhandsome behaviour, that she need not frighten herself, for that certainly Cassim did not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep this thing secret, was the more easily persuaded to believe him. She went home again, and waited patiently till midnight. Then her fear redoubled with grief the more sensible, because she durst not vent it, nor shew it, but was forced to keep it secret from the neighbourhood. Then, as if her fault had been irreparable, she repented of her foolish curiosity, and cursed her desire of penetrating into the affairs of her brother and sister-in-law. She spent all that night in weeping; and as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go and see what was become of Cassim, but went immediately with his three asses, begging of her first to moderate her affliction. He went to the forest, and when he came near the rock, having seen neither his brother nor his mules in his way, was very much surprised to see some blood spilt by the door, which he took for an ill omen; but when he had pronounced the word, and the door opened, he was much more startled at the dismal sight of his brother's quarters. He was not long in determining how he should pay the last dues to his brother, and, without remembering the little brotherly friendship he had for him, went into the cave, to find something to wrap them in, and loaded one of his asses with them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before, and then bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's.

Ali Baba knocked at the door, which was opened by Morgiana a cunning, intelligent slave, fruitful in inventions to ensure success in the most difficult undertakings; and Ali Baba knew her to be such. When he came into the court. he unloaded the ass, and taking Morgiana aside, said to her, "The first thing I ask of you is an inviolable secrecy, which you will find is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is, to bury him as if he died a natural death. Go tell your mistress I want to speak with her; and mind what I say to you."

Morgina went to her mistress, and Ali Baba followed her. "Well, brother," said she, with great impatience, "what news do you bring me of my husband? I perceive no comfort in your countenance." "Sister," answered Ali Baba, "I cannot tell you anything before you hear my story from the beginning to the end, without speaking a word; for it is of as great importance to you as to me to keep what has happened secret." "Alas!" said she, "this preamble lets me know that my husband is dead; but at the same time I know the necessity of the secrecy you require of me, and I must constrain myself: say on; I will hear you."

Then Ali Baba told his sister the success of his journey, till he came to the finding of Cassim's body. "Now," said he, "sister, I have something to tell you, which will afflict you much the more, because it is what you so little expect; but it cannot now be remedied; and if anything can comfort you, I offer to put that little which God hath sent me, to what you have, and marry you: assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of acting so, as that my brother should appear to have died a natural death. I think you may leave the management of it to Morgiana, and I will contribute all that lies in my power."

What could Cassim's widow do better than accept of this proposal? For though her first husband had left behind him plentiful substance, this second was much richer, and by the discovery of this treasure might be much more so. Instead of rejecting the offer, she looked upon it as a reasonable motive to comfort her; and drying up her tears, which began to flow abundantly, and suppressing the outcries usual with women who have lost their husbands, shewed Ali Baba she approved of his proposal. Ali Baba left the widow, and recommended to Morgiana to act her part well, and then returned home with his ass.

Morgiana went out at the same time to an apothecary, and asked him for a sort of lozenges, which he prepared, and were very efficacious in the most dangerous distempers. The apothe-

cary asked her who was sick at her master's. She replied with a sigh, "Her good master Cassim himself: that they know not what his distemper was, but that he could neither eat nor speak." After these words Morgiana carried the lozenges home with her, and the next morning went to the same apothecary's again, and, with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. "Alas!" said she, taking it from the apothecary, "I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master."

On the other hand, as Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who told it everywhere that her master was dead.

The next morning, soon after day appeared, Morgiana, who knew a certain old cobbler that opened his stall early, before other people, went to him, and bidding him good-morrow, put a piece of gold into his hand. "Well," said Baba Mustapha, which was his name, and who was a merry old fellow, looking on the gold, though it was hardly daylight, and seeing what it was," this is good damsel: what must I do for it? I am ready."

"Baba Mustapha," said Morgiana," you must take with me; but I must tell you, I shall blindfold you when you came to such a place."

Baba Mustapha seemed to boggle a little at these words. "Oh, ho!" replied he," you would have me do something against my conscience, or against my honour." "God forbid," said Morgiana, putting another piece of gold into his hand, "that I should ask anything that is contrary to your honour; only come along with me, and fear nothing."

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief, at the place she told him of, carried him to her deceased master's house, and never unloosed his eyes till he came into the room where she had put the corpse together. "Baba Mustapha," said she," you must make haste, and sew these quarters together; and when you have done, I will give you another piece of gold."

After Baba Mustapha had done, she blindfolded him again, gave him the third piece of gold, as she promised, recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned to his stall, till he was quite out of sight, for fear he should have the curiosity to return and dodge her, and then went home.

By the time Morgiana had warmed some water to wash the body, Ali Baba came with incense to embalm it, and bury it with the usual ceremonies. Not long after, the joiner, according to Ali Baba's orders brought the coffin, which Morgiana, that he might find out nothing, received at the door, and help Ali Baba to put the body into it ; and as soon as he had nailed it up, she went to the mosque to tell the iman that they were ready. The people of the mosque, whose business it was to wash the dead, offered to perform their duty, but she told them it was done already.

Morgiana had scarce got home before the iman and the other ministers of the mosque came. Four neighbours carried the crops on their shoulders to the burying-ground, following the iman, who recited some prayers. Morgiana, as a slave to the deceased, followed the corpse, weeping, beating her breast, and tearing her hair ; and Ali Baba came after with some neighbours, who often relieved the others in carrying the corpse to the burying-ground.

Cassim's wife stayed at home mourning, uttering lamentable cries with the women of the neighbourhood, who came according to custom during the funeral, and, joining their lamentations with hers, filled the quarter far and near with sorrow.

In this manner Cassim's melancholy death was concealed and hushed up between Ali Baba, his wife, Cassim's widow, and Morgiana, with so much contrivance, that nobody in the city had the least knowledge or suspicion of it.

Three or four days after the funeral, Ali Baba removed his few goods to his brother's widow's house ; but the money he had taken from the robbers he conveyed thither by night ; and soon after the marriage with his sister-in-law was published ; and as these marriages are common in our religion, nobody was surprised.

As for Cassim's shop, Ali Baba gave it to his own eldest son, who had been some time out of his apprenticeship to a great merchant, promising him withal, that if he managed well, he would soon give him a fortune to marry very advantageously according to his situation.

Let us now leave Ali Baba to enjoy the beginning of his good fortune, and return to the forty robbers.

They came again at the appointed time to visit their retreat in the forest ; but how great was their surprise to find Cassim's body taken away, and some of their bags of gold. "We are certainly discovered," said the captain, "and shall be undone, if we do not take care, and speedily apply some remedy ; otherwise we shall insensibly lose all the riches which our ancestors

have been so many years amassing together with so much pains and danger. All that we can think of this loss which we have sustained is, that the thief whom we have surprised had the secret of opening the door, and we came luckily as he was coming out : but his body being removed, and with it some of our money, plainly shews that he has an accomplice ; and as it is likely that there were but two who had got this secret, and one has been caught, we must look narrowly after the other. What say you to it, my lads ?"

All the robbers thought the captain's proposal so reasonable, that they unanimously approved of it, and agreed that they must lay all other enterprises aside, to follow this closely, and not give it up till they had succeeded.

"I expected no less," said the captain, "from your courage and bravery ; but first of all, one of you who is bold, artful, and enterprising, must go into the town dressed like a traveller and stranger, and exert all his contrivance to try if he can hear any talk of the strange death of the man whom we have killed, as he deserved, and to endeavour to find out who he was, and where he lived. This is a matter of the first importance for us to know, that we may do nothing which we may have reason to repent of, by discovering ourselves in a country where we have lived so long unknown, and where we have so much reason to continue ; but to warn that man who shall take upon himself this commission, and to prevent our being deceived by his giving us a false report, which may be the cause of our ruin, I ask you all, if you do not think it fit, that in that case he shall submit to suffer death ?"

Without waiting for the suffrages of his companions, one of the robbers started up, and said, "I submit to this law, and think it an honour to expose my life, by taking such a commission upon me ; but remember, at least, if I do not succeed, that I neither wanted courage nor good-will to serve the troop."

After this robber had received great commendations from the captain and his comrades, he disguised himself so that nobody would take him for what he was ; and taking his leave of the troop that night, went into the town just at daybreak ; and walked up and down till he came to Baba Mustapha's stall, which was always open before any of the shops of the town.

Baba Mustapha was set on his seat with an awl in his hand, just going to work. The robber saluted him, bidding him good-morrow ; and perceiving that he was very old, he said, "Honest man, you being to work very early : is it possible that any one of your age can see so well ? I question, if it was somewhat lighter, whether you could see to stitch."

"Certainly," replied Baba Mustapha, "you must be a stranger and do not know me, for old as I am, I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed a dead body together in a place where I had not so much light as I have now."

The robber was overjoyed to think that he had addressed himself, at his first coming into the town, to a man who gave him the intelligence he wanted, without asking him. "A dead body!" replied he with amazement, to make him explain himself. "What could you sew up a dead body for?" added he," "you mean you sewed up his winding-sheet." "No, no," answered Baba Mustapha, "I know what I say; you want to have me to speak out, but you shall know no more."

The robber wanted no greater insight to be persuaded that he had discovered what he came about. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, "I do not want to know your secret, though I can assure you I would not divulge it, if you trusted me with it. The only thing which I desire of you is to do me the favour to shew me the house where you stitched up the dead body."

"If I would do you that favour which you ask of me!" replied Baba Mustapha, holding the money in his hand, ready to return it, "I assure you I cannot; and you may believe me on my word. I was carried to a certain place, where they first blindfolded me, and then led me to the house, and brought me back again after the same manner; therefore you see the impossibility of doing what you desire."

"Well," replied the robber, "you may remember a little of the way that you was led blindfold. Come, let me blind fold your eyes at the same place. We will walk together by the same way and turnings; perhaps you may remember some part; and as everybody ought to be paid for their trouble, there is another piece of gold for you. Gratify me in what I ask you." So saying, he put another piece of gold into his hand.

The two pieces of gold were great temptations to Baba Mustapha. He looked at them a long time in his hand, without saying a word, thinking with himself what he should do; but at last he pulled out his purse, and put them in. "I cannot assure you," said he to the robber, "that I remember the way exactly; but, since you desire it, I will try what I can do." At these words Baba Mustapha rose up, to the great satisfaction of the robber, and without shutting up his shop, where he had nothing valuable to lose, he lead the robber to the place where Morgiana bound his eyes. "It was here," said Baba Mustapha, "I was blindfolded; and I turned as you see me." The robber, who

had his handkerchief ready, tied it over his eyes, and walked by him till he stopped, partly guided by him. "I think," said Baba Mustapha, "I went no farther," and he had now stopped directly at Cassim's house, where Ali Baba lived then; upon which the thief, before he pulled off the band, marked the door with a piece of chalk which he had ready in his hand; and when he pulled it off, he asked him if he knew whose house that was: to which Baba Mustapha replied, that as he did not live in that neighbourhood, he could not tell.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had given him, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha parted, Morgiana went out of Ali Baba's house for something, coming home again, seeing the mark the robber had made, she stopped to observe it. "What is the meaning of this mark?" said she to herself: "somebody intends my master no good, or else somebody has been playing the rogue with it: with whatever intention it was done," added she, "it is good to guard against the worst." Accordingly she went and fetched a piece of chalk, and marked two or three doors on each side in the same manner, without saying a word to her master or mistress.

In the meantime the thief rejoined his troop again in the forest, and told them the good success he had; expatiating upon his good fortune, in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when captain, after commending his diligence, addressing himself to them all, said, "Comrades, we have no time to lose; let us all set off well armed, without its appearing who we are; and that we may not give any suspicion lest one or two go privately into the town together, and appoint the rendezvous in the great square; and in the meantime our comrade, who brought us the good news, and I, will go and find out the house, that we may consult what is best to be done.

This speech and plan was approved by all, and they were soon ready. They filed off in small parcels of two or three, at the proper distance from each other: and all got into the town without being in the least suspected. The captain, and he that came in the morning as a spy, came in last of all. He led the captain into the street where he had marked Ali Baba's house, and when they came to one of the houses which Morgiana had marked, he pointed it out. But going a little farther, to prevent being taken notice of, the captain observed that the next door was chalked after the same manner, and in the same place: and

shewing it to his guide, asked him which house, it was, that, or the first. The guide was so confounded, that he knew not what answer to make ; and much less, when he and the captain saw five or six houses besides marked after the same manner. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest so like to that which he marked, and owned, in that confusion, he could not distinguish it.

The captain, finding that their design proved abortive, went directly to the place of rendezvous, and told the first of his troop that he met, that they had lost their labour, and must return to their cave the same way as they came. He himself set them the example, and they all returned as they came.

When the troop all got together, the captain told them the reason of their returning ; and presently, the conductor was declared by all worthy of death. He condemned himself, acknowledging that he ought to have taken better precaution, and kneeled down to receive the stroke from him that was appointed to cut off his head.

But as it was the safety of the troop that an injury should not go unpunished, another of the gang, who promised himself that he should succeed better, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done ; and being shewn the house, marked it, in a place more remote from sight, with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, went out and seeing the red chalk, and arguing after the same manner with herself, marked the other neighbours' houses in the same place and manner.

The robber, at his return to his company, valued himself very much upon the precaution he had taken, which looked upon as an infallible way of distinguishing Ali Baba's house from his neighbours'; and the captain and all of them thought it must succeed. They conveyed themselves into the town in the same manner as before ; and when the robber and his captain came to the streets, they found the same difficulty ; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied ; and the robber, as the author of the mistake, underwent the same punishment which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information about Ali Baba's house. He found, by their example, that their heads were not so good as their hands on such oc-

casions, and therefore resolved to take upon himself this important commission.

Accordingly he went and addressed himself to Baba Mustapha, who did him the same piece of service he had done to the former. He never amused himself with setting any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, very well satisfied with his journey, and informed of what he wanted to know, returned to the forest; and when he came into the cave, where the troop waited for him, he said, "Now, comrades, nothing can prevent our full revenge; I am certain of the house, and in my way hither I have thought how to put it in execution, and if any one knows a better expedient let him communicate it." Then he told them his contriv ance; and as they approved of it, he ordered them to go into the towns and villages about, and buy nineteen mules, and thirty-eight large leather jars, one full, and the others all empty.

In two or three days' time the robbers purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dust of the evening, as he intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by his sitting there, after supper, to take a little fresh air. He stopped his mules, and addressed himself to him, and said, "I have brought some oil here, a great way, to sell at to-morrow's market; and it is now so late, that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged to you."

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible for him to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave he had, and ordered him, when the mules were unloaded, not only to put them into the stable, but to give them corn and hay; and then went to Morgiana, to bid her get a good hot supper for his guest, and make him a good bed.

He did more. To make his guest as welcome as possible, when he saw the captain had unloaded his mules, and that they were put into the stable as he ordered, and he was looking for a place to pass the night in the air, he brought him into the hall where he received his company, telling him he would not suffer him to be in the court. The captain excused himself, on pretence of not being troublesome ; but really to have room to execute his design, and it was not till after the most pressing importunity that he yielded. Ali Baba, not content to keep company with the man who had a design on his life, till supper was ready, continued talking with him till it was ended, and repeating his offer of service.

The captain rose up at the same time, and went with him to the door ; and while Ali Baba went into the kitchen to speak to Morgiana, he went into the yard, under pretence of looking at his mules. Ali Baba, after charging Morgiana afresh to take great care of his guest, said to her, "To-morrow morning I design to go to the bath before day : take care my bathing linen be ready, and give them to Abdalla, (which was the slave's name,) and make me some good broth against I come back." After this he went to bed.

In the meantime, the captain of the robbers went from the stable to give his people orders what to do ; and beginning at the first jar, and so on the last, said to each man, "As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open with the knife you have about you, pointed and sharpened for the purpose, and come out, and I will be presently with you." After this he returned into the kitchen, and Morgiana taking up a light, conducted him to his chamber, where, after she had asked him if he wanted anything, she left him ; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise again.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready, and ordered Abdalla, who was not then gone to bed, to set on the pot for the broth ; but while she scummed the pot the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdalla, seeing her very uneasy, "Do not fret and teaze yourself, but go into the yard, and take some oil out of the jars."

Morgiana thanked Abdalla for his advice ; and while he went to bed, near Ali Baba's room, that he might be the better able to rise and follow Ali Baba to the bath, she took the oil-pot, and went into the yard ; and as she came nigh the first jar, the robber within said softly, "Is it time ?"

Though the robber spoke low Morgiana was struck with the voice the more, because the captain, when he unloaded the mules opened this and all the other jars, to give air to his men, who were ill enough at their ease, without wanting room to breathe.

Any other slave but Morgiana, so surprised as she was to find a man in a jar, instead of the oil she wanted, would have made such a noise, as to have given an alarm, which would have been attended with ill consequences ; whereas Morgiana, apprhending immediately the importance of keeping the secret, and the danger Ali Baba, his family, and she herself were in, and the necessity of applying a speedy remedy without noise, conceived at once the means, and collecting herself without shewing the least emotion, answered, " Not yet, but presently." She went in this manner to all jars, giving the same answer, till she came to the jar of oil.

By this means, Morgiana found that her master Ali Baba, who thought that he had entertained an oil merchant, had admitted thirty-eight robbers into his house ; looking on this pretended merchant as their captain. She made what haste she could to fill her oilpot, and returned into her kitchen ; where, as soon as she had lighted her lamp, she took a great kettle, and went again to the oil jar, filled the kettle, and set it on a great wood fire to boil ; and as soon as it boiled, went and poured enough into every jar to stifle and distroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen with the empty kettle, and shut the door ; and having put out the great fire she had made to boil, and leaving just enough to make the broth, put out also the lamp, and remained silent ; resolving not to go to bed till she had observed what was to follow through a window of the kitchen, which opened into the yard, as far as the darkness of the night permitted.

She had not waited a quarter of an hour, before the captain of the robbers waked, got up and opened the window ; and finding no light, and hearing no noise, or any one stirring in the house, gave the signal, by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. Then he listened, and hearing nor perceiving any thing whereby he could judge that his companions stirred, he began to grow very uneasy, and threw stones again a second and third time, and could not comprehend the reason that none of them should answer to his signal. Cruelly alarmed, he went softly down into the yard, and going to the first jar, and asking the robber, whom he thought alive, if he was asleep, he smelled the hot boiled oil, which sent forth a steam out of the jar, and knew

thereby that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars, one after another, he found that all his gang were dead ; and by the oil he missed out of the last jar, he guessed at the means and manner of their deaths. Enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden, and, climbing over the walls of several gardens, at last made his esc p :

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she guessed that he chose rather to make his escape by the gardens than by the street door, which was double-locked. Satisfied and pleased to have succeeded so well, and secured the house, she went to bed, and fell asleep.

Ali Baba rose before day, and, followed by his slave, went to the baths, entrely ignorant of the amazing accident that had happened at home ; for Morgiana did not think it right to wake him before, for fear of losing her opportunity ; and afterwards she thought it needless to disturb him.

When he returned from the baths, and the sun had risen, he was very much surprised to see the oil jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were, that he might see them, the reason of it. " My good master," answered she, " God preserve you and all your family. You will be better informed of what you wish to know, when you have seen what I have to shew you, if you will give yourself trouble to follow me.

As soon as Morgiana had shut the door, Ali Baba followed her ; and when she brought him into the yard, she bid him look into the first jar, and see if there was any oil. Ali Baba did so, and seeing a man, started back frightened, and cried out. " Do not be afraid," said Morgiana ; " the man you see there can neither do you nor any body else any harm. He is dead." " Ah, Morgiana," said Ali Baba, " what is it you shew me ? Explain the meaning of it to me." " I will," replied Morgiana. " Moderate your astonishment, and do not excite the curiosity of your neighbours ; for it is of great importance to keep this affair secret. Look in all the other jars."

Ali Baba examined all other jars, one after another ; and when he came to that which had the oil in it, he found it prodigiously sunk, and stood for some time motionless looking on the jars, and sometimes on Morgiana, without saying a word, so great was his surprise ; at last, when he had recovered himself, he said, " And what has become of the merchant ?"

"Merchant!" answered she; "he is as much one as I am. I will tell you who he is, and what is become of him; but you had better hear the story in your own chamber; for it is time for your health that you had your broth, after your bathing."

While Ali Baba went into his chamber, Morgiana went into the kitchen to fetch the broth, and carry it to him; but before he would drink it, he first bid her satisfy his impatience, and tell him the story with all its circumstances; and she obeyed him.

"Last night, sir," said she, "when you were gone to bed, I got your bathing linen ready, and gave them to Abdalla; afterwards I set on the pot for the broth, and as I was skimming the pot, the lamp, for want of oil, went out; and as there was not a drop more in the house, I looked for a candle, but could not find one. Abdalla, seeing me vexed, put me in mind of the jars of oil which stood in the yard. I took the oil-pot, and went directly to the jar which stood nearest to me; and when I came to it, I heard a voice within it say, "Is it time?" Without being dismayed, and comprehending immediately the malicious intention of the pretended oil-merchant, I answered, "Not yet, but presently." Then I went to the next, and another voice asked me the same question, and I returned the same answer; and so on, till I came to the last, which I found full of oil, with which I filled my pot.

"When I considered that there were thirty-seven robbers in the yard, who only waited for a signal to be given by the captain, whom you took to be an oil-merchant, and entertained so handsomely, I thought there was no time to be lost. I carried my pot of oil into the kitchen, lighted the lamp, and afterwards took the biggest kettle I had, went and filled it full of oil, and set it on the fire to boil, and then went and poured as much into each jar as was sufficient to prevent them from executing the pernicious design they came about: after this I retired into the kitchen, and put out the lamp; but, before I went to bed, I waited at the window to know what measures the pretended merchant would take.

"After I had watched some time for the signal, he threw some stones out of the window against the jars and neither hearing nor perceiving anybody stirring, after throwing three times, he came down, and I saw him go to every jar after which, through the darkness of the night, I lost sight of him. I waited some time longer, and finding that he did not return, I never doubted but that, seeing he had missed his aim, he had made his escape over the walls of the garden. Persuaded that the house was now safe, I went to bed.

"This," said Morgiana, "is the account you asked of me; and I am convinced it is the consequence of an observation which I had made for two or three days before, but did not think fit to acquaint you with; for when I came in one morning early, I found our street-door marked with white chalk, and the next morning with red; and both times, without knowing what was the intention of those chalks, I marked two or three neighbours' doors on each hand after the same manner. If you reflect on this, and what has since happened, you will find it to be a plot of the robbers of the forest, of whose gang there are two wanting, and now they are reduced to three: all this shews that they had sworn your destruction, and it is proper you should stand upon your guard, while there is one of them alive: for my part, I shall not neglecet anything necessary to your preservation, as I am in duty bound."

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, "I will not die without rewarding you as you deserve: I own my life to you, and for the first token of my acknowledgment I give you your liberty from this moment, till I can complete your recompense as I intend. I am persuaded, with you, that the forty robbers have laid all manner of snares for me: God, by your means, has delivered me from them, and I hope will continue to preserve me from their wicked designs, and by averting the danger which threatened me, will deliver the world from their persecution and their cursed race. All that we have to do is to bury the bodies of these pests of mankind immediately, and with all the secrecy imaginable, that nobody may suspect what is become of them. But that Abdalla and I will undertake."

Ali Baba's garden was very long, and shaded at the farther end by a great number of large trees. Under these trees he and the slave went and dug a trench, long and wide enough to hold all the robbers, and as the earth was light, they were not long in doing it. Afterwards they lifted the bodies out of the jars, took away their weapons, carried them to the end of the garden, led them in trench, and levelled the garden, again. When this was done, Ali Baba hid the jars and weapons; and as for the mules, as he had no occasion for them, he sent them at different times to be sold in the market by his slaves.

While Ali Baba took these measures to prevent the public from knowing how he came by riches in so short a time, the captain of the forty robbers returned to the forest, in most inconceivable mortification; and in the agitation, or rather confusion, he was in at his success, so contrary to what he had promised himself, he entered the cave, not being able, all the way from the town, to come to any resolution what to do to Ali Baba.

The loneliness of the dark place seemed frightful to him. ' Where are you, my brave lads," cried he," old companions of my watchings, inroads, and labour? What can I do without you? Did I collect you to lose you by so unworthy your courage? Had you died with your sabres in your hands, like brave men, my regret had been less. When shall I get so gallant a troop again? And if I could, can I undertake it without exposing so much gold and treasure to him who hath already enriched himself out of it? I cannot, I ought not to think of it, before I have taken away his life. I will undertake that myself, which I could not accomplish with so powerful an assistance; and when I have taken care to secure this treasure from being pillaged, I will provide for it new masteas and successors after me, who shall preserve and augment it to all posterity." This resolution being taken, he was not at a loss how to execute it; but, easy in his mind, and full of hopes, he slept all that night very quietly.

When he waked early next morning, as he had proposed, he dressed himself agreeably to the project he had in his head, and went to the town, and took a lodging in a khan. And as he expected what had happened at Ali Baba's might make a great noise in the town, he asked his host, by way of discourse, what news there was in the city. Upon which the inn-keeper told him a great many things, which did not concern him in the least. He judged by this, that the reason why Ali Baba kept this affair so secret was for fear people should know where the treasure lay, and the means of coming at it; and because he knew his life would be sought upon account of it. And this urged him the more to neglect nothing to rid himself of so dangerous a person.

The next thing that the captain had to do was to provide himself with a horse, to convey a great many sorts of rich stuffs and fine linen to his lodging, which he did by a great many journeys to the forest, but with all the necessary precautions imaginable to conceal the place whence he brought them. In order to dispose of the merchandise, when he had amassed them together, he took a furnished shop, which happened to be opposite to that which was Cassim's which Ali Baba's son had not long occupied.

He took upon him the name of Cogia Hussain, and, as a new comer, was, according to custom, extremely civil and complaisant to all the merchants his neighbours. And as Ali Baba's son was young and handsome, and a man of good sense, and was often obliged to converse with Cogia Hussain, he soon made them acquainted with him. He strove to cultivate his friendship, more particulary when, two or three days after he was settled, he recognised Ali Baba, who came to see his son, and stopped to talk with him as he was accustomed to do; and when he

was gone, he learned from his son who he was. He increased his assiduities, caressed him after the most engaging manner, made him some small presents, and often asked him to dine and sup with him ; and treated him very handsomely.

Ali Baba's son did not care to lie under such obligation to Cogia Hussain without making the like return ; but was so much straitened for want of room in his house, that he could not entertain him so well as he wished ; aud therefore acquainted his father Ali Baba with his intention, and told him that it did not look well for him to receive such favours from Cogia Hussain without inviting him again.

Ali Baba, with great pleasure, took the treat upon himself. " Son," said he, " to-morrow, (Friday,) which is a day that the shops of such great merchants as Cogia Houssian and yourself are shut, get him to take a walk with you after dinner, and as you come back, pass by my door, and call in. It will look better to have it happen accidentally, than if you gave him a formal invitation. I will go and order Morgiana to provide a supper."

The next day, after dinner, Ali Baba's son nnd Cogia Houssian met by appointment, and took their walk, and as they returned, Ali Baba's son led Cogia Houssian through the street where his father lived ; and when they came to the house, he stopped and knocked at the door. " This, sir," said he, " is my father's house ; who, upon the account I have given him of your friendship, charged me to procure him the honour of your acquaintance ; and I desire you to add this pleasure to those I am already indebted to you for."

Though it was the sole aim of Cogia Houssian to introduce himself into Ali Baba's house, that he might kill him without hazarding his own life or making any noise ; yet he excused himself, and offered to take his leave. But a slave having opened the door, Ali Baba's son took him obligingly by the hand, and in a manner forced him in.

Ali Baba received Cogia Houssian with a smiling countenance, and in the most obliging manner he could wish. He thanked him for all the favours he had done his son ; adding withal, the obligation was the greater, as he was a young man not very well acquainted with the world, and that he might contribute to his information.

Cogia Houssian returned the compliment, by assuring Ali Baba, that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered again to take his leave ; when Ali Baba, stopping him said, " Where are you going, sir, in so much haste ? I beg you would do me the honour to sup with me, though what I have to

give you is not worth your acceptance ; but such as it is, I hope you will accept it as heartily as I give it." "Sir," replied Cogia Houssian, "I am thoroughly persuaded of your good-will ; and if ask the favour of you not to take it ill that I do not accept of your obliging invitation, I beg of you to believe that it does not proceed from any slight or intention to affront, but from a certain reason, which you would approve of if you knew it."

"And what may that reason be, sir," replied Ali Baba, "if I may be so bold as to ask you?" "It is," answered Cogia Houssian, "that I can eat no victuals that have any salt in them ; therefore judge how I should look at your table." "If that is the only reason," said Ali Baba, "it ought not to deprive me of the honour of your company at supper ; for, in the first place, there is no salt ever put into my bread, and for the meat we shall have to-night, I promise you there shall be none. I will go and take care of that. Therefore you must do me the favour to stay ; I will come again immediately."

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be dressed that night ; and to make quickly two or three ragouts besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help, this time, seeming somewhat dissatisfied at his new order. "Who is this difficult man," said she, "who eats no salt with his meat? Your supper will be spoiled, if I keep it back so long." "Do not be angry, Morgiana," replied Ali Baba "he is an honest man : therfore do as I bid you."

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had done what she had to do in the kitchen, and Abdalla laid the cloth, she helped to carry up the dishes ; and looking at Cogia Houssian, knew him at the first sight to be the captain of the robbers, notwithstanding his disguise ; and examining him very carefully, perceived that he had a dagger hid under his garment. "I am not in the least amazed, "said she to herself," that this wicked wretch, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him ; but I will prevent him."

When Morgiana had sent up the supper by Abdalla, while they were eating, she made the necessary preparations for executing one of the boldest acts which could be thought on, and had just done, when Abdalla came again for the dessert of fruit, which she carried up, and as soon as Abdalla had taken the meat away, set it upon the table ; after that, she set a little table and three glasses by Ali Baba, and going out, took Abdalla along with her to go to sup together, and to give Ali Baba the more liberty of conversation with his guest.

Then the pretended Cogia Houssian, or rather captain of the robbers, thought he had a favourable opportunity to kill Ali Baba. "I will," said he to himself, "make the father and son both drunk; and then the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart; and while the slaves are at supper, or asleep in the kitchen, I can make my escape over the gardens as before."

Instead of going to supper, Morgiana, who penetrated into the intentions of the counterfeit Cogia Houssian, would not give him leave to put his villainous design in execution but dressed herself neatly with a suitable head-dress like a dancer, girded her waist with a silvergilt girdle, to which there hung a poniard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdalla, "Take your tabor, and let us go and divert our master and his son's guest, as we do sometimes when he is alone."

Abdalla took his tabor, and placed before Morgiana all the way into the hall, who, when she came to the door, made a low courtsey, with a deliberate air, to make herself be taken notice of, and by way of asking leave to shew what she could do. Abdalla, seeing that his master had a mind to say something, left off playing. "Come in, Morgiana," said Ali Baba, "and let Cogia Houssian see what you can do, that he may tell us what he thinks of you. But, sir," said he, turning towards Cogia Houssian, "do not think that I put myself to any expense to give you this diversion, since these are my slave and my cook and housekeeper; and I hope you will not find the entertaiment they give us disagreeable."

Cogia Houssian, who did not expect this diversion after supper, began to fear that he could not have the opportunity that he thought he had found; but hoped, if he missed it now, to have it another time, by keeping up a friendly correspendence with the father and son; therefore, though he could have wished Ali Baba would have let it alone, he pretended to be obliged to him for it, and had the complaisance to express a pleasure at what he saw pleased his host.

As soon as Abdalla saw that Ali Baba and Cogia Houssian had done talking, he began to play on the tabor, and accompanied it with air; to which Morgiana, who was an excellent dancer, danced after such a manner, as would have created admiration in any other company but that before which she now exhibited, among whom perhaps, none but the false Cogia Houssian was in the least attentive to her.

After she had danced several dances with the same propriety and strength, she drew the poniard, and holding it in her

hand, dancing a dance, in which she outdid herself, by the many different figures and light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometime sshe presented the poniard to one's breast, and sometimes to another's, and oftentimes seeming to strike her own. At last, if she was out of breath, she snatched tabor from Abdalla with her left hand, and holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of spectators.

Ali Baba put a piece of gold into the tabor, as did also his son ; and Coiga Houssian, seeing that she was coming to him, had pulled his purse out of his bosom to make her a present ; but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son, frightened at this action, cried out aloud. " Unhappy wretch ! " exclaimed Ali Baba, " what have you done to ruin me and my family ? " "It was to preserve you, not to ruin you," answered Morgiana ; " for see here," said she, (opening Cogia Houssain's garment, and shewing the dagger,) " what an enemy you had entertained ! Look well at him, and you will find him to be both the pretended oil-merchant, and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you ; and what would you have more to persuade you of his wicked design ? Before I saw him, I suspected him as soon as you told me you had such a guest. I saw him, and you now find that my suspicion was not groundless."

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her : "Morgiana," said he," I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon complete it. The time is come for me to give you a proof of it, by making you my daughter-in-law." Then addressing himself to his son, he said to him, " I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. You see that Cogia Houssain sought your friendship with a treacherous design to take away my life ; and if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider, that by marrying Morgiana, you marry the support of my family and your own."

The son, for from shewing any dislike, readily consented to the marriage ; not only because he would not disobey his father, but that his inclination prompted him to it.

After this, they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody knew anything of it till a great many years after, when not any one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity and a sumptuous feast, and the usual dancing and spectacles ; and had the satisfaction to see that his friends and neighbours, whom he invited, had no knowledge of the true motives of that marriage ; but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart.

Ali Baba forbore, a long time after this marriage, from going again to the robbers' cave, from the time he brought away his brother Cassim, and some bags of gold on three asses, for fear of finding them there, and being surprised by them. He kept away after the death of the thirty-seven robbers and their captain, supposing the other two robbers, whom he could get no account of might be alive.

But at the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey, taking the necessary precautions for his safety. He mounted his horse, and when he came to the cave, and saw no footsteps of men or horses, he looked upon it as a good sign. He alighted off his horse, and tied him to a tree ; and presenting himself before the door, and pronouncing these words, "*Open, Sesame*," the door opened. He went in, and by the condition he found things in, he judged that nobody had been there since the false Cogia Houssain, when he fetched the goods for his shop, and that the gang of forty robbers was completely destroyed, and never doubted he was the only person in the world who had the secret of opening the cave, and that all the treasure was solely at his disposal ; and having brought with him a wallet, into which he put as much gold as his horse could carry, he returned to town.

Afterwards Ali Baba carried his son to the cave, taught him the secret, which they handed down to their posterity ; and using their good fortune with moderation, lived in great honour and splendour, holding the greatest offices of the city.

THE STORY OF ALI COGIA, A MERCHANT OF BAGDAD.

IN the reign of the Caliph Haroun Alraschid, there lived at Bagdad a merchant whose name was Ali Cogia, that was neither one of the richest nor the meanest sort. He was a bachelor, and

lived in the house with was his father's, master of his own actions content with the profit he made by his trade But happening to dream a dream for three nights together, that a venerable old man came to him, and, with a severe look, reprimanded him for not having made a pligrimage to Mecca, he was very much troubled.

As a good Mussulman, he knew he was obliged to undertake a pligrimage ; but as he had a house, shop, and goods, he had always believed that they might stand for a suffiicient reason to excuse him, endeavouring by his charity, and other good works, to atone for that neglect. But after this dream, his conscience was so much pricked, that the fear lest any misfortune should befall him, made him resolve not to defer it any longer ; and to be able to go that year, he sold off his household goods, his shop, and with it the greatest part of his merchandise, reserving only some, which he thought might turn to a better account at Mecca ; and meeting with a tenant for his house, let that also.

Things being thus disposed, he was ready to go when the Bagdad caravan set out for Mecca : the only thing he had to do was to secure a sum of a thousand pieces of gold, which would have been troublesome to carry along with him, besides the money he had set apart to defray his expenses on the road, and for other purposes. To this end he made choice of a jar of a proportionable size, put the thousand pieces of gold into it, and covered them over with olives. When he had closed the mouth of the jar, he carried it to a merchant, a particular friend of his, and said to him," You know," brother," that in a few days I set out with the caravan, on my pilgrimage to Mecca. I beg the favour of you, that you would take charge of a jar of olives, and keep it for me till I return." The merchant promised him he would, and in an obliging manner said," Here take the key of my warehouse, and set your jar where you please. I promise you shall find it there when you come again."

On the day the caravan was to set out, Ali Cogia joined it, with a camel loaded with what merchandise he thought fit to carry along with him, served him to ride on, and arrived safe at Mecca, where he visited, along with other pilgrims the temple so much clebrated and frequented by Mussalmans of all nations every year, who come from ail parts of the world, and observe religiuosly the ceremonies prescribed them ; and when he had acquitted himself of the duties of his pilgrimage, he exposed the merchandise he had brought with him, to sell or exchange them.

Two merchants passing by, and seeing Ali Cogia's goods, thought them so fine and choice, that they stopped some time to look at them, though they had no occasion for them ; and when they had satisfied their curiosity, one of them said to the other, as they were going away," If this merchant knew to what profit

these goods would turn at Cairo, he would carry them thither and not sell them here, though this is a good mart."

Ali Cogia heard these words; and as he had often heard talk of the beauties of Egypt, he was resolved to take the opportunity of seeing them, and taking a journey thither. Therefore, after having packed up his goods again, instead of returning to Bagdad, he set out for Egypt, with the caravan of Cairo; and when he came thither, he found his account in his journey, and in a few days sold all his goods to a greater advantage than he hoped for. With the money he bought others, with an intent to go to Damascus; and while he waited for the opportunity of a caravan, which was to set forwards in six weeks, he saw all the rarities at Cairo, as also the pyramids; and sailing up the Nile, viewed the famous towns on each side of that river.

As the Damascus caravans took Jerusalem in their way, our Bagdad merchant had the opportunity of visiting the temple, looked upon by all the Musalmans to be the most holy, after that of Mecca, whence this city takes its name of *Noble Holiness*.

Ali Cogia found Damascus so delicious a place, abounding with fine meads, pleasantly watered, and delightful gardens, that it exceeded the descriptions given of it in history. Here he made a long abode, but nevertheless had not forgot his native Bagdad: for which place he set out, and arrived at Aleppo, where he made some stay; and from thence, after having passed the Euphrates, he bent his course to Moussoul, with an intention, in his return, to come by a shorter way down theTigris.

When Ali Cogia came to Mussoul, the Persian merchants, with whom he travelled from Aleppo, and with whom he had contracted a great friendship, had got so great an ascendant over him by their civilities and agreeable conversation, that they easily persuaded him not to leave them till they came to Schiraz, from whence he might easily return to Bagdad with a considerable profit. They laid him through the towns of Sultania, Rei, Coam, Caschan, and from thence to Schiraz; from whence he had the complaisance to bear them company to India, and so came back again with them to Schiraz; in so much that, including the stay he made in every town, he was seven years absent from Bagdad, whither he then resolved to return.

All this time his friend, with whom he had left his jar of olives, neither thought of him nor them; but just at the time when he was on the road with a caravan from Schiraz, one evening, when this merchant was supping at home with his family the discourse happened to fall upon olives, his wife was desirous to eat some, saying she had not tasted any for a long while. "Now you speak of olives, you put me in mind of a jar which Ali Cogia left with me seven years ago, when he went to Mecca, and put it himself in my warehouse for me to keep for him

against he returned. What is become of him I know not; though, when the caravan came back, they told me he had gone to Egypt. Certainly he must be dead, since he has not returned in all this time; and we may eat the olives if they prove good. Give me a plate and a candle, and I will go and fetch some of them, and we will taste them."

"For God's sake, husband," said the wife, "do not commit so base an action; you know that nothing is more sacred than what is committed to one's care and trust. You say Ali Cogia has been gone to Mecca, and is not returned; but you have been told that he is gone into Egypt; and how do you know but he may be gone farther? As you have no news of his death, he may return to-morrow, for any thing you can tell: and what a disgrace would it be to you and your family if he should come, and you not restore him his jar in the same condition he left it! I declare I have no desire of the olives, and will not taste of them; for when I mentioned them, it was only by way of discourse: besides, do you think that they can be good, after they have been kept so long? They must be all mouldy, and spoiled; and if Ali Cogia should return, as I have a strong persuasion he will, and should find they have been opened, what will he think of your honour? I beg of you to let them alone."

The wife had not argued so long with her husband, but that she read his obstinacy in his face. In short, he never regarded what she said, but got up, took a candle and plate, and went into the warehouse. "Well, husband," said the wife again, "remember I have no hand in this business, and that you cannot lay any thing to my charge, if you should have cause to repent of this action."

The merchant's ears were deaf to these remonstrances of his wife, and he persisted in his design. When he came into the warehouse, he opened the jar, and found the olives all mouldy; but to see if they were all so to the bottom, he turned some of them upon the plate, and by shaking the jar, some of the gold tumbled out.

At the sight of the gold, the merchant, who was naturally covetuous, looked into the jar, and perceived that he had shaken out almost all the olives, and what remained was fine gold coin. He immediately put the olives into the jar again, covered it up, and returned to his wife. "Indeed, wife, you was in the right to say that the olives were all mouldy; for I found it so, and have made the jar just as Ali Cogia left it; so that he will not perceive that they have been touched, if he should return." "You had better have taken my advice," said the wife, "and not meddled with them. God grant no mischief comes of it!"

The merchant was not more affected with his wife's last words than he had been by her former, but spent almost the

whole night in thinking how he might appropriate Ali Cogia's gold to his own use, and keep possession of it in case Ali Cogia should return and ask him for the jar. The next morning he went and brought some olives of that year, took out the old and the gold, and filled the jar with the new, covered it up, and put it in the same place where Ali Cogia left it.

About a month after the merchant had committed so base an action, for which he was to pay dear, Ali Cogia arrived at Bagdad; and as he had let his house he alighted at a khan, choosing to stay there till he had signified his arrival to his tenant, and he had provided himself with another house.

The next morning Ali Cogia went to pay a visit to the merchant his friend, who received him in the most obliging manner imaginable; and expressed a great deal of joy at his return, after so many years' absence; telling him that he had begun to lose all hopes of ever seeing him again.

After the usual compliments on both sides on such a meeting, Ali Cogia desired the merchant to return him the jar of olives which he had left with him, and to excuse the liberty he had taken in giving him so much trouble.

"My dear friend, Ali Cogia, replied the merchant," you are to blame to make all these apologies; your vessel has been no inconvenience to me: on such an occasion I should have made as free with you: there take the key of my warehouse; go and take it; you will find it in the same place where you left it."

Ali Cogia went into the merchant's warehouse, took his jar and after having returned him the key, and thanks for the favour he had done him, returned with it to the khan where he lodged; and opening the jar, and putting his hand down as low as the pieces of gold lay, was very much surprised to find none. At first he thought he might, perhaps, be mistaken; and, to discover the truth, poured out all the olives into all his travelling kitchen-utensils, without so much as finding one single piece of money. His astonishment was so great, that he stood for some time motionless; then lifting up his hands and eyes to Heaven, he cried out, "Is it possible that a man, whom I took to be my good friend, should be guilty of so base an action?"

Ali Cogia, cruelly alarmed at the fear of so considerable a loss, returned immediately to the merchant. "My good friend," said he, "be not surprised to see me come back so soon. I own the jar of olives to be the same put into your magazine; but with the olives I put a thousand pieces of gold into it, which I do not find. Perhaps you might have occasion for them, and employed them in trade: if so, they are at your service; only put me out of my pain, and give me an acknowledgment, after which you may pay me again at your own convenience."

The merchant, who expected that Ali Cogia would come with such a complaint, had meditated an answer. "Friend Ali Cogia," said he, "when you brought your jar of olives to me, did I touch it; did not I give you the key of my warehouse? Did not you carry it there yourself, and did not you find it in the same place, covered in the same manner as when you left it? And if you put gold in it, you should have found it again. You told me that they were olives, and I believed it. This is all I knew of the matter; you may believe me, if you please; but I never touched them."

Ali Cogia made use of all the mild ways he could think of to oblige the merchant to do him right. "I love peace and quietness," said he to him, "and shall be very sorry to come to those extremities which will bring the greatest disgrace upon you: consider that merchants, as we are, ought to abandon all interest to preserve a good reputation. Once again I tell you, I should be very much concerned if your obstinacy shall oblige me to force you to do me justice; for I would rather almost lose what is my right than have recourse to law.,'

"Ali Cogia," replied the merchant, "you agree that you left a jar of olives with me; and now you have taken it away, you come and ask me for a thousand pieces of gold. Did you ever tell me that such a sum was in the jar? I did not even know that they were olives, for you never shewed them to me. I wonder you do not as well ask me for diamonds and pearls instead of gold: begone about your business, and do not raise a mob about my shop:" for some persons had already stopped. These last words were pronounced in so great heat and passion, as not only made those who stood about the shop already stay longer, and created a great mob, but the neighbouring merchants came out of their shops to see what was the dispute between Ali Cogia and the merchant, and endeavoured to reconcile them; and when Ali Cogia had informed them of his grievance, they asked the merchant what he had to say.

The merchant owned that he had kept the jar for Ali Cogia in his warehouse, but denied that ever he meddled with it; and swore that he knew it was full of olives only, because Ali Cogia told him so, and bid them all bear witness of the insult and affront offered him. "You bring it upon yourself," said Ali Cogia, taking him by the arm; "but since you use me so basely, I cite you to the law of God. Let us see whether you will have the assurance to say the same thing before the cadi."

The merchant could not refuse this summons, which every good Mussulman is bound to observe, or be declared a rebel against religion, but said, "With all my heart; we shall soon see who is in the worng."

Ali Cogia carried the merchant before the cadi, before whom he accused him of cheating him of a thosuand pieces of gold, which he had left with him. The cadi asked him if he had any witnesses ; to which he replied, that he had not taken that precaution, because he believed the person he trusted this money with to be his friend, and always took him for an honest man.

The merchant made the same defence he had done before the merchants his neighbours, offering to make oath that he never had the money he was accused of, and that he did not so much as know there was such a sum ; upon which the cadi took his oath, and dismissed him acquitted.

Ali Cogia, extremely mortified to find that he must sit down with so considerable a loss, protested against the sentence, declaring to the cadi that he would appeal to the Caliph Haroun Alraschid, who would do him justice ; which protestation the cadi only looked upon as the effect of the common resentment of all those who lose their cause, and thought he had done his duty in acquitting a person who had been accused without witnesses.

While the merchant returned home, triumphing over Ali Cogia, and overjoyed at his good fortune, Ali Cogia went and drew up a petition ; and the next day, observing the time when the Caliph came from noon prayers, he placed himself in the street he was to pass through, and holding out his hand with the petition, an officer appointed for that purpose, who always goes before the Caliph, came and took it to present it.

As Ali Cogia knew that it was the Caliph's custom to read the pettions at his return to the palace, he went into the court, and waited till the officer who had taken the petition read it, and came out of the Caliph's apartment, who told him that the Caliph had appointed an hour to hear him nex!day : and then asking him where the merchant lived, he sent to notify to him to attend at the same time.

That same evening, the Caliph, the grand vizier Giafar, and Mesrour, the chief of the eunuchs, went all disguised through the town, as I have already told your majesty it was his custom occasionally to do ; and, passing through a street, the Caliph heard a noise, and mending his pace, he came to a gate, which led into a little court ; through a hole he perceived ten or twelve children playing by moonlight.

The Caliph, who was curious to know at what play the, children played, sat down upon a stone bench just by ; and still looking through the hole, he heard one of the briskest and livelist of the children say, " Let us play at the cadi. I will be the cadi ; bring Ali Cogia and the merchant who cheated him of the thousand pieces of gold before me."

These words of the child put the Caliph in mind of the petition Ali Cogia had given him that day, and made him redouble his attention to see the issue of the trial.

As the affair of Ali Cogia and the merchant made a great noise in Bagdad, it had not escaped the children, who all accepted the proposition with joy, and agreed on the part each was to act. Not one of them refused him that made the proposal to be cadi ; and when he had taken his seat, which he did with all the seeming gravity of a cadi, another, as an officer of the court, presented two before him ; one as Ali Cogia, and the other as the merchant against whom he complained.

Then the pretended cadi, directing his discourse to the feigned Ali Cogia, asked him what he had to lay to that merchant's charge.

Ali Cogia, after a low bow, informed the young cadi of the fact, and related every particular and afterwards begged that he would use his authority that he might not lose so considerable a sum of money.

Then the feigned cadi, turning about to the merchant, asked him why he did not return the money which Ali Cogia demanded of him.

The feigned merchant alleged the same reasons as the real merchant had done before the cadi himself, and offered to confirm by oath that what he had said was truth.

"Not so fast," replied the pretended cadi : "before you come to your oath, I should be glad to see the jar of olives. Ali Cogia," said he, addressing himself to the lad who acted that part, "have you brought the jar ?" "No," replied he. "Then go and fetch it immediately," said the other.

The pretended Ali Cogia went immediately, and returning as soon, feigned to set a jar before the cadi, telling him that it was the same he left with the accused person, and took away again. But, to omit no part of the formality, the supposed cadi asked the merchant if it was the same : and as by his silence he seemed not to deny it, he ordered it to be opened. He that presented Ali Cogia seemed to take off the cover, and the pretended cadi made as if he looked into it. "They are fine olives ;" and then pretending to eat of them, added, "They are excellent ; but," continued he, "I cannot think that olives will keep seven years, and be so good : send for some olive-merchants and let me hear what is their opinion." Then two boys, as olive-merchants, presented themselves. "Are you olive-merchants ?" said the sham cadi. "Tell me how long olives will keep to be fit to eat ?"

"Sir," replied the two merchants, "let us take what care we can, they will hardly be worth anything the third year, for then they have neither taste nor colour." "If it be so," answered the the cadi, "look into that jar, and tell me how long it is since those olives were put into it."

The two merchants pretended to examine and to taste the olives, and told the cadi they were new and good. "You are mistaken," said the young cadi; "Ali Cogia says he put them into the jar seven years ago."

"Sir," replied the merchants, "we can assure you they are of this year's growth; and we will maintain there is not a merchant in Bagdad but will say the same."

The feigned merchant that was accused would have objected against the evidence of the olive-merchants: but the feigned cadi would not suffer him. "Hold your tongue," said he; "you are a rogue; let him be hanged." Then the children put an end to their play, clapping their hands with great joy, and seizing the feigned criminal to carry him to execution.

Words cannot express how much the Caliph Haroun Alraschid admired the sagacity and sence of the boy who had passed so just a sentence, in an affair which was to be pleaded before him the next day. He withdrew, and rising off the bench he sat on, he asked the grand vizier, who heard all that passed, what he thought of it. "Indeed vizier Giafar, "I am surprised to find so much sagacity in one so young."

"But," answered the Caliph, "do you know one thing? I am to pronounce sentence in this very cause to-morrow; the true Ali Cogia presented his petition to me to-day; and do you think," continued he, "that I can give a better sentence?" "I think not," answered the vizier, "if the case is as the children represented it." "Take notice then of this house," said the Caliph, "and bring the boy to me to-morrow, that he may try this case in my presence; and also order the cadi, who acquitted the roguish merchant, to attend, to learn his duty by a child. Take care likewise to bid Ali Cogia bring his jar of olives with him, and let two olive-merchants be present." After this charge he pursued his rounds, without meeting with anything else worth his attention.

The next day the vizier went to the house where the Caliph had been a witness of the children's play, and asked for the master of it; but he being abroad, his wife came to him. He asked her if she had any children. To which she answered she had three, and called them. "My brave boys," said the vizier, "which of you was the cadi when you played together last night?" The eldest made answer he was; but not knowing

why he asked the questions, coloured. "Come along with me, my lad," said the grand vizier; "the Commander of the faithful wants to see you."

The mother was in a great fright when she saw the grand vizier would take her son with him, and asked him upon what account the Caliph wanted him. The grand vizier encouraged her, and promised her that he should return again in less than an hour's time, when she would know it from himself. "If it be so," said the mother, "give me leave to dress him first, that he may be fit to appear before the Commander of the faithful;" which the vizier readily complied with.

As soon as the child was dressed, the vizier carried him away, and presented him to the Caliph, at the time he had appointed to hear Ali Cogia and the merchant.

The Caliph, who saw that the boy was dashed, to encourage him, said, "Come to me, child, and tell me if it was you that determined the affair between Ali Cogia and the merchant that cheated him of his money. I saw and heard you, and am very well pleased with you." The boy answered modestly that it was he. "Well, my son," replied the Caliph, "come and sit down by me and you shall see the true Ali Cogia and the true merchant."

Then the Caliph took him by the hand, and set him on the throne by him, and asked for the two parties. When they were called, they came and prostrated themselves before the throne, bowing their heads quite down to the carpet that covered it. Afterwards the Caliph said to them, "Plead each of you your causes before this child, who will hear and do you justice; and if he should be at a loss, I will rectify it."

Ali Cogia and the merchant pleaded one after the other; but when the merchant proposed his oath as before, the child said, "It is too soon: it is proper that we should see the jar of olives."

At these words, Ali Cogia presented the jar, placed it at the Caliph's feet, and opened it. The Caliph looked upon the olives, and took one and tasted it. Afterwards the merchants were called, who examined the olives, and reported that they were good, and of that year. The boy told them that Ali Cogia affirmed that it was seven years since he put them up; and they returned the same answer as the children who represented them the night before.

Though the merchant who was accused saw plainly that these merchants' opinions would condemn him, yet he would say something in his own justification. But the child, instead of or-

dering him to be hanged, looked at the Caliph, and said," Commander of the faithful, this is no jesting matter ; it is your majesty that must condemn him to death, and not me, though I did it yesterday in play."

The Caliph, fully satisfied of the merchant's villany, delivered him into the hands of the ministers of justice to be hanged. This sentence was executed upon him, after he had confessed where he had hid the thousand pieces of gold, which were restored to Ali Cogia. Then the monarch, most just and equitable, turning to the cadi, bid him learn of that child to acquit himself more exactly of his duty ; and embracing the boy, sent him home with a purse of a hundred pieces of gold, as a token of his liberality.

THE STORY OF THE ENCHANTED HORSE.

THE Neverouz,* or the New Day, which is the first of the year and spring, is observed as an ancient and solemn feast throughout all Persia, which, has been continued from the time of idolatry ; and our prophet's religion, pure as it is, and true as we hold it, has not been able to abolish that heathenish custom, and the superstitious ceremonies which are observed, not only in the great cities, but celebrated with extraordinary rejoicings in every little town, village, and hamlet.

But the rejoicings are the most extraordinary at the court, for the variety of new and surprising sights ; in so much that strangers are invited from the neighbouring states, and the most remote parts, by rewards and liberality of the king, towards those who are the most excellent in their invention and contrivance. In short, nothing in the rest of the world can come nigh them in mangnificence.

On one of these feast days, after the most ingenious artists of the country had repaired to Schiraz, where the court then resided, and had entertained the king and all the court with their sights, and had been bountifully and liberally rewarded according to their merit and to satisfaction by the king, when the assembly was just breaking up, an Indian appeared at the foot of the throne, with an artificial horse richly bridled and saddled, and so well made, that at first sight he looked like a living horse.

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* " Nevrouz," or the New Day, is the name which the ancient Persians gave to the first day of their year, which was solar. Giarischid, king of the first dynasty of the Pischdadians, instituted the solemnity of the Nevrouz, which is still celebrated by the Persians, though they are Mohammedans, and consequently obliged to use the Arabian year, which is lunar. The first day was fixed in the vernal equinox, at the point when the sun enters into the first degree of Aries. There is another Nevrouz of the autumnal equinox.—*D, Herbelot.*

The Indian prostrated himself before the throne, and pointing to the horse, said to the king, "Though, sir, I present myself the last before your majesty, yet I can assure you that nothing that has been shewn to-day is so wonderful as this horse, on which I beg your majesty will be pleased to cast your eyes." "I see nothing more in the horse," said the king, "but the natural resemblance the workman has given him, which the skill of another workman may do as well or better."

"Sir," replied the Indian, "it is not for his outward form and appearance that I recommend my horse to your majesty's examination as wonderful, but the use I know how to make of him, and what any other person, when I have communicated the secret to him, may do as well. Whenever I mount him, be it where it will, if I wish to transport myself through the air to the most distant part of the world, I can do it in a very short time. This, sir, is the wonder of my horse; a wonder which nobody ever heard speak of, and which I offer to shew your majesty, if you command me."*

The king of Persia, who was fond of everything that was curious, and, after the many wonderful things he had seen and desired to see, had never seen or heard anything that came up to this, told the Indian that nothing but the experience of what he told should convince him; and that withal he was ready to see him perform what he promised.

The Indian presently put his foot into the stirrup, and mounted his horse with a great deal of activity; and when he had got the other foot into the stirrup, and had fixed himself in the saddle, he asked the king of Persia where he pleased to send him.

About three leagues from Schiraz there was a high mountain, discernible from the large square before the palace, where the king and his court, and a great concourse of people, then were. "Do you see that mountain?" said the king, pointing to the hill; "go to it, it is not a great way off, but it is far enough to judge of the haste you can make in going and com-

* CHAUCER'S Squire's Tale, the Poem by which Milton describes and characterizes him, is founded on this adventure. The imagination of this story consists in Arabian fiction, engrafted on Gothic chivalry. Nor is this Arabian fiction purely the sport of arbitrary fancy; it is, in a great measure, founded on Arabian learning. The idea of a horse of brass took it rise from this mechanical knowledge of the Arabians, and their experiments in metals. The poets of romance, Lydgate and Gower, who deal in Arabian ideas, describe the Trojan Horse to be made of brass.—WARTON'S *Hist of English Poetry*, vol.i. pp.399-400.

Chaucer has borrowed only the description of the horse, and the two pin the ascending one in his ear, and the use to be made of him. That Chaucer never finished the story is more than probable, from Milton's speaking of it ass left untold, which does not apply to loss after finishing.

ing. But because it is not possible for the eye to follow you so far, for a certain sign that you have been there, I expect that you will bring me a branch of a palmtree that grows at the bottom of the hill."

The king of Persia had no sooner declared his will, but the Indian turned a peg, which was in the hollow of the horse's neck, just by the pummel of the saddle, and in an instant the horse rose off the ground, and carried his rider into the air like lightning to such a height, that those who had the strongest sight could not discern him, to the admiration of the king and all the spectators. Within less than a quarter of an hour they saw him come again with the palm branch in his hand ; but before he came quite down, he took two or three turns in the air over the spot, amid the acclamations of all the people ; then descended upon the same spot of ground whence he set off, without receiving the least shock from the horse to disorder him. He dismounted ; and going up to the throne, prostrated himself, and laid the branch of the palm-tree at the king's feet.

The king of Persia, who was an eye-witness, with no less admiration than astonishment of this unheard-of sight which the Indian had exhibited a great desire to have the horse ; and as he persuaded himself that he should not find it a difficult matter to treat with the Indian about him, for whatever sum of money he should value him at, he began to look upon him as most valuable thing in his treasury. "To judge of thy horse by his outward appearance," said he to the Indian, "I did not think him so much worth my consideration. As you shewed me his merits, I am obliged to you for undeceiving me ; and to shew you how much I esteem him, I will buy him of you, if he is to be sold."

"Sir," replied the Indian, "I never doubted that your majesty, who has the character of the most judicious prince on earth, would set a just value on my work as soon as I had shewn you on what account he was worthy your attention. I also foresaw that you would not only admire and commend him, but would desire to have him. For my part, sir, though I know the true value of him, and that my being master of him will render my name immortal in the world, yet I am not so fond of him but I can resign him, to gratify that noble passion of your majesty ; but in making this declaration, I have another to add, without which I cannot resolve to part with him, and perhaps you may not approve of it.

"Your majesty will not be displeased," continued the Indian, "if I tell you that I did not buy this horse, but obtained him of the inventor and maker, by giving him my only daugh-

ter in marriage, and promising at the same time never to sell him; but, if I parted with him, to exchange him for something that I should like."

The Indian would have gone on, but at the word exchange, the king of Persia interrupted him :" I am willing," said he," to give you what you will ask in exchange. You know my kingdom is large, and contains many great, rich, and populous cities; I will give you the choice of which you like best, in full sovereignty for the rest of your life."

This exchange seemed royal and noble to the whole court, but was much below what the Indian proposed to himself, who had raised his thoughts much higher. " I am infinitely obliged to your majesty for the offer you make me," answered he," and cannot thank you enough for your generosity; yet I must beg of you not to be angry with me, if I take the boldness to tell you that I cannot resign to you my horse, but by receiving the hand of the princess your daughter as my wife : this is the only price at which I can give up my property in him."

The courtiers about the king of Persia could not forbear laughing aloud at this extravagant demand of the Indian; but the prince Firouz Schah, the king's eldest son, and presumptive heir to the crown, could not hear it without indignation. The king was of a very different opinion, and thought he might sacrifice the princess of Persia to the Indian, to satisfy his curiosity. He remained, however, undetermined, considering what he should do.

Prince Firouz Schah, who saw his father hesitating what answer he should make, began to fear lest he should comply with the Indian's demand and looked upon it as not only injurious to the royal dignity and his sister, but also to himself; therefore, to anticipate his father, he said," Sir, I hope your majesty will forgive me for daring to ask you, if it is possible that your majesty should hesitate about a denial to so insolent a demand from such an insignificant fellow, and scandalous juggler; and that you should give him reason to flatter himself a moment with being allied to one of the most powerful monarchs in the world? I beg of you to consider what you owe to yourself, and to your own blood, and the high rank of your ancestors"

" Son," replied the king of Persia, " I very much approve of your remonstrance, and am very sensible of your zeal for preserving the lustre of your noble birth; but you do not consider enough the excellence of this horse, nor that the Indian, if I should refuse him, may make the offer somewhere else, where this nice point of honour may be waved. I shall be in the utmost despair if another prince should boast of having exceeded

me in generosity, and deprived me of the glory of possessing a horse, which I esteem as the most singular and wonderful thing in the world. I will not say I consent to grant him what he asked. Perhaps he has not made up his mind upon this exorbitant demand; and, putting my daughter the princess out of the question, I may make another agreement with him that will answer his purpose as well. But before I strike the bargain with him, I should be glad that you would examine the horse; try him yourself, and give me your opinion; I doubt not he will permit."

As it is natural for us to flatter ourselves in what we desire, the Indian fancied, by what he heard the king of Persia say, he was not entirely averse to his alliance, by taking the horse at his price; and that the prince, who, instead of being against it, might become more favourable to him, and not oppose the desire the king seemed to have; and to shew he consented to it with a great deal of pleasure, he expressed much joy, ran before the prince to help him to mount, and shewed him how to guide and manage the horse.

The prince mounted the horse with wonderful address, without the Indian assisting him; and no sooner had he got his feet in both stirrups, but, without staying for the Indian's advice, he turned the peg he had seen him use, and mounted into the air as quick as an arrow shot out of a bow by the stoutest and most adroit archer; and in a few moments the king, court, and the numerous assembly, lost sight of him. Neither horse nor prince were to be seen; and the king of Persia made vain efforts to discern them: when the Indian, alarmed at what had happened, prostrated himself before the throne, and forced the king to look at him, and give attention to what he said. "Sir," said he, "your majesty yourself saw that the prince was so hasty, that he would not permit me to give him the necessary instructions to govern my horse. From what he saw me do, he would shew that he wanted not my advice to set off. He was to shew his address, but knows not the way which I was going to shew him, how to turn the horse about and bring it back again. Therefore, sir, the favour I ask of your majesty is, not to make me accountable for what accidents may befall him: you are too just to impute to me any misfortune that may attend him."

This discourse of the Indian very much surprised and afflicted the king of Persia, who saw the danger his son was into to be inevitable, if, as the Indian said, there was another secret to bring him back again, that was different from that which carried him away; and asked, in a passion, why he did not call him back the moment he went.

"Sir," answer the Indian," your majesty saw as well as I with what swiftness the horse and the prince flew away. The

surprise I was then, and still am in, deprived me of use of my speech; and if I could have spoken, he had got too far to hear me. If he had heard me, he knew not the secret to bring him back, which, through his impatience, he would not stay to learn. But, sir," added he, "there is room to hope that the prince, when he finds himself at a loss, will perceive another peg, and, as soon as he turns that, the horse will cease to rise, and will descend to the ground, and he may turn him to what place he pleases by guiding him with the bridle."

Notwithstanding all these arguments of the Indian, which carried great appearance of probaility, the king of Persia was terribly frightened at the evident danger his son was in. "I suppose," replied he, "it is very uncertain whether my son perceives the other peg, and makes a right use of it: may not the horse, instead of lighting upon the ground, fall upon some rock, or tumble into the sea with him?"

"Sir," replied the Indian, "I can deliver your majesty from this apprehension, by assuring you that the horse crosses seas without ever falling into them, and always carries his rider wherever he has a mind to go. And your majesty may assure yourself, that, if the prince does not find out the other peg which I mentioned, the horse will carry him where he pleases to go. It is not to be supposed he will go anywhere but where he can find assistance, and make himself known."

"Be it as well," replied the king of Persia, "As I cannot depend upon the assurance you give me, your head shall answer for my son's life, if he does not return safe and sound in three days' time, or that I can certainly hear that he is alive." Then he ordered his officers to secure his person, and keep him close prisoner; after which he retired to his palace, extremely grieved that the feast of Nevrouz should afford him and his court so much sorrow.

In the meantime prince Firouz Schah was carried through the air with prodigious swiftness, as was said before; and in less than an hour's time he had got so high, that he could not distinguish anything on the earth, but mountains and plains seemed confounded together. It was then he began to think of returning from whence he came, and thought to do it by turning the same peg the contrary way, and pulling the bridle at the same time. But when he found that the horse still rise with the same swiftness, his astonishment was extremely great. He turned the peg several times, one way and the other, but all in vain. It was then he grew sensible of his fault, in not taking the necessary precautions to guide the horse, before he mounted him. He immediately apprehended the great danger he was in

but that apprehension did not deprive him of his reason. He examined the horse's head and neck with great attention, and perceived behind the horse's right ear another peg, smaller and less discernible than the other. He turned that peg, and presently perceived that he descended in the same oblique manner as he mounted, but not so swiftly.

Night had overshadowed almost half an hour that part of the earth over which the prince then was, when he found out and turned the small peg ; and as the horse descended, he by degrees lost sight of the sun, till it grew quite dark ; insomuch that instead of choosing what place he would go to, he was forced to let the bridle lie upon the horse's neck and wait patienly till he alighted, though the dread lest it should be in the desert, a river, or the sea.

At last the horse alighted and stopped after midnight, and prince Firouz Schah dismounted very faint and hungry, having eaten nothing since the morning when he came out of the palace with his father to assist at the festival. The first thing he had to do in this darkness of the night was to endeavour to find out where he was ; when he found himself to be on the terrace of a magnificent palace, surrounded with a balustrade of white marble, breast high ; and groping about, found a pair of stairs which let down into the palace, the door of which was half open.

None but prince Firouz Schah would have ventured to go down those stairs, so dark as it was, and in the danger he exposed himself to from friends or foes. But no consideration could stop him. I do not come, said he to himself, to do anybody any harm : and certainly, whoever meets or sees me first, and finds, that I have no arms in my hands, will not attempt anything against my life, before they hear what I have to say for myself. After this reflection he opened the door wider, without making any noise, and went softly down the stairs, that he might not awaken anybody ; and when he came to a landing-place on the staircase, he found the door of a great hall, that had a light in it, open.

The prince stopped at the door, and listening, heard no other noise but the snoring of some people who were fast asleep. He advanced a little into the room, and, by the light of a lantern, saw that those persons whom he heard snore were black eunuchs, with naked sabres laid by them ; which was enough to inform him that this was the guard chamber of some queen or princess ; which latter it proved to be.

In the next room to this the princess lay, as appeared by the light he saw, the door being open, through a thin silken curtain, which drew before the doorway, whither prince Firouz

Schah advanced on tip-toe, without waking the eunuchs. He put by the curtain, and went in; and without staying to observe the magnificence of the chamber, which was what he did not much regard, he gave his attention to something of greater importance. He saw a great many beds; only one of them on a sofa, the rest on the floor. The princess lay in the first, and her women in the others.

This distinction was enough to direct the prince in his choice. He crept softly to the bed without waking either the princess or her women, and beheld a beauty so extraordinary and surprising, that he was charmed and inflamed with love at the first sight. O heavens! said he to himself, has my fate brought me hither to deprive me of my liberty, which hitherto I have always preserved? How can I avoid a certain slavery, when those eyes shall open, since without doubt they complete the lustre of this assemblage of charms? I must quickly resolve since I cannot stir without being my own murderer; for so has necessity ordained.

After these reflections on his situation, and on the princess's beauty, and examining the condition of his heart, he fell on his knees, and taking hold of the princess's shift sleeve, out of which came an arm as white as snow, pulled it gently towards him. The princess opened her eyes, and seeing a handsome, well-shaped, comely man on his knees, she was in great surprise; yet seemed to shew no sign of fear.

The prince made use of this favourable moment, bowed his head down to the ground, and rising, said, " Respectable princess, by the most extraordinary and wonderful adventure imaginable, you see here at your feet a suppliant prince, the son of the king of Persia, who was yesterday morning with his father in his court, at the celebration of a solemn feast, and is now in a strange country, in danger of his life, if you have not the goodness and generosity to give him your assistance and protection. These I implore, adorable princess, with the confidence that you will not refuse me. I have the more ground to persuade myself that so much beauty and majesty, and such charms, cannot entertain the least inhumanity."

This princess to whom prince Firouz Schah so happily addressed himself, was the princess of Bengal, eldest daughter of the kingdom, who had built this palace at a small distance from his capital, whither she went to take the benefit of the country. After she had heard the prince with all the candour he could desire, she replied with equal goodness, "Prince, you are not in a barbarous country; take courage: hospitality, humanity, and politeness are to be met with in the kingdom of Bengal, as well

as in that of Persia. It is not I who grant it in my palace, but throughout the whole kingdom; you may believe me, and depend upon what I say."

The prince of Persia could have thanked the princess of Bengal for her civility, and the favour she did him, and had already bowed down his head to return the compliment, but she would not give him leave to speak. "Notwithstanding I desire," said she, "to know by what miracle you have come hither from the capital of Persia in so short a time, and by what enchantment you have been able to penetrate so far as to come to my apartment, and to have deceived the vigilance of my guards; yet as it is impossible but you must want some refreshment, and looking upon you as a welcome guest, I will wave my curiosity, and give orders to my women to regale you, and shew you an apartment where you may rest yourself after your fatigue, and be better able to satisfy my curiosity."

The princess's women, who awaked at the first words which the prince addressed to the princess, were in the utmost surprise to see a man at the princess's bolster, as they could not conceive how he got thither without waking them or the eunuchs. They no sooner comprehended the princess's intentions, than they dressed themselves presently, and were ready to obey her commands, as soon as she gave them. They each took a wax candle, of which there were great numbers lighted up in the room and after the prince had taken leave very respectfully, they went before him, and conducted him into a handsome chamber; where, while some were preparing the bed, others went into the kitchen; notwithsaanding it was so unseasonable an hour, they did not make prince Firouz Schah wait long, but brought him presently all sorts of meat; and when he had eaten as much as he chose, they removed the table, and left him to taste the sweets of repose, after shewing him several presses, where he might find whatever he wanted.

In the meantime, the princess of Bengal was so struck with the charms, wit, politeness, and other good qualities which she discovered in that short conversation with the prince, that she could not sleep; but when her women came into her room to go to bed, again asked them if they had taken care of him, and if he wanted anything; and particularly what they thought of him.

The women, after they had satisfied her as to the first articles, answered as to the last, "We do not know what you may think of him, but, for our parts, we think you would be very happy if the king your father would marry you to so amaible a prince; for there is not a prince in all the kingdom of Bengal to be compared to him; nor can we hear that any of the neighbouring princes are worthy of you."

This flattering discourse was not displeasing to the princess of Bengal ; but as she had no mind to declare her sentiments to them ; she imposed silence upon them, telling them they talked without reflection, bidding them to go to bed and let her sleep.

The next day, the first thing the princess did as soon as she was up, was to sit down to her toilet. She took more pains in dressing and adjusting herself at the glass than ever she had done in her life. She never had tried her women's patience so much before, by making them do and undo the same thing several times. " Certainly," said she to herself, " if the prince, as I perceive, was taken with me in my dishabille, he will be charmed with me when I am dressed." She adorned her head, neck, arms, and waist with the finest and largest diamonds she had. The habit she made use of was one of the richest stuffs of the Indies of a most beautiful colour, and made only for kings, princes, and princesses. After she had consulted her glass a long time, and asked her women, one after another, if anything was wanting to her attire, she sent to know if the prince of Persia was awake ; and as she never doubted but that, if he was up and dressed, he should ask leave to come and pay his respects to her, she charged the messenger to tell him she would make him the visit. And she had her reasons for this.

The prince of Persia, who by that night's rest had recovered the fatigue he had undergone the day before, had just dressed himself, when he received the princess of Bengal's compliments by one of her women. Without giving the lady who brought the message leave to communicate it, he asked her if it was proper for him then to go and pay his respects to the princess ; and when the lady had acquitted herself of her errand, he replied " It shall be as the princess thinks fit : I came here to be solely at her pleasure."

As soon as the princess of Bengal understood that the prince of Persia waited for her, she immediately went to pay him a visit. After mutual compliments on both sides, the prince asking pardon for having waked the princess out of a profound sleep, and the princess inquiring after his health, and how he rested, the princess sat down on a sofa, as did also the prince, though at some distance, out of respect.

Then the princess, resuming the discourse, said, " I would have received you, prince, in the chamber in which you found me in bed last night ; but as the chief of my eunuchs has the liberty of coming into it and never comes further without my leave, though my impatience to hear the surprising adventure which procures me the happiness of seeing you, I

chose to come hither that we may not be interrupted ; therefore I beg of you to give me that satisfaction, which will highly oblige me."

Prince Firouz Schah, to gratify the pincess of Bengal began his discourse with the solemn and annual feast of the Novrouz, relating all the sights worthy of her curiosity, which had amazed the court of Persia and the whole town of Schiraz. Afterwards he came to the enchanted horse ; the description of which, with the account of the Wonders the Indian performed on him before so august an assembly, convinced the princess that nothing of that kind be imagined more surprising in the world. " You may well think, charming princess," continued the prince of Persia," that the king my father, who cares not what he gives for anything that is rare and curious, would be very desirous to purchase such a horse, as indeed he was. He asked the Indian what he would have for him ; who made him an extravagant reply, telling him that he had not bought him, but taken him in exchange for his only daughter, and could not part with him but on the like condition, which was, to have his consent to marry the princess my sister.

" The crowd of courtiers, who stood about the king my father, bearing the extravagance of this proposal, laughed loudly at it ; and I, for my part conceived so great an indignation, that I could not disguise it ; and the more, because I saw that the king my father was considering with himself what answer he should give him. In short, I believe he would have granted him what he asked, if I had not in the most lively terms represented to him how injurious it would be to his honour ; yet my remonstrance could not bring him entirely to quit his design of sacrificing the princess my sister to so despicable a person. He fancied he should bring me over to his opinion, if once I could comprehend, as he imagined he did, the singular worth of this horse. With this view he would have me look at him, and mount him, and make a trial of him myself.

" To please my father, I mounted the horse, and as soon as I was upon his back I put my hand upon a peg, as I had seen the Indian do before me, to make the horse mount into the air, never staying to take instructions of the owner. The instant I touched the peg, the horse mounted with me into the air as swift as an arrow shot out of a bow, and I was presently at such a distance from the earth, that I could not distinguish any object. By the swiftness of the motion I was for sometime unapprehensive of the danger to which I was exposed ; but when I grew sensible of it, I endeavoured to turn the peg the contrary way. But the experiment would not answer my expectation, and still the horse mounted with me, and carried me a greater distance

from the earth. At last I perceived another peg, which I turned, and then I grew sensible that the horse declined towards the earth, and presently found myself so surrounded with darkness, that it was impossible for me to guide the horse. In this condition I laid the bridle on his neck, and trusted myself to the will of God to dispose of my fate.

"Not long after the horse alighted, and I got off his back, and examining whereabouts I might be, perceived myself on the terrace, and found the door of the staircase half open. I came softly down the stairs, and seeing a door open by a small light, put my head into the room, and saw some eunuchs asleep, and a great light in another room. The necessity I was under, notwithstanding the inevitable danger I was threatened with, if the eunuchs had waked, inspired me with the boldness, or rather rashness, to cross that room to get to the other.

"It is needless, princess," added the prince, "to tell you the rest, since you are not unacquainted with all that passed afterwards. But I am obliged in duty to thank you for your goodness and generosity, and to beg of you to let me know how I may shew my gratitude. According to the law of nations, I am already your slave, and cannot make you an offer of my person; there only remains my heart: but, alas! princess, what do I say? My heart is no longer my own, your charms have forced it from me; but in the same manner, as I will never ask for it again, I yield it up: give me leave, therefore, to declare you mistress both of my heart and inclination."

These last words of the prince Firouz Schah were pronounced with such an air and tone, that the princess of Bengal never doubted a moment of the effect she expected from her charms: neither did she seem to resent the precipitate declaration of the prince of Persia. Her blushes served but to heighten her beauty, and render her more amiable in the eyes of the prince.

As soon as she had recovered herself, she replied, "Prince, you have given me a sensible pleasure, by telling me those surprising and wonderful things. But, on the other hand, I can hardly forbear shuddering when I think on the height you was in the air; and though I have the good fortune to see you here safe and well, I was in pain till you came to that part where the Indian horse alighted on my palace leads. The same thing might have happened in a thousand other places. I am glad that chance has given me the preference to the whole world, and the opportunity of letting you know that it could not have conducted you to any place where you could have been received more agreeably, and with greater pleasure.

"But, prince," continued she, "I should think myself offended, if I believed that the thought you mentioned of being my slave was serious, and that it did not proceed from your politeness rather than from a sincerity of sentiment ; for, by the reception I gave you yesterday, you might assure yourself, you are here as much at liberty as in the midst of the court of Persia

"As to your heart," added the princess of Bengal, in a tone which shewed nothing less than a refusal, "as I am persuaded that you have not lived so long without disposing of it, and that you could not fail of making choice of a princess who deserves it, I should be very sorry to give you an occasion to be guilty of infidelity to her."

Prince Firouz Schah would have protested, that when he left Persia, he was master of his own heart ; but, at that instant, one of the princess's ladies in waiting came to tell her that dinner was served up.

This interruption delivered the prince and princess from an explanation which would have been equally embarrassing to both of them, and of which they stood not in need. The princess of Bengal was fully convinced of the prince of Persia's sincerity ; and the prince, though the princess had not explained herself, judged, nevertheless by some words she let fall, and the favourable manner she heard him, that he had no reason to complain.

As the lady held the door open, the princess of Bengal said to the prince of Persia, rising off her seat, as he did also from his, "I am not used to dine so early : but as I fancied you might have had but an indifferent supper last night, I ordered dinner to be got ready sooner than ordinary." After this compliment, she lead him into a magnificent hall, where a table was laid, and set off with great plenty of choice and excellent viand ; and as soon as they were sat down, a great many beautiful slaves of the princess, richly dressed, began a most agreeable concert of vocal and instrumental music, which lasted the whole time of dinner.

This concert was so sweet and well managed, that it did not in the least interrupt the prince and princess's conversation. All dinner-time their sole concern was to help and invite each other to eat : the prince, for his part, served the princess with the choicest of everything, and strove to outdo her in civility, both by words and actions, which she returned again, with a great many new compliments : and in this reciprocal commerce of mutual civilities and attentions, love made a greater progress in both, than a concerted interview would have promoted.

When they rose from the table, the princess carried the prince into a large and magnificent closet, finely embellished with paintings in blue and gold, of a just symmetry, and richly furnished; there they both sat down upon a sofa which afforded a most agreeable prospect into the palace garden, which prince Firouz Schah admired for the vast variety of flowers, and trees, which were full as beautiful as those of Persia, but quite different. Here taking the opportunity of entering into a conversation with the princess, he said, "I always believed, madam, that no part of the world but Persia afforded such stately palaces and beautiful gardens; but now I see that other great monarchs know as well how to build mansions suitable to their power and greatness; and if there is a difference in the manner of building, there is none in the grandeour and magnificence."

"Prince," replied the princess of Bengal, "as I have no idea of the palaces of Persia, I cannot judge of the comparison you have made of mine, to tell you my opinion of it. But however sincere you seem to be, I can hardly think it just; but rather incline to believe it a compliment. I will not despise my palace before you; you have too good an eye, too good a taste, not to form a sound judgment. But I assure you I think it very indifferent, when I compare it with the king my father's, which far exceeds it for grandeour, beauty, and richness; you shall tell me yourself what you think of it, when you have seen it; as chance has brought you so nigh to the capital of this kingdom, I do not doubt you wish to see it, and make my father a visit, that he may pay you all the honour due to a prince of your rank and merit."

The princess flattered herself, that by exciting in the prince of Persia a curiosity to see the palace of Bengal, and to visit her father in it, the king, seeing him so handsome, wise, and accomplished a prince, might perhaps resolve to propose an alliance with him, by offering her to him as a wife. And as she was well persuaded she was not indifferent to the prince, and that he would be pleased with the proposal, she hoped to attain to the utmost of her wishes, and preserve all the decorum becoming a princess, who would appear resigned to the will of her king and father; but the prince of Persia did not return her an answer according to her expectation.

"Princess," replied the prince, "the preference which you give to the king of Bengal's palace to your own, is enough for me to believe it much exceeds it: but as to the proposal of my going and paving my respects to the king your father, I should not only do myself a pleasure, but an honour; But judge, princess, yourself, would you advise me to present myself before so great a monarch, like an adventurer, without attendants, and a train agreeable to my rank?"

"Prince," replied the princess, "let not that give you any pain ; if you will but go, you shall want no money to have what train and attendants you please : I will furnish you ; and we have traders here of all nations in great numbers, and you may make what choice you please, to form your household."

Prince Firouz Schah penetrated into the princess of Bengal's intention, and this sensible mark she gave him of her love, still augmented his passion, which, notwithstanding its violence, made him not forget his duty. But without any hesitation he replied, "Princess, I should most willingly accept of the obliging offer you make me, for which I cannot enough shew my gratitude, if the uneasiness my father must feel on account of my absence did not prevent me. I should be unworthy of the goodness and tenderness he has always had for me, if I should not return as soon as possible to calm his fears. I know him so well, that while I have the happiness of enjoying the conversation of so lovely a princess, I am persuaded that he is plunged into the deepest grief, and has lost all hopes of seeing me again. I hope you will do me the justice to believe, that I cannot, without ingratitude, and being guilty of a crime, dispense with going to restore to him that life, which a too long deferred return may have endangered.

"After this, princess," continued the prince of Persia, "if you will permit me, and think me worthy to aspire to the happiness of becoming your husband, as the king my father has always declared that he never would constrain me in my choice, I should find it no difficult matter to get leave to return, not as a stranger, but as a prince, to contract an alliance with him by our marriage : and I am persuaded that he will be overjoyed when I tell him with what generosity you received me, though a stranger in distress."

The princess of Bengal was too resonable after what the prince of Persia had said, to insist any longer in persuading him to pay a visit to the king of Bengal, or to ask anything contrary to his duty and honour. But she was very much alarmed to find that he thought of so sudden a departure ; fearing that if he took his leave of her so soon, instead of remembering his promise, he would forget her when he ceased to see her. To divert him from it, she said to him, "Prince, my intention of proposing a visit to my father was not to oppose so just an excuse as that you give me, and which I did not foresee. I should have rendered myself an accomplice of the crime, had I thought of it, but I cannot approve of your thinking to go so soon as you propose ; at least, grant me the favour I ask, of a little longer acquaintance ; and since I have had the happiness to have you alight in the kingdom of Bengal, rather than in the midst of a

desert, or on the top of some steep craggy rock, from which it would have been impossible for you to descend, I desire you will stay long enough to enable you to give a better account at the court of Persia of what you have seen here."

The sole end the princess of Bengal had in this discourse was, that the prince of Persia, by a longer stay, might become insensibly more passionately enamoured of her charms, hoping thereby that his ardent desire of returning would diminish, and then he might be brought to appear in public, and pay a visit to the king of Bengal. The prince of Persia could not well refuse her the favour she asked, after the kind reception she had given him; but was so complaisant as to comply with her request; and the princess's thoughts were only how to render his stay agreeable by all the diversions she could imagine.

Nothing went forward for several days but festivals and balls, and concerts of music, accompanied with magnificent feasts, and collations, walks in the gardens, or hunting-parties in the palace park, which abounded with all sorts, of game, stags, hinds, and fallow-deer, and other beasts peculiar to the kingdom of Bengal, which the princess could pursue without danger. After the chase, the prince and princess met in some beautiful spot in the park, where a carpet was spread, and cushions laid for their accommodation. There resting themselves, after their violent exercise, and recovering themselves, they conversed on various subjects. The princess took great pains to turn the conversation on the grandeour, power, riches, and government of Persia; that from prince Firouz Schah's discourse she might have an opportunity to talk of the kingdom of Bengal, and its advantages, and engage him to resolve to make a longer stay there; but she was disappointed in her expectations.

In short, the prince of Persia, without the least exaggerations, gave so advantageous an account of the extent of the kingdom of Persia, its magnificence and riches, its military force, its commerce by sea and land with the remote parts of the world some of which were unknown to him; the vast number of large cities it contained, almost as populous as that which the king had chosen for his residence, where he had places furnished ready to receive him at all seasons of the year, so that he had his choice always to enjoy a perpetual spring; that before he had done, the princess found the kingdom of Bengal to be very much inferior to that of Persia, in a great many instances. When he had fiinished his relation, he begged of her to entertain him with a description of Bengal; which, after a great deal of entreaty from the prince, she complied with.

The princess gave prince Firouz Schah that satisfaction; but by lessening a great many advantages the kingdom of Bengal was well known to have over that of Persia, she let him

know the disposition she felt to accompany him, so that he believed she would consent at the first proposition he should make; but he thought it would not be proper to make it till he had shewed her so much complaisance as to stay with her long enough to make the blame fall on her, in case she wished to detain him longer from returning to his father, as he was in duty bound to do.

Two whole months the prince Firouz Schah abandoned himself to the will of the princess of Bengal, yielding to all the amusements she contrived for him, for she neglected nothing to divert him, as if she thought he had nothing else to do but to pass his whole life with her in this manner. But after that time, he declared seriously he could not stay any longer, and begged of her to give him leave to return to his father, repeating again the promise he had made her to return soon in a style worthy of her and himself, and to demand her in form in marriage of the king of Bengal.

"And, princess" replied the prince of Persia," that you may not suspect the truth of what I say, and that by my asking this leave, you may not rank me among those false lovers who forget the object of their love as soon as they are absent from them, but to shew that my passion is real, and not feigned, and that life cannot be pleasant to me when absent from so lovely a princess, whose love to me I cannot doubt is mutual, I would presume, if I was not afraid you would be offended at my request to ask the favour of taking you along with me."

As the prince Firouz Schah saw that the princess blushed at these last words, and that without any mark of anger she hesitated at the step she should take, he proceeded, and said," Princess, as for the king my father's consent, and the reception he will give you, I venture to assure you he will receive you with pleasure into his alliance; and as for the king of Bengal, after all the love and tender he has always expressed for you, he must be the reverse of what you have described him, an enemy to your repose and happiness, if he should not receive in a friendly manner the embassy which my father will send to him for his approbation of our marrirge."

The princess of Bengal returned no answer to this discourse of the prince of Persia; but her silence, and eyes cast down, were sufficient to inform him that she had no reluctance to accompany him into Persia, but consented. The only difficulty she had was, that the prince knew not well enough how to govern the horse, and she was apprehensive of being involved with him in the same difficulty as when he made the experiment. But the prince soon removed her fear, by assuring her she might trust herself with him, for that after the experience he had had, he

defied the Indian himself to manage him better. She thought, therefore, only of concerting measures to get off with him so secretly, that nobody belonging to the palace should have the least suspicion of their design.

The next morning, a little before daybreak, when all in the palace were asleep, they went upon the terrace of the palace. The prince turned the horse towards Persia, and placed him where the princess could easily get up behind him ; which she had no sooner done, and was well settled with her arms about his waist, for the better security, but he turned the peg, and the horse mounted into the air, and making his usual haste, under the guidance of the prince, in two hours' time the prince discovered the capital of Persia.

He would not alight at the great square from whence he set out, nor in the sultan's palace, but directed his course towards a pleasure-house at a little distance from the town. He led the princess into a handsome apartment, where he told her, that to do her all the honour that was due to her, he would go and inform his father of their arrival, and return to her immediately. He ordered the housekeeper of the palace, who was then present, to provide that princess with whatever she had occasion for.

After the prince had taken his leave of the princess, he ordered a horse to be saddled, which he mounted, after sending back the housekeeper to the princess with orders to provide her breakfast immediately, and then set forwards for the palace. As he passed through the streets, he was received with acclamations by the people, who were overjoyed to see him again. The Sultan his father was giving audience, when he appeared before him in the midst of his council, who, as well as the Sultan and the whole court, had been in mourning ever since he had been absent. The Sultan received him, and embracing him with tears of joy and tenderness, asked him, "What was become of the Indian's horse?"

This quesition gave the prince an opportunity to tell him the embarrassment and danger he was in when the horse mounted into the air with him, and how he arrived at last at the princess of Bengal's palace, with the kind reception he met with there : that the motive which obliged him to stay so long with her, was, the complaisance she had shewn not to disoblige him, so that after promising to marry her, he had persuaded her to come with him into Persia. "But, sir," added the prince, "I have promised that you would not refuse your consent, and have brought her with me on the Indian's horse, to a palace where your majesty often goes for your pleasure ; and have left her there, till I could return and assure her that my promise was not in vain."

After these words, the prince prostrated himself before the Sultan to gain his consent, but his father raised him up, embraced him a second time, and said to him, "Son, I not only consent to your marriage with the princess of Bengal, but will go and meet her myself, and thank her for the obligation I in particular have to her, and will bring her to my palace, aud celebrate your nuptials this day.

Then the Sultan gave orders for his court to go out of mourning, and make preparations for the princess's entry; that the rejoicings should begin with a grand concert of military music, and that the Indian should be fetched out of prison and brought before him. When the Indian was brought before the Sultan, he said to him, "I secured thy person, that thy life, though not a sufficient victim to my rage and grief, might answer for that of the prince my son, whom, thanks to God! I have found again: go, take your horse, and never let me see your face more."

As the Indian had learned of those who fetched him out of prison, that prince Firouz Schah was returned, and had brought a princess behind him on his horse, and was also informed of the place where he had alighted and left her, and that the Sultan was making preparations to go and bring her to his palace; as soon as he got out of the Sultan's presence, he bethought himself of being beforehand with him and the prince; and, without losing any time, went directly to the palace, and addressng himself to the housekeeper, told him, he came from the Sultan and prince of Persia, to fetch the princess of Bengal, and to carry her behind him through the air to the Sultan, who waited in the great square of his palace to gratify the whole court and city of Schiraz with that wonderful sight.

The housekeeper, who knew the Indian, and that the Sultan had imprisoned him, gave the more credit to what he said, because he saw that he was at liberty. He presented him to the princess of Bengal; who no sooner understood that he came from the prince of Persia, than she consented to what that prince, as she thought, desired of her.

The Indian, overjoyed at his success, and the ease with which he had accomplished his villainy, mounted his horse, took the princess behind him, with the assistance of the housekeeper, turned the peg, and presently the horse mounted into the air with him and the princess.

At the same time the sultan of Persia, followed by his court, was on the road from his own palace to the palace where the princess of Bengal was left, and the prince of Persia was advanced before, to prepare the princess of Bengal to receive him,

when the Indian, to brave them both, and revenge himself for the ill-treatment he had received, as he pretended, passed over their heads with his prize.

When the Sultan of Persia saw the ravisher, he stopped. His surprise and affliction were the more sensible, because it was not in his power to make him repent of so high an affront. He loaded him with a thousand imprecations, as also did all the courtiers, who were the witnesses of so signal a piece of insolence and unparalleled villainy.

The Indian, little moved with their curses, which just reached his ears, continued his way; while the Sultan, extremely mortified at so great an injury, and to find he could not punish the author, returned back to his palace.

But what was prince Firouz Schah's grief to see the Indian carry away the princess of Bengal whom he loved so passionately, that he could not live without her! At the sight of an object so little expected, he was thunderstruck, and before he could deliberate with himself whether he should let fly all the reproaches his rage could invent against the Indian, or bewail the deplorable fate of the princess, or ask her pardon for not taking better precaution to preserve her, who had trusted herself to his care in a manner sufficiently expressive of her love, the horse was out of sight. He could not resolve what to do, whether he should return to the Suttan's palace, and shut himself up in his apartment to give himself entirely up to his affliction, without attempting to pursue the ravisher, to deliver the princess, and punish him as he deserved. But as his generosity, love, and courage would not suffer this, he continued on his way to the palace where he had left his princess.

When he came there, the housekeeper, who was by this time convinced of his credulity, and that he was deceived by the Indian, threw himself at his feet with tears in his eyes, and accused himself of the crime, which he thought he did. "Rise up," said the prince to him, "I do not impute the loss of my princess to thee, but to my own simplicity. But not to lose time, fetch me a dervis's habit, and take care you do not give the least hint that it is for me."

Not far from this palace there stood a convent of dervises, the sheik or superior of which was the palace-keeper's particular friend. He went to this sheik, and telling him that a considerable officer at court, and a man of worth, to whom he had been very much obliged and wished to favour, by giving him an opportunity to withdraw from the sultan's rage, he easily got a complete dervise's habit, and carried it to prince Firouz Schah. The prince immediately pulled off his own clothes, and put it on and being so disguised, and provided with a box of jewels, which

he had brought as a present to the princess, he left the palace in the evening, uncertain which way to go, but resolved not to return till he had found out his princess, and brought her back again.

But to return to the Indian ; he governed his enchanted horse so well that day, that he arrived early in a wood, near the capital of the kingdom of Cashmere. Being hungry, and concluding the princess was also, he alighted in that wood, in an open part of it, and left the princess on a grassy spot, by a rivulet of clear fresh water.

During the Indian's absence, the princess of Bengal, who knew that she was in the power of a base ravisher, whose violence she dreaded, thought of getting from him and seeking out for some sanctuary. But as she had eaten scarce anything on her arrival at the pleasant palace in the morning, she was so faint that she could not execute her design, but was forced to abandon it, and to stay where she was, without any other resource than her courage, and a firm resolution rather to suffer death than to be unfaithful to the prince of Persia. When the Indian returned, she did not wait to be asked twice, but ate with him, and recovered herself enough to answer with courage to the insolent language he began to hold to her when they had done. After a great many threats, as she saw that the Indian was preparing to use violence, she rose up to make resistance, and, by her cries and shrieks, drew about them a company of horseman, which happened to be the Sultan of Cashmere and his attendants, who, as they were returning from hunting, happily for the princess of Bengal, passed through that part of the wood, and ran to her assistance, at the noise she made.

The Sultan addressed himself to the Indian, and asked him who he was, and what he pretended to do with the lady. The Indian, with great impudence, replied that she was his wife ; and what had any one to do with his quarrel with her ?

The princess, who neither knew the rank nor quality of the person who came so seasonably to her relief, told the Indian he was a liar ; said to the Sultan, " Sir, whoever you are that heaven has sent to my assistance, have compassion on a princess, and give no credit to that imposter. Heaven forbid that I should be the wife of so vile and despicable an Indian !—a wicked magician, that hath taken me away from the prince of Persia, to whom I was going to be married, and hath brought me hither on the enchanted horse that you see."

The princess of Bengal had no occasion to say any more to persuade the Sultan of Cashmere that what she told him was truth. Her beauty, majesstic air, and tears spoke sufficiently for her. The Sultan of Cashmere, justly enraged at the insolence of

the Indian, ordered his guards to surround him and cut off his head ; which sentence was immediately executed the more easily as the Indian, just released from prison, was unprovided with any weapon to defend himself.

The princess, thus delivered from the persecution of the Indian, fell into another no less afflicting to her. The Sultan, after he had ordered her a horse, carried her with him to his palace, where he ledged her in the most magnificent apartment, next his own, and gave her a great number of women-slaves to attend her, and a guard of eunuchs. He led her himself into the apartment he assigned her ; where, without giving her time to thank him for the great obligation she had to him, he said to her, "As I am certain, princess, that you must want rest I will here take my leave of you till to-morrow, when you will be better able to give me all the circumstances of this strange adventure ;" and then left her.

The princess of Bengal's joy was inexpressible to find she was so soon freed from the violence of a man she could not look upon without horror. She flattered herself that the Sultan of Cashmere would complete his generosity by sending her back to the prince of Persia, when she told him her story, and asked that favour of him ; but she was very much deceived in these hopes, for the Sultan of Cashmere resolved to marry her the next day ; and for the end had ordered rejoicings to be made by day-break, by beating of drums and sounding of trumpets, and other instruments expressive of joy, which not only echoed through the palace, but throughout the city.

The princess of Bengal was awakened by these tumultuous concerts, but attributed them to a very different cause from the true one. When the Sultan of Cashmere, who had given orders that he should be informed when the princess was ready to receive a visit, came to pay her one ; and after he had inquired after her health, he acquainted her that all these rejoicings were to render their nuptials more solemn, and, at the same time, desired her to approve of them. This discourse put her into so great consternation that she fainted away.

The women-slave who were present ran to her assistance ; and the Sultan did all he could to bring her to herself again, though it was a long time before they could. But when she recovered, rather than break the promise she had made to prince Firouz Schah, by consenting to marry the Sultan of Cashmere, who had proclaimed their nuptials before he had asked her consent, she resolved to feign madness. She began to say the most extravagant things before the Sultan, and even rose off her seat to fly upon him ; in so much that the Sultan was very much surprised and afflicted that he had made such a proposal so uneasonably.

When he found that her frenzy rather increased than abated, he left her with her women, charging them never to leave her alone, but to take great care of her. He sent often that day to know how she did, but received no other answer but that she was rather worse than better. In short, at night she seemed much worse than she had been all day, in so much that the Sultan of Cashmere was disappointed of the happiness he promised himself.

The princess of Bengal continued to talk widly, and shew other marks of a disordered mind, next day and the following ones ; so that the Sultan was obliged to send for all the physicans belonging to his court, to consult them about her disease, and to ask them if they could cure her.

The physicians all agreed that there were several sorts and degrees of this distemper, some curable and others not ; and told the Sultan that they could not judge of the princess of Bengal's unless they saw her ; upon which the Sultan ordered the eunuchs to introduce them into the princess's chamber, one after another, according to their rank.

The princess, who foresaw what would happen, and feared that, if she let the physicians come near her to feel her pulse, the least experienced of them would soon know that she was in a good state of health, and that her madness was only feigned, flew into such a rage and passion, that she was ready to tear out their eyes who came near her ; so none of them durst approach her.

Some of them, who pretended to be more skilful than the rest, and boasted of judging of diseases only by sight, ordered her some potions, made the less difficulty to take, will knowing she could be sick or well at pleasure, and that they could do her no harm.

When the Sultan of Cashmere saw that his court physicians could not cure her, he called in the most noted and experienced of the city, who had no better success. Afterwards he sent for the most famous in the kingdom, who met with no better reception than the others from the princess, and what they ordered had no better effect. Afterwards he despatched expresses to the courts of neighbouring princes, with the princess's case, to be distributed among the most famous physicians, with a promise of a handsome reward to any of them who should come and cure the princess of Bengal,besides travelling charges.

A great many physicians came from all parts, and undertook the cure ; but none of them could boast of better success than their fellows, or of restoring the princess's faculties, since it was a case that did not depend on their skill, but on the will of the princess herself.

During this interval, prince Firouz Schah, disguised in the habit of a dervise, had travelled through a great many provinces

and towns, full of grief; and having endured a great deal of fatigue, not knowing which way to direct his course, or if he did not take the very opposite road from what he ought, to hear the tidings he sought. He made diligent inquiry after her at every place he came to, till at last, passing through a great town in India, he heard the people talk very much of a princess of Bengal, who ran mad on the day of the celebration of her nuptials with the Sultan of Cashmere. At the name of the princess of Bengal, and supposing that there was no other princess of Bengal than her upon whose account he undertook his travels, he set forwards for the kingdom of Cashmere, on this common report; and on his arrival at the capital city, went and lodged at a khan, where the same day he was told the story of the princess of Bengal, and the unhappy fate of the Indian, which he richly deserved. By all the circumstances, the prince knew he could not be deceived, but that she was the same princess he had sought so long after.

The Prince of Persia, being informed of all these particulars, provided himself against the next day with a physician's habit, and having let his beard grow during his travels, he passed for a physician; and through the greatness of his impatience to see the princess, went to the Sultan's palace, where, presenting himself to the chief of the officers, he told him that perhaps it might be looked upon as a very bold undertaking in him to offer himself as a physician to attempt the cure of the princess after so many had failed; but that he hoped some specifics, which he had had great experience of, and success from, would effect the cure. The chief of the officers told him he was very welcome, that the Sultan would receive him with pleasure, and that if he should have the good fortune to restore the princess to her former health, he might expect a considerable reward from the Sultan his master's liberality: "Stay a moment," added he, "I will come to you again presently."

It had been a long time since any physiciam had offered himself; and the Sultan of Cashmere with great grief had begun to lose all hopes of ever seeing the princes of Bengal restored to her former health, that he might marry her, and shew how much he loved her. He ordered the officer to introduce to him the physician he had announced.

The prince of Persia was presented to the Sultan of Cashmere in the habit and disguise of a physician; and the Sultan, without wasting time in superfluous discourse, after having told him the princess of Bengal could not bear the sight of a physician without falling into the most violent transports, which increased her distemper, carried him into a closet, from whence, through a window he might see her without being seen.

There prince Firouz Schah saw his lovely princess sit carelessly singing a song with tears in her eyes, in which she deplored her unhappy fate, which deprived her, perhaps for ever, of the object she loved so tenderly,

The prince was so sensibly affected at the melancholy condition he found his dear princess in, that he wanted no other signs to comprehend that her distemper was feigned, and that it was for love of him that she was under so grievous a constraint. When he came out of the closet, he told the Sultan that he had discovered the nature of the princess's distemper, and that she was not incurable ; added withal, that he must speak with her in private, and by himself ; and, notwithstanding he rviolent fits at the sight of physicians, he hoped she would hear and receive him favourably.

The Sultan ordered the princess's chamber door to be opened, and prince Firouz Schah went. As soon as the princess saw him, (taking him by his habit to be a physician,) she rose up in a rage , threatening him, and giving him the most abusive language. He made directly towards her ; and when he was nigh enough for her to hear him, for he did not wish to be heard by any one else, he said to her, in a low voice, and in a most respectful manner, to make her believe him, " Princess, I am not a physician, but the prince of Persia, and am come to procure you your liberty."

The princess, who presently knew the sound of the voice, and the upper features of his face, notwitnstanding he had let his beard grow so long, grew calm at once, and a secret joy and pleasure overspread her face, the effect of seeing the person she so much desired so unexpectedly. Her agreeable surprise deprived her for some time of the use of her speech, and gave prince Firouz Schah time to tell her as briefly as possible how despair seized him when he saw the Indian carry her away ; the resolution he took afterwards, to leave everything to find her, out wherever she was, and never to return home till he had found her, and forced her out of the hands of the perfidious wretch ; and by what good fortune at last, after a long and fatiguing journey, he had the satisfaction to find her in the palace of the Sultan of Cashmere. He then desired the princess to inform him of all that happened to her from the time she was taken away till that moment when he had in the happiness to converse with her, telling her that it was of the greatest importance to know this, that he might take the most proper measures to deliver her from the tyranny of the Sultan of Cashmere.

The princess of Bengal told the prince how she was delivered from the Sultan of Cashmere, as he was returning home from hunting ; but how ill she was treated the next

day, by a declaration he had made of his precipitate design to marry her that very day, without the least civil office of asking her consent ; that this violent and tyrannical conduct put her into a swoon ; after which she thought she had no other way than what she had taken to preserve herself for a prince to whom she had given her heart and faith, or die rather than marry the Sultan, whom she neither loved nor ever could love.

Then the prince of Persia asked her if she knew what was become of the horse after the Indian's death. To which she answered that she knew not what orders the Sultan had given about it ; but believed, after the account she had given him of it, he would take care of it.

As prince Firouz Schah never doubted but that the Sultan had the horse, he communicated to the princess his design of making use of it to carry them both back into Persia ; and after they had consulted together on the measures they were to take, and that nothing might prevent the execution of them, they agreed that the princess should dress herself the next day, and receive the Sultan civilly when he brought him to her, but without speaking to him.

The Sultan of Cashmere was overjoyed when the prince of Persia gave him an account of what effect his first visit had towards the cure of the princess of Bengal. And the next day, when the princess received him after such a manner as persuaded him her cure was far advanced, he looked upon him as the greatest physician in the world ; and seeing her in this state, contented himself with telling her how rejoiced he was to see her so likely soon to recover her health completely. He exhorted her to follow the directions of so thoughtful a physician, to complete what he had so well begun ; and then retired, without waiting for her answer.

The prince of Persia, who attended the Sultan of Cashmere out of the princess's chamber, as he accompained him asked him if without failing in due respetct, he might inquire how the princess of Bengal came into the dominions of Cashmere thus alone, since her own country lies so far off. This he said on purpose to introduce some discourse about the enchanted horse, and to know what was become of it.

The Sultan of Cashmere, who could not penetrate into the prince of Persia's motive for asking that question, concealed nothing from him ; but told him much the same story as the princess of Bengal had done ; adding, that he had ordered the enchanted horse to be kept safe in his treasury as a great curiosity, though he knew not the use of it.

"Sir," replied the pretended physician, "the information which your majesty gives me affords me a means of curing the princess. As she was brought hither on this horse and the horse is enchanted, she hath contracted something of the enchantment, which can be dissipated only by certain incense which I am acquainted with. If your majesty would be pleased to entertain yourself, your court, and the people of your capital with the most surpising sight that ever was seen, let the horse be brought into the great square before the palace, and leave the rest to me. I promise to shew you, and all that assembly in a few moments' time, the princess of Bengal as well in body and mind as ever she was in her life. But, the better to effect what I propose, it would be proper that the princess should be dressed as magnificently as possible, and adorned with the best jewels your majesty has." The sultan would have undertaken much more difficult things to have arrived at the enjoyment of his desires, as he expected to do soon.

The next day the enchanted horse was, by his order, taken out of the treasury, and placed early in the great square before the palace. A report was spread throughout the town that there was something extraordinary to be seen, and crowds of people flocked thither from all parts, in so much that the Sultan's guards were placed to prevent disorder, and to keep space enough round the horse.

The Sultan of Cashmere, surrounded with all his nobles and ministers of state, was placed on a scaffold erected on purpose. The princess of Bengal, attended by a vast number of ladies which the Sultan has assigned her, went up the enchanted horse, and the women helped her to get upon its back. When she was fixed in the saddle, and had the bridle in her hand, the pretended physician placed round the horse a great many vessels full of fire, which he had ordered to be brought, and going round it, he cast a strong and grateful perfume into those pots; then, collected in himself, with downcast eyes, and his hands upon his breast, he ran three times about the horse, making as if he pronounced certain words. The moment the pots sent forth a dark cloud of pleasant smell, which so surrounded the princess that neither she nor the horse were to be discerned watching, his opportunity, the prince jumped nimbly up behind her, and reaching his hand to the peg, turned it; and just as the horse rose with them into the air, he pronounced these words, which the sultan heard distinctly: "Sultan of Cashmere, when you would marry princesses who implore you protection, learn first to obtain their consent."

Thus the prince of Persia recovered and delivered the princess of Bengal, and carried her that same day to the capital of Persia, where he alighted in the midst of the palace, before the

king his father's apartment, who deferred the solemnisation of the marriage no longer than till he could make the preparations necessary to render the ceremony pompous and magnificent, and express the interest he took in it.

After the days appointed for the rejoicing were over, the king of Persia's first care was to name and appoint an ambassador to go to give the king of Bengal an account of what was past, and to demand his approbation and ratification of the alliance contracted by this marriage; which the king of Bengal took as an honour, and granted with great pleasure and satisfaton.

THE STORY OF PRINCE AHMED, AND THE FAIRY PARI BANOU.*

THERE was a Sultan who had peaceably filled the throne of India many years, and had the satisfaction, in his old age, to have three sons, the worthy imitators of his virtues, who, with the princess his niece, were the ornaments of his court. The eldest of the princes was called Houssain, the second Ali, the youngest Ahmed, and the princess, his niece, Nouronnihar.†

The princess Nouronnihar was the daughter of the younger brother of the Sultan, to whom the Sultan in his lifetime allowed a considerable revenue. But that prince had not been married long before he died, and left the princess very young. The Sultan, in consideration of the brotherly love and friendship that had always subsisted between them, besides a great attachment to his person, took upon himself the care of his daughter' education, and brought her up in his palace with the threes princess; where her singular beauty and personal accomplishments joined to a lively wit and irreproachable virtue, distinguished her among all the princesses of her time.

The Sultan, her uncle, proposed to marry her when she arrived at a proper age, and to contract an alliance with some neighbouring prince by that means, and was thinking seriously on that affair, when he perceived that the three princes his sons loved her passionately. He was very much concerned, but his grief did not proceed from a consideration that their passion prevented his forming the alliance he designed, but the difficulty he foresaw to make them agree, and that the two youngest

* Two Persian words, which signify the same as the "female fairy," or "genie."

† An Arabian word, that signifies "daylight."

should consent to yield her up to their elder brother. He spoke to each of them apart ; and after having remonstrated on the impossibility of one princess being the wife of three persons, and the troubles they would create if they persisted in their passion, he did all he could to persaade them to abide by a declaration of the princess in favour of one of them, or to desist from their pretensions, and to think of other matches, which he left them free liberty to choose, and suffer her to be married to a foreign prince. But as he found them obstinate, he sent for them all together, and said to them, "Children, since for your good and quiet I have not been able to persuade you no longer to aspire to marry the princess your cousin, and as I have no inclination to make use of my authority, to give her to one preferable before the other two, I fancy I have thought of a proper expedient which will please you all, and preserve the union among you, if you will but hear me, and follow my advice. I think it would not be amiss if every one travelled separately into different countries, so that you might not meet each other ; and as you know I am very curious, and delight in every thing that is rare and singular, I promise my niece in marriage to him that shall bring me the extraordinary rarity ; so that as chance may lead you to form your own judgment of the singularity of the things which you bring, by the comparison you make of them, you will have no difficulty to do yourselves justice by yielding the preference to him who has deserved it ; and for the expense of travelling, I will give each of you a sum agreeable to your birth and the purchase of the rarity you shall go in search after ; which shall not be laid out in an equipage and attendants, which, by discovering who you are, would not only deprive you of the liberty to acquit yourselves of the inquiry you go about, but prevent your observing those things which merit your attention and may be most useful to you."

As the three princes were always submissive and obedient to the Sultan's will, and each flattered himself fortune might prove favourable to him, and gave him the possession of the princess Nouronnihar, they all consented to it. The Sultan gave them the money he promised them ; and that very day they issued orders for the preparations for their travels, and took leave of the Sultan, that they might be ready to set out early next morning. They all went out at the same gate of the city, dressed like a merchant, attended by a trusty officer, dressed like a slave, and all well mounted and equipped. They went the first day's journey together, and slept at the first inn, where the road divided into three different tracks. At night when they were at supper together, they all agreed to travel for a year, and to make that inn their rendezvous ; and that the first that came should wait for the rest ; that as they had all

three taken leave together of the Sultan, they might all return together. The next morning by break of day, after they had embraced and wished each other reciprocally good success, they mounted their horses, and took each a different road.

Prince Houssian, the eldest brother, who had heard wonders of the extent, strength, riches, and splendour of the kingdom of Bisnagar, bent his course towards the Indian coast; and, after three months' travelling, joining himself to different caravans, sometimes over deserts and barren mountains, and sometimes through populous and fertile countries, arrived at Bisnagar, the capital of the kingdom of that name, and the residence of its king. He lodged at a khan appointed for foreign merchants, and having learnt that there were four principal divisions where merchants of all sorts kept their shops, in the midst of which stood the castle, or rather the king's palace, on a large extent of ground, as the centre of the city, and surrounded with three courts, and each gate distant two leagues from the other, he went to one of these quarters the next day.

Prince Houssain could not view this quarter without admiration. It was large, and divided into several streets, all vaulted and shaded from the sun, and yet very light. The shops were all of the same size and proportion; and all that dealt in the same sort of goods, as well as all the artists, lived in one street.

The multitude of shops stocked with all kinds of merchandise, such as the finest linens from several parts of India, some painted in the most lively colours, and representing men, landscapes, trees, and flowers; silks and brocades from Persia, China, and other places; porcelain from Japan and China, foot carpets of all sizes; surprised him so much, that he knew not how to believe his own eyes; but when he came to the shops of the goldsmiths and jewellers (for these two trades were exercised by the same merchants,) he was in a kind of ecstacy, to behold such prodigious quantities of wrought gold and silver, and was dazzled by the luster of the pearls, diamonds, rubies, emeralds, and other precious stones exposed to sale. But if he was amazed at seeing so many riches in one place, he was much more surprised when he came to judge of the whole kingdom, by considering, that except the brahmins, and ministers of the idols, who profess a life retired from worldy vanity, there was not an Indian man or woman, through the extent of that kingdom, but wore necklaces, bracelets, and ornaments about their legs and feet, made of pearls, and other precious stones, which appeared with the greater lustre, as they were blacks, which colour admirably set off their brilliancy.

Another thing prince Houssain particually admired, was the great number of rose-sellers, who crowded the streets; for the Indians are so great lovers of that flower, that not one will stir without a nosegay of them in his hand, or a garland of them on his head; and the merchants keep them in pots in the shops, so that the air of the whole quarter, however large, is perfectly perfumed.

After prince Hussain had run through that quarter, street by street, his thoughts fully employed on the riches he had seen, he was very much tired; which a merchant perceiving, civilly invited him to sit down in his shop. He accepted his offer; but had not been seated long before he saw a crier pass by with a piece of carpet on his arm, about six feet square, and cry it at thirty purses. The prince, called to the crier, and asked to see the carpeting, which seemed to him to be valued at an exorbitant price, not only for the size of it, but the neatness of the stuff. When he had examined it well, he told the crier that he could not comprehend how so small a peice of carpeting, and of so indifferent an appearance, could be set at so high a price.

The crier, who took him for a merchant, replied, "Sir, if this price seems so extravagant to you, your amazement will be greater when I tell you I have orders to raise it to forty purses, and not to part with it under." "Certainly," answered prince Houssian, "it must have something very extraordinary in it, which I know nothing of." "You have guessed it, sir," replied the crier, "and will own it when you come to know, that whoever sits on this piece of carpeting may be transported in an instant wherever he desires to be without being stopped by any obstacle."*

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* This circumstance has been also brought into Europo, and copied by the Normans. Duke Richard surnamed "Richard saui peur," walking one evening in the forest of Moulineaux, near one of his castles, on the banks of the Seine, with his courtiers, hearing a prodigious noise coming towards him. sent one of his esquires to know what was the matter, who brought him word that it was a company of people under a leader or king. Richard, with five hundred of his bravest Normans, went out to see a sight which the peasants were so accustomed to, that they viewed it two or three times a week without fear. The sight of the troop, preceeded by two men, who spread a cloth on the ground, made all the Normans run away, and leave the Duke alone. He saw the strangers form themselves into a circle on the cloth, and on asking who they were was told they were the spirits of Charles V, king of France, and his servants condemned to expiate their sins by fighting all night against the wicked and the damned. Richard desired to be of their party, and receiving a strict charge not to quit the cloth, was conveyed with them to Mount Sinai, where, leaving them without quitting the cloth, he said his prayers in the church of St. Catherine's Abbey there, while they were fighting, and returned with them. In proof of the truth of this story, he brought back half the wedding-ring of a knight in that convent, whose wife, after six years, concluded him dead, and was going to take a second husband.

At this discourse of the crier, the prince of the Indies, considering that the principal motive of his travel was to carry the Sultan his father home some singular rarity, thought that he could not meet with any which would give him more satisfaction "If the carpeting," said he to the crier, "has the virtue you assign it, I shall not think forty purses too much ; but shall make you a present besides." "Sir," replied the crier, "I have told you the truth ; and it will be an easy matter to convince you of it, as soon as you have made the bargain for forty purses, on condition I shew you the experiment. But as I suppose you have not so much with you ; and to receive them I must go with you to the khan where you lodge, with the leave of the master of the shop, we will go into the back shop, and I will spread the carpeting ; and when we have both sat down, and you have formed the wish to be transported into your apartment at the khan, if we are not transported thither it shall be no bargain, and you shall be at your liberty. As to your present as I am paid for my trouble by the seller, I shall receive it as a favour, and be very much obliged to you for it."

On the credit of the crier the prince accepted the conditions, and concluded the bargain : and having obtained the master's leave, they went into his back shop : they both sat down on the carpeting ; and as soon as the prince formed his wish to be transported into his apartment at the khan, he presently found himself and the crier there in the same situation ; and as he wanted not a more sufficient proof of the virtue of the carpeting, he counted to the crier forty purses of gold, and gave him twenty pieces for himself.

In this manner prince Houssain became the possessor of the carpeting, and was overjoyed that at his arrival at Bisnagar he had found so rare a piece, whice he never doubted would gain the possession of Nouronnihar. In short, he looked upon it as an imposssible thing for the princes, his younger brothers, to meet with anything to be compared with it It was in his power, by sitting on this carpeting, to be at the place of rendezvous that very day ; but as he was obliged to stay there for his brothers, as they had agreed, and as he was curious to see the king of Bisnagar and his court, and to inform himself of the strength, laws, customs, and religion of the kingdom, he chose to make a longer abode there, and to spend some months in satisfying his curiosity.

It was a custom of the king of Bisnagar to give all strange merchants access to his person once a week ; and by that title prince Houssain, who would not be known, saw him often ; and as this prince was handsome, witty, and extremely polite, he easily distinguished himself among the merchants, and was pre-

ferred before them all by the Sultan, who addressed himself to him, to be informed of the person of the Sultan of the Indies, and of the government, strength, and riches of his dominions.

The rest of his time the prince spent in seeing what was most remarkable in and about the city; and among those things which were most worthy of admiration, he visited a temple of idols, remarkable for being built all of brass. It was ten cubits square, and fifteen high; and the greatest ornament to it was an idol of the height of a man, of massy gold: its eyes were two rubies, set so artificially that it seemed to look at those who looked at it, on which side soever they turned; besides this, there was another not less curious, in a village, in the midst of a plain of about ten acres, which was a delicious garden full of roses and the choicest flowers, surrounded with a small wall breast high, to keep the cattle out. In the midst of this plain was raised a terrace, man's height, so nicely paved, that the whole pavement seemed to be but one single stone. A temple was erected in the middle of this terrace, with a dome about fifty cubits high, which might be seen for several leagues round. It was thirty cubits long, and twenty broad, built of red marble, highly polished. The inside of the dome was adorned with three rows of fine paintings, in good taste, and there was not a place in the whole temple but what was embellished with paintings, basso relievos, and figures of idols from top to bottom.

Every night and morning there were superstitious ceremonies performed in this temple, which were always succeeded by sports, concerts of music, dancing, singing, and feasts. The ministers of the temple, and the inhabitants of the place, had nothing to subsist on but the offerings of pilgrims, who came in crowds from the most distant parts of the kingdom to perform their vows.

Prince Houssain was also spectator of a solemn feast, which was celebrated every year at the court of Bisnagar, at which all the governors of provinces, commanders of fortified places, all governors and judges of towns, and the brahmins most celebrated for their learning, were obliged to be present; and some lived so far off, that they were four months in coming. This assembly, composed of such innumerable multitudes of Indians, met in a plain of vast extent, was a glorious sight, as far as the eye could reach. In the centre of this plain was a square of great length and breadth, closed on one side by a large scaffolding of nine storeys, supported by forty pillars, raised for the king and his court, and those strangers he admitted to audience once a week; within it was adorned and furnished magnificently; and on the outside were painted fine landscapes, wherein all sorts of beasts, birds, and insects, even flies and gnats, where drawn very nat-

urally. Other scaffolds of at least four or five storeys, and painted almost all alike, formed the other three sides. But what was more particular in these scaffolds, they could turn them, and make them change their situation and decorations every hour.

On each side of the square, at some little distance from each other, were ranged 1000 elephants, sumptuously harnessed, and each having upon his back a square wooden castle, finely gilt, in which were musicians and stage-players. The trunks, ears, and bodies of these elephants were painted with cinnabar and ochre colours, representing grotesque figures.

But what prince Houssain most of all admired, as a proof of the industry, address, and inventive genius of the Indians, was to see the largest of these elephants stand with his four feet on a post fixed into the earth, and standing out of it above two feet, playing and beating time with his trunk to the music. Besides this, he admired another elephant as big as this, set upon a board, which was laid across a strong beam about ten feet high, with a great weight at the other end which balanced him, while he kept time, by the motions of his body and trunk, with the music, as well as the other elephant. The Indians, after having fastened on the counterpoise, had drawn the other end of the board down to the ground, and made the elephant get upon it.

Prince Houssain might have made a longer stay in the kingdom and court of Bisnagar, where he would have been agreeably diverted by a great variety of other wonders, till the last day of the year, whereon he and his brothers had appointed to meet. But he was so well satisfied with what he had seen, and his thoughts ran so much upon the object of his love, that after his good success in meeting with this carpeting, the beauty and charms of the princess Nouronnihar increased every day the violence of his passion, and he fancied he should be the more easy and happy the nearer he was to her. After he had satisfied the master of the khan for his apartment, and told him the hour when he might come for the key, without telling him how he should go, he shut the door, put the key on the outside, and spreading the carpeting, he and the officer he had brought with him sat down on it, and as soon as he had formed his wish, were transported to the inn at which he and his brothers were to meet, and where he passed for a merchant till they came.

Prince Ali, prince Houssain's second brother, who designed to travel into Persia, in conformity to the intention of the Sultan of the Indies, took that road, having three days after he parted with his brothers joined a caravan; and after four months' travelling, arrived at Schiraz, which was then the capital of the kingdom of Persia; and having in the way contracted a friendship with some merchants, passed for a jeweller, and lodged in the same khan with them.

The next morning, while the merchants opened their bales of merchandise Ali, who travelled only for his pleasure, and had brought nothing but necessaries with him, after he had dressed himself, took a walk into that quarter of the town where they sold precious stores, gold and silver works, brocades, silks, fine linens, and other choice and valuable merchandise, and which was at Schiraz called the bezestein. It was a spacious and well-built place, arched over and the arches supported by large pillars; round which, as well as along the walls, within and without, were shops. Prince Ali soon rambled through the bezestein, and with admiration judged of the riches of the place by the prodigious quantities of the most precious merchandise that were there exposed to view.

But among all the criers who passed backwards and forwards with sevral sorts of goods, offering to sell them, he was not a little surprised to see one who held in his hand an ivory tube, of about a foot in length, and about an inch thick, and cried it at thirty purses. At first he thought the crier mad, and to inform himself, went to a shop, and said to the merchant, who stood at the door, "Pray, sir, is not that man" (pointing to the crier, who cried the ivory tube at thirty purses) "mad? If he is not, I am very much deceived." "Indeed, sir," answered the merchant, "he was in his right senses yesterday; and I can assure you he is one of the ablest criers we have, and the most employed of any, as being to be confided in, when anything valuable is to be sold; and, if he cries the ivory tube at thirty purses, it must be worth as much, or more, on some account or other which does not appear. He will come by presently, and we will call him, and you shall satisfy yourself: in the meantime sit down on my sofa, and rest yourself."

Prince Ali accepted of the merchant's obliging offer, and presently afterwards the crier passed by. The merchant called him by his name; and, pointing to the prince, said to him, "Tell that gentleman, who asked me if you were in your right senses, what you mean by crying that ivory tube, which seems not to be worth much, at thirty purses. I should be very much amazed myself, if I did not know you were a sensible man." The crier, addressing himself to prince Ali, said, "Sir, you are not the only person that takes me for a madman on the account of this tube: you shall judge yourself whether I am or no, when I have told you its property; and I hope you will value in at as high a price as those I have shewed it to already, who had as bad an opinion of me as you have.

"First, sir," pursued the crier, presenting the ivory tube to the prince, "observe that this tube is furnished with a glass at both ends; and consider that, by looking through one of them

you see whatever object you wish to behold." "I am," said the prince, "ready to make you all proper reparation for the scandal I have thrown on you, if you will make the truth of what you advance appear;" and, as he had the ivory tube in his hand, after he had looked at the two glasses, he said, "Shew me at which of these ends I must look, that I may be satisfied." The crier presently shewed him; and he looked through, wishing, at the same time, to see the Sultan his father, whom he immediately beheld in perfect health, sitting on his throne, in the midst of his council. Afterwards, as there was nothing in the world so dear to him, after the Sultan, as the princess Nouronnihar, he wished to see her; and saw her sitting at her toliet, laughing, and in a pleasant humour, with her women about her.*

Prince Ali wanted no other proof to persuade him that this tube was the most valuable thing, not only in the city of Schiraz, but in all the world; and believed that if he should neglect to purchase it, he should never meet again with such another rarity. He said to the crier, "I am very sorry that I should have entertained so bad an opinion of you, but hope to make you amends by buying the tube, for I should be sorry if any body else had it: so tell me the lowest price the seller has fixed upon it; and do not give yourself any further trouble to hawk it about, but go with me, and I will pay you the money." The crier assured him, with an oath, that his last orders were to take no less than forty purses; and, if he disputed the truth of what he said, he would carry him to his employer. The prince believed him, took him with him to the khan where he lodged, told him out the money, and received thetube.

Prince Ali was overjoyed at his bargain; and persuaded himself that, as his brothers would not be able to meet with any-

* From such a story as this was probably borrowed the strange KNIGHT's "Mirror of Glass," mentioned by CHAUCER in the Squire's Tale, brought with the Indian with the wonderful horse. The virtues of that mirror were, that men might see when any adversity befell the kingdom or the king, and a friend or foe; and any lady might see if the object of her love were false. This mirror was carried up into the principal tower, and there fixed for use. Such a one GOWER ascribes to Virgil, who set it upon a marble pillar at Rome for similar purposes; and with this corresponds "MARLIN's Glassie Mirror," in Spenser, (F. Q. ii. 24.) and the globe shewn to De Gama in the Luciad.—W WARTON's *History of English Poetry*, vol. i. pp. 406, 407.

Such a mirror is said by the Oriental writers to have been possesed by Giamschied, one of their kings, by which he and his people knew natural and supernatural things. (HERBELOT, *in voce.*) Our great countryman. Roger Bacon, in his "Opus Majus," a work entirely founded on the Aristotelian and Arabian philosophy, describes a variety of specula, and explains their construction and uses. This is the most curious and extraordinary part of Bacon's book, written about 1270. His Optic Tube, in which he pretended to see future events was famous in his time, and long afterwards, and chiefly contributed to give him the name of a magician. He asserts that "all things are known by perspective." A mirror in the head of a monstrous fowl shewed the Mexicans their future, invaders the Spaniards; and C. Agrippa, in such a mirror, shewed the Earl of Surrey, Geraldine, sick on a couch.—*Warton, ib.*

thing so rare and admirable, the princess Nouronnihar would be the recompense of his fatigue and trouble. He thought now of only visiting the court of Persia incognito, and seeing whatever was curious in and about Schiraz, till the caravan with which he came returned back to the Indies. He had satisfied his curiosity, when the caravan was ready to set out. The prince joined them, and arrived happily without any accident or trouble, otherwise than the length of the journey and fatigue of travelling, at the place of rendezvous, where he found prince Houssain, and both waited for prince Ahmed.

Prince Ahmed took the road of Samarcande; and the next day after his arrival there, went, as his brothers had done, into the bezestein; where he had not walked long, but he heard a crier, who had an artificial apple in his hand, cry it at five-and-thirty purses. He stopped the crier, and said to him," Let me see that apple, and tell me what virtue or extraordinary property it has, to be valued at so high a rate." " Sir," said the crier, giving it into his hand," if you look at the outside of the apple, it is very inconsiderable; but if you consider its properties, virtues, and the great use and benefit it is of to mankind, you will say it is invaluable, and it is certain that he who possesses it, is master of a great treasure. It cures all sick persons of the most mortal diseases, whether fever, pleurisy, plague, or other malignant distempers; and if the patient is dying, it will recover him immediately, and restore him to perfect health: and this is done after the easiest manner in the world, merely by the patient's smelling the apple."

" If one may believe you," replied Ahmed," the virtues of this apple are wonderful, and it is indeed invaluable: but what ground has a plain man like myself, who may wish to become the purchaser, to be persuaded that there is no disguise nor exaggeration in the high praises you bestow on it." " Sir," replied the crier," the thing is known and averred by the whole city of Samarcande; but, without going any farther, ask all these merchants you see here, and hear what they say; you will find several of them will tell you, they had not been alive this day if they had not made use of this excellent remedy; and, that you may the better comprehend what it is, I must tell you, it is the fruit of the study and experience of a celebrated philosopher of this city, who applied himself all his lifetime to the knowledge of plants and minerals, and at last attained to this composition, by which he performed such surprising cures in this city as will never be forogotton; but died suddenly himself, befere he could apply his own sovereign remedy, and left his wife and a great many young children behind him in very indifferent circumstances; who, to support her family, and provide for her children, has resolved to sell it."

While the crier was telling prince Ahmed the virtues of the artificial apple, a great many persons came about them, and confirmed what he said ; and one among the rest said he had a friend dangerously ill, whose life was despaired of, which was a favourable opportunity to shew prince Ahmed the experiment. Upon which prince Ahmed told the crier, he would give him forty purses if he cured the sick person by smelling it.

The crier, who had orders to sell it at that price, said to prince Ahmed," Come, sir, let us go and make the experiment, and the apple shall be yours ; and I say this with the greater confidence, as it is an undoubted fact that it will always have the same effect as it already has had as often as it has been employed to recover from death so many sick persons whose life was despaired of." In short, the experiment succeeded ; and the prince, after he had counted out to the crier forty purses, and the other had delivered the apple to him, waited with the greatest impatience for the first caravan that should return to the Indies. In the meantime he saw all that was curious at and about Samarcande, and principally the valley of Sogda, * so called from the river which waters it, and is reckoned by the Arabians to be one of the four paradises, of the world, for the beauty of its fields and gardens, and the fine palaces, and for its fertility in fruit of all sorts, and all the other pleasures enjoyed there in the fine season.

At last prince Ahmed joined himself to the first caravan that returned to the Indies, and, notwithstanding the inevitable inconveniences of so long a journey, arrived in perfect health at the inn where the princes Houssain and Ali waited for him.

Prince Ali, who came there sometime before prince Ahmed, asked prince Houssain, who got thither the first, how long he had been there ; who told him three months : to which he replied, "Then certainly you have not been very far." "I will tell you nothing now," said prince Houssain, "where I have been, but only assure you I was above three months travelling to the place I went to." "But then," replied prince Ali, " you made a short stay there." " Indeed, brother," said prince Houssain, " you are mistaken ; I resided at one place above four or five months, and might have stayed longer." " Unless you flew

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* " Soged Samarcand," or the plain of Samarcande, is on the north side of that city, and from it the province called by the ancients "Sogdiana" took its name. The Oriental writers say, that this plain or valley is one of the four paradises or most delightful places in the world, as well as the plain and valley of Damascus, which is called " Gauthah." They make it eight days' journey in extent ; and it is covered on every side with gardens full of fruit of admirable beauty and variety, or corn-fields and pastures ever green, the soil being watered by springs and rivulets issuing from a large and principal river called "Cai," running through the middle of the plain. A number of populous towns and villages, full of industrious cultivators of the soil, overspread this rich valley.—*Herbelot.*

back," replied prince Ali again, "I cannot comprehend how you can have been three months here, as you would make me believe."

"I tell you the truth," added prince Houssain, "and it is a riddle which I shall not explain to you till our brother Ahmed comes ; when I will let you know what rarity I have brought home from my travels. For your part, I know not what you have got, but believe it to be same trifle, because I do not perceive that your baggage is increased." "And pray what have you brought?" replied Prince Ali ; "for I can see nothing but an ordinary piece of carpeting, with which you cover your sofa. and therefore I think I may return your raillery ; and, as you seem to make what you brought a secret, you cannot take it amiss that I do the same with respect to what I have brought."

"I look upon the rarity I have purchased," replied prince Houssain, "to excel all others whatever, and should not make, any difficulty to shew it you, and make you agree that it is so and at the same time tell you how I came by it, without being in the least apprehensive that that which you have got is to be preferred to it. But it is proper that we should stay till our brother Ahmed arrives, that we may all communicate our good fortune to each other."

Prince Ali would not enter into a dispute with prince Houssain on the preference he gave his rarity, but was satisfied and persuaded, that, if his perspective glass was not preferable, it was impossible it should be inferior to it ; and therefore agreed to stay till prince Ahmed arrived, to produce his purchase.

When prince Ahmed came to his brothers, and they had embraced him with tenderness, and complimented each other on the happiness of meeting together at the same place they set out from, prince Houssain, as the elder brother, assumed the discourse, and said to them, "Brothers, we shall have time enough hereafter to entertain ourselves with the particulars of our travels : let us come to that which is of the greatest importance for us to know ; and, as I do not doubt you remember the principal motive which engaged us to travel, let us not conceal from each other the curiosities we have brought home, but shew them that we may do ourselves justice beforehand, and see to which of us the Sultan our father may give the preference.

"To set the example," continued prince Houssain, "I will tell you that the rarity which I have brought from my travels to the kingdom of Bisnagar, is the carpeting on which I sit, which looks but ordinary, and makes no show ; but, when I have declared its virtues to you, you will be struck with admiration, and will confess you never heard of anything like it. In short, whoever sits on it, as we do, and desires to be transported to any

place, be it ever so far off, is immediately carried thither. I made the experiment myself before I paid down the forty purses, which I most readily gave for it ; and when I had fully satisfied my curiosity, at the court of Bisnagar, and had a mind to return, I made use of no other carriage than this wonderful carpet for myself and servant, who can tell you how long we were coming hither. I will shew you both the experiment whenever you please. I expect that you shall tell me whatever what you have brought is to be compared with this carpet."

Here prince Houssain made an end of commending the excellency of his carpet ; and prince Ali, addressing himself to him said," I must own, brother, that your carpet is one of the most surprising things imaginable, if it has, as I do not doubt in the least, that property you speak of. But you must allow that there may be other things, I will not say more, but at least as wonderful, in another way ; and to convince you there are, here is an ivory tube, which appears to the eye no more a rarity than your carpet, and yet merits great attention ; it cost me as much, and I as well satisfied with my purchase as you can be with yours; you will be so just as to own that I have not been cheated, when you know by experience that by looking at one end you see what ever object you wish to behold. I would not have you take my word," addedprince Ali, presenting the tube to him;" take it, mak trial of it yourself."

Prince Houssain took the ivory tube from prince Ali, and clapped that end to his eye which prince Ali shewed him, with an intention to see the princess Nouronnihar, and to know how she did ; when prince Ali and prince Ahmed, who kept their eyes fixed upon him, were extremely surprised to see his countenance change on a sudden in such a manner as expressed extraordinary surprise and affliction. Prince Houssain would not give them time, to ask what was the matter, but cried out," Alas ! princes, to what purpose have we undertaken so long and fatiguing journeys but with the hope of being recompensed by the possession of the charming Nouronnihar, when in a few moments that lovely prinsess will breathe her last. I saw her in her bed, surrounded by her women and eunuchs, who were all in tears, and seem to expect nothing less than to see her give up the ghost. Take the tube, behold yourselves the miserable state she is in, and mingle your tears with mine."

Prince Ali took the tube out of prince Houssain's hand, and after he had seen the same object with a sensible grief, presented it to prince Ahmed, who took it, to behold the melancholy sight which so much concerned them all.

When prince Ahmed had taken the tube out of prince Ali's hands, and saw that the princess Nouronnihar's end was so near, he addressed himself to his two brothers, and said," Princess, the prin-

cess Nouronnihar, equally the object of our vows, is indeed just at death's door ; but provided we make haste, and lose no time, we may preserve her life. Then he took the artificial apple out of his bosom ; and shewing it to the princes his brothers, said to them," This apple which you see here cost me as much and more than either the carpet or tube. The opportunity which now presents itself to shew you its wonderful virtue, makes me not regret the forty purses I gave for it. But, not to keep you longer in suspense, it has the virtue, if a sick person smells it, though in the last agonies, to restore him to perfect health immediately. I have made the experiment, and can shew you its wonderful effect on the person of princess Nouronnihar, if we make all due haste to assist her."

" If that is all ," replied prince Houssain," we cannot make more despatch than by transporting ourselves instantly into her chamber by the means of my carpet. Come, lose no time; sit down on it by me; it is large enough to hold us all three : but first let us give orders to our servants to set out immediately, and join us at the palace."

As soon as the order was given, prince Ali and prince Ahmed went and sat down by prince Houssain ; and as ther interest was the same, they all three framed the same wish, and were transported into the princess Nouronnihar's chamber.

The presence of the three princes, who were so litle expected frightened the princess's women and eunuchs, who could not comprehend by what enchantment three men should be among them ; for they did not know them at first ; and the enuuchs were ready to fall upon them, as people who had got into a part of the palace where they were not allowed to come ; but they presently recollected and found their mistake.

Prince Ahmed no sooner saw himself in Nouronni-har's chamber, and perceived that princess dying but he rose off the tapestry as did also the other two princes, and went to the bed-side, and put the apple under her nose. Some moments after, the princess opened her eyes, and turned her head from one side to another, looking at the persons who stood about her ; she then rose up in the bed and asked to be dressed, with the same freedom and recollection as if she had awaked out of a sound sleep. Her women presently informed her, in a manner that shewed their joy, that she was obliged to prince Ahmed, for the sudden recovery of her health. She immediately expressed her joy to see them, and thanked them altogether, and afterwards Prince Ahmed in particular. As she desired to dress, the princes contented themselves with telling her how great a pleasure it was to them to have come soon enough to contribute

each in any degree towards relieving her out of the immediate danger she was in, and what ardent prayers they had offered for the continuance of her life, and afterwards they retired.

Whilst the princess was dressing, the princes went to throw themselves at the Sultan their father's feet, and pay their respects to him; but when they came before him they found he had been previously informed of their unexpected arrival by the chief of the princess's eunuchs, and by what means used by them the princess had been perfectly cured. The Sultan received and embraced them with the greatest joy, both for ther return and the wonderful recovery of the princess his niece, whom he loved as if she had been his own daughter, and who had been given over by the physicians. After the usual compliments, the princes presented each the rarity which he had brought: prince Houssain his carpet, which he had taken care not to leave behind him in the princess's chamber; prince Ali his ivory tube, and prince Ahmed the artificial apple; and after each had commended his present, when they put it into the sultan's hands, they begged of him to pronounce their fate, and declare to which of them he would give the princess Nouronnihar for a wife, according to his promise.

The Sultan of the Indies having kindly heard all that the princes had to say in favour of their rarities, without interrupting them and being well informed of what had happened in relation to the princess Nouronnihar's cure remained some time silent, as if he was thinking on what answer he should make. At last he broke silence, and said to them, in terms full of wisdom, "I would declare for one of you, my children, with a great deal of pleasure, if I could do it with justice; but consider whether I can. It is true, prince Ahmed, the princess my niece is obliged to your artificial apple for her cure; but let me ask you, whether you could have been so serviceable to her if you had not known by prince Ali's tube the danger she was in, and if prince Houssain's carpet had not brought you to her so soon? Your tube, prince Ali, informed you and your brothers that you were likely to lose the princess your cousin, and so far she is greatly obliged to you.

"You must also grant that that knowledge would have been of no service without the artificial apple and the carpet. And for you, prince Houssian, the princess would be very ungrateful, if she should not shew her sense of the serviceableness of your carpet, which was so necessary a means towards producing a cure. But consider, it would have been of little use, if you had not been acquainted with the princess's illness by prince Ali's tube, and prince Ahmed had not applied his artificial apple.

Therefore, as neither the carpet, the ivory tube, nor the artificial apple, have the least preference one before the other, but, on the contrary, there is a perfect equality, I cannot grant the princess to any one of you ; and the only fruit you have reaped from your travels is the glory of having equally contributed to restore her to health.

" If this be true," added the Sultan, " you see that I must have recourse to other means to determine me with certainty in the choice I ought to make among you ; and as there is time enough between this and night, I will do it to-day. Go, and get each of you a bow and arrow, and repair to the great plain out of the city, where the horses are exercised. I will soon come to you ; and I will give the princess Nouronnihar to him that shoots the farthest.

" I do not, however, forget to thank you all in general, and each in particular, for the present you brought me. I have a great many rarities in my closet already, but nothing that comes up to the singularity of the carpet,the ivory tube, and the artificial apple, which shall have the first places among them, and shall be preserved carefully, not only for pure curiosity, but to make an advantageous use of them upon all occasions."

The three princes had nothing to say against the decision of the Sultan. When they were out of his presence, they each provided themselves with a bow and arrow, which they delivered to one of their officers, and went to the plain appointed, followed by a great concourse of people.

The Sultan did not make them wait long for him ; and as soon as he arrived, prince Houssian, as the eldest, took his bow and arrow, and shot first. Prince Ali shot next, and much beyond him ; and prince Ahmed last of all : but it so happened that nobody could see where his arrow fell ; and notwithstanding all the diligence that was used by himself and everybody else, it was not to be found far or near. And though it was believed that he shot the farthest, and that he therefore deserved the princess Nouronnihar, it was however necessary that his arrow should be found, to make the matter more evident and certain ; and, notwihstanding his remonstances, the Sultan determined in favour of prince Ali, and gave orders for preparations to be made for the solemnising of the nuptials, which were celebrated a few days after with great magnificence.

Prince Houssian would not honour the feast with his presence ; his passion for the princess Nouronnihar was so sincere and lively, that he could scarce support with patience the mortification of seeing the princess in the arms of prince Ali, who, he said, did not deserve her better, nor loved her

more than himself. In short, his grief was so violent and insupportable, that he left the court, and renounced all right of succession to the crown, to turn dervise, and put himself under the discipline of a famous sheik, who had gained a reputation for his exemplary life, and had taken up his abode, and that of his disciples, whose number was great, in an agreeable solitude.

Prince Ahmed, urged by the same motive, did not assist at prince Ali ana the princess Nouronnihar's nuptials, any more than his brother Houssian, but did not renounce the world as he had done. But as he could not imagine what could become of his arrow, he stole away from his attendants, and resolved to search after it, that he might not have anything to reproach himself with. With this intent, he went to the place where the princes Houssian and Ali's were gathered up, and going straght-forward from thence, looked carefully on both sides of him. He went so far, that at last he began to think his labour was in vain ; yet he could not help going forwards, till he came to some steep craggy rocks, which would have obliged him to return, had he been ever so desirous to proceed. They were situated in a barren country, about four leagues distant from whence he set out.

When prince Ahmed came nigh to these rocks, he perceived an arrow, which he gathered up, looked earnestly at it, and was in the greatest astonishment to find that it was the same he shot. Certainly, said he to himself, neither I nor any man living could shoot an arrow so far ; and finding it laid flat, not sticking into the ground, he judged that it had rebounded from the rock. There must be some mystery in this, said he to himself again, and it may be to my advantage. Perhaps fortune, to make me amends for depriving me of what I thought the greatest happiness of my life, may have reserved a greater blessing for my comfort.

As these rocks were full of sharp points and indentures between them, the prince, full of these thoughts, entered into one cavities, and looking about, cast his eyes on an iron door, which seemed to have no lock. He feared it was fastened, but pushing against it, it opened, and discovered an easy descent, but no steps, which he walked down, with his arrow in his hand. At first, he thought he was going into a dark place ; but presently, a quite different light succeeded that which he came out of ; and entering into a spacious square, at about fifty or sixty paces distant, he perceived a magnificent palace, the admirable structure of which he had not time to look at ; for at the same time a lady of majestic port and air, and of a beauty to which the richnes s of her clothes and the jewels which adorned her person added

no advantage, advanced as far as the porch, attended by a troop of ladies, of whom it was difficult to distinguish which was the mistress.

As soon as prince Ahmed perceived the lady, he hastened to pay his respects, and the lady on her part, seeing him coming, prevented him. Addressing her discourse to him first, and raising her voice, she said to him, " Come near, prince Ahmed ; you are welcome."

It was no small surprise to the prince to hear himself named in a palace he had never heard of, though so nigh to his father's capital, and he could not comprehend how he should be known to a lady who was a stranger to him. At last he returned the lady's compliment, by throwing himself at her feet, and rising up again, said to her, " Madam, I return you a thousand thanks for the assurance you give me of a welcome to a place where I had reason to believe my imprudent curiosity had made me penetrate too far. But, madam may I, without being guilty of rudeness, presume to ask you by what adventure you know me ; and that you, who live in the same neighbourhood with me, should be so little known by me ;" " Prince," said the lady, " let us go into the hall ; there I will gratify you in your request more commodiously for us both."

After these words, the lady led prince Ahmed into the hall, the noble structure of which, and the gold and azure which embellished the dome, and the inestimable richness of furniture, appeared so great a novelty to him, that he could not enough express his admiration, by crying out, that he had never in his life beheld anything like it, and believed that nothing was to be compared to it. " I can assure you," replied the lady, " that this is but a small part of my palace, and you will say so when you have seen all the apartments." Then she sat down on a sofa ; and when the prince at her entreaty had seated himself by her, she said, " You are surprised, you say, that I should know you, and not be known by you ; but you will be no longer surprised when I inform you who I am. You cannot be ignorant that your religion teaches you to believe that the world is inhabited by genies as well as men : I am the daughter of one of the most powerful and distinguished of these genies, and my name is Pari Banou ; therefore you ought not to wonder that I know you, the sultan your father, the princes your brothers, and the princess Nouronnihar. I am no stranger to your loves or your travels, of which I could tell you all the circumstances, since it was I myself who exposed to sale the artificial apple which you bought at Samarcande, the carpet which prince Houssian met with at Bisnagar, and the tube which prince Ali brought from Schiraz. This is sufficient to let you know that I am not

unacquainted with anything that relates to you. The only thing I have to add is, that you seemed to me worthy of a more happy fate than that of possessing the princess Nouronnihar; and that you might attain to it, I was present when you drew your arrow, and foreseeing it would not go beyond prince Houssain's, I took it in the air, gave it the necessary motion, to strike against the rocks near which you found it. It is in your power to avail yourself of the favourable opportunity which it presents to make you happy."

As the fairy Pari Banou pronounced these last words with a different tone, and looked at the same time tenderly upon prince Ahmed, with downcast eyes and a modest blush on her cheeks, it was not difficult for the prince to comprehend what happiness she meant. He presently considered that the princess Nouronnihar could never be his, and that the fairy Pari Banou excelled her infinitely in beauty, attractions, agreeableness, transcendent wit, and, as far as he could conjecture by the magnificence of the palace where she resided, in immense riches. He blessed the moment that he thought of seeking after his arrow a second time, and yielding to his inclination, which drew him towards the new object which had fired his heart, "Madam," replied he, "should I, all my life, have had the happiness of being your slave, and the admirer of the many charms which ravish my soul, I should think myself the happiest of men. Pardon me the boldness which inspires me to ask this favour and do not refuse to admit into your court a prince who is entirely dovoted to you."

"Prince," answered the fairy, "as I have been a long time my own mistress, and have no dependence on my parents' consent, it is not as a slave that I would admit you into my court, but as master of my person, and all that belongs to me, by pledging your faith to me, and taking me to be your wife. I hope you will not take it amiss that I anticipate you in making this proposal. I am, as I said, mistress of my will; and must add, that the same customs are not observed among fairies as among other ladies, in whom it would not have been decent to have made such advances; but it is what we do, and we suppose we confer obligation by it."

Prince Ahmed made no answer to this discourse, but was so penetrated with gratitude, that he thought he could not express it better than by coming to kiss the hem of her garment; which she would not give him time to do, but presented her hand, which he kissed a thousand times, and kept fast locked in his. "Well, prince Ahmed," said she, "will you not pledge your faith to me, as I do mine to you?" "Yes, madam," replied the prince, in an ecstacy of joy, "what can I do better, and with greater pleasure? Yes, my Sultaness,

my queen, I will give it you with my heart, without the least reserve." Then," answered the fairy, "you are my husband, and I am your wife. Our marriages are contracted with no other ceremonies, and yet are more firm and indissoluble than those among men with all their formalities. But as I suppose," pursued she, "that you have eaten nothing today, a slight repast shall be served up for you while preparations are making for our nuptial feast this evening, and then I will shew you the apartments of my palace, and you shall judge if this hall is the smallest part of it."

Some of the fairy's women who came into the hall with them, and guessed her intentions, went immediately out, and returned presently with some excellent meats and wines.

When prince Ahmed had eaten and drank as much as he cared for, the fairy Pair Banou carried him through all the apartments, where he saw diamonds, rubies, emeralds, and ali sorts of fine jewels, intermixed with pearls, agate, porphyry, and all kinds of the most precious marbles ; not to mention the richness of the furniture, which was inestimable ; the whole disposed with such profusion, that the prince, instead of ever having seen any thing like it, acknowledged that there could not be anything in the world that could come up to it. "Prince," said the fairy, "if you admire my palace so much, which is indeed very beautiful, what would you say to the palaces of the chief of our genies, which are much more beautiful, spacious, and magnificent ? I could also charm you with my garden ; but we will leave that till another time. Night draws near, and it will be time to go to supper."

The next hall which the fairy led the prince into, and where the cloth was laid for the feast, was the only apartment the prince had not seen, and it was not in the least inferior to the others. At his entrance into it, he admired the infinite number of wax candles perfumed with amber, the multitude of which, instead of being confused, were placed with so just symmetry, as formed an agreeable and pleasant sight. A large beaufet was set out with all sorts of gold plate, so finely wrought, that the workmanship was much more valuable than the weight of the gold. Several choruses of beautiful women richly dressed, and whose voices were ravishing, began a concert, accompanied with all kinds of the most harmonious instruments he had ever heard. When they were set down to table, the fairy Pari Banou took care to help prince Ahmed to the most delicious meats, which she named as she invited him to eat of them, and which the prince had never heard of, but found so exquisite and nice, that he commended them in the highest terms, crying that the entertainment which she gave him far surpassed those among men.

He found also the same excellence in the wines, which neither he nor the fairy tasted of till the dessert was served up, which consisted of the choicest sweetmeats and fruits.

After the dessert, the fairy Pari Banou and prince Ahmed rose from the table, which was immediately carried away, and sat on a sofa, at their ease, with cushions of fine silk, curiously embroidered with all sorts of large flowers, laid at their backs. Presently after a great number of genies and fairies danced before them to the door of the chamber where the nuptial bed was made ; and when they came there, they divided themselves into two rows, to let them pass, and after that retired, leaving them to go to bed.

The nuptial feast was continued the next day ;or rather the days following the celebration were a continual feast which the fairy Pari Banou, who could do it with the utmost ease, knew how to diversify, by new dishes, new dances, new shows, and new diversions ; which were all so extraordinary, that prince Ahmed, if he had lived a thousand years among men, could not have imagined.

The fairy's intention was not only to give the prince essential proofs of the sincerity of her love, and the violence of her passion, by so many ways ; but to let him see, that as he had no pretensions at his father's court, he could meet with nothing comparable to the happiness he enjoyed with her, independent of her beauty and her charms and to attach him entirely to herself, that he might never leave her. In this scheme she succeeded so well, that prince Ahmed's passion was not in the last diminished by possession ; but increased so much, that if he had been so inclined, it was not in his power to forbear loving her.

At the end of six months, prince Ahmed, who always loved and honoured the Sultan his father, conceived a great desire to know how he did ; and as that desire could not be satisfied without his absenting himself to go and hear it in person, he mentioned it to the fairy, and desired she would give him leave.

This discourse alarmed the fairy, and made her fear it was only an excuse to leave her. She said to him, "What disgust can I have given you to oblige you to ask me this leave ? Is it possible you should have forgotten that you have pledged your faith to me, and that you no longer love one who is so passionately fond of you ? Are not the proofs I have repeatedly given you of my affection sufficient ?"

"My queen," replied the prince, "I am perfectly convinced of your love, and should be unworthy of it, if I did not testify my gratitude by a reciprocal love. If you are offended at the leave I asked, I entreat you to forgive me, and I will make all the reparation I am capable of. I did not do it with any intention of displeasing you, but from a motive of respect towards

my father, whom I wish to free from the affliction my so long absence must have overwhelmed him in ; which must be the greater, as I have reason to presume he believes that I am dead. But since you do not consent that I should go and afford him that comfort, I will do what you will, and there is nothing in the world that I am not ready to do to please you."

Prince Ahmed, who did not dissemble, and loved her in his heart as much as he had assured her by these words, no longer insisted on the leave he had asked ; and the fairy expressed her satisfaction thereat. But as he could not absolutely abandon the design he had formed to himself, he frequently took an opportunity to speak to her of the great qualifications of the Sultan his father : and above all, of his particular tenderness towards him, in hopes he might at length be able to move her.

As prince Ahmed supposed, the Sultan of the Indies, in the midst of the rejoicings on account of prince Ali's and princess Nouronnihar's nuptials, was sensibly afflicted at the absence of the other two princess his sons, though it was not long before he was informed of the resolution prince Houssain had taken to forsake the world, and the place he had made choice of his retreat. As a good father, whose happiness consists in seeing his children about him, especially when they are deserving of his tenderness, he would have been better pleased had he stayed at his court, about his person ; but as he could not dissapprove of his choice of the state of perfection in which he had engaged, he supported his absence more patiently. He made the most diligent search after prince Ahmed, and despatched couriers to all the provinces of his dominions, with others to the governors to stop him, and oblige him to return to court : but all the pains he took had not the desired success, and his trouble, instead of diminishing, increased. He would often talk with his grand vizier about it ; and say to him," Vizier, thou knowest I always loved Ahmed the best of all my sons ; and thou art not insensible of the means I have used to find him out, without success. My grief is so lively, I shall sink under it, if thou hast not compassion on me : if thou hast any regard for the preservation of my life, I conjure thee to assist and advise."

The grand vizier, no less attached to the person of the Sultan, than zealous to acquit himself well of the administration of the affairs of state, considering how to give his sovereign some ease, bethought himself of a sorceress, of whom he had heard wonders, and proposed to send for her to consult her. The Sultan consented, and the grand vizier, after he had sent for her, introduced her to him himself.

The Sultan said to the magician," The affliction I have been in since the marriage of my son prince Ali to the princess Nouronnihar, my niece, on account of the absence of prince Ahmed,

is so well known, and so public, that undoubtedly thou canst be no stronger to it. By thy art and skill canst thou tell me what is become of him ? If he is alive, where is he ? What is he doing ? and if I may hope ever to see him again ?" To this the sorceress made answer," It is impossible, sir, for me, though ever so skilful in my profession, to answer immediately the questions your majesty asks me ; but if you allow till to-morrow, I will give an answer." The Sultan granted her the time, and sent her away with a promise to recompense her well, if her answer proved according to his desire.

The magician returned the next day, and the grand vizier presented her a second time to the Sultan. " Sir," said she," notwithstanding all the diligence I have used in applying the rules of my art, to obey your majesty in what you desire to know, I have not been able to discover anything more than that prince Ahmed is alive. This is very certain, and you may depend on it ; but as to the place where he is, I cannot find it out."

The Sultan of the Indies was obliged to be satisfied with this answer ; which left him in the same uneasiness as before as to the prince's fate.

To return to prince Ahmed. He so often entertained the fairy Pari Banou with talking about the Sultan his father, without speaking any more of his desire to see him, that she fully comprehended what he meant ; and perceiving this restraint he put upon himself, and his fear of displeasing her after her first refusal, she first inferred that his love for her was, by the repeated proofs he had given her, sincere ; and then judging by herself the injustice she was guilty of in opposing a son's tenderness for his father, and endeavouring to make him renounce that natural inclination, she resolved to grant him the leave which she saw he always so ardently desired. One day she said to him," Prince, the leave you have asked me to go and see the Sultan your father gave me a just fear that it was only a pretext to shew your inconstancy, and to leave me, and that was the sole motive for my refusing you ; but now I am so fully convinced by your actions and words, that I can depend on your constancy, and the steadiness of your love, I change my resolution, and grant you that leave, upon condition that you will swear to me first that your absence shall not be long. You ought not to be concerned at this condition, as if I asked it out of distrust. I do it only because I know that it will give you no uneasiness, convinced as I am, as I have already told you, of the sincerity of your love."

Prince Ahmed would have thrown himself at the fairy's feet to shew his gratitude, but she prevented him. " My Sultaness," said he, " I am sensible of the great favour you grant

me, but want words to return the thanks I wish. Supply this defect, I conjure you, and whatever you can suggest to yourself, be persuaded I think much more. You may believe that the oath will give me no uneasiness, and I take it more willingly, since it is not possible for me to live without you. I go, but the haste I will make to return shall shew you that it is not for fear of being foresworn, but that I follow my inclination, which is to live with you for ever; and if I am absent some time with your consent, I shall always avoid the trouble a too long absence will create me."

Pari Banou was the more charmed with these sentiments of Prince Ahmed, because they removed the suspicions she had entertained of him, fearing that his earnest desire to go and see the Sultan his father was only a pretext to break his faith with her.—"Prince," said she, "go when you please; but first do not take it amiss that I give you some advice how you shall behave yourself where you are going. First, I do not think it proper for you to tell the Sultan your father of our marriage, nor of my quality, nor the place where you are settled. Beg of him to be satisfied with knowing you are happy, and that you desire no more; and let him know that the sole end of your visit is to make him easy about your fate."

She appointed twenty horsemen, well mounted and equipped to attend him. When all was ready, prince Ahmed took his leave of the fairy, embraced her, and renewed his promise to return soon. Then his horse, which was most finely caparisoned, and was as beautiful a creature as any in the Sultan of the Indies' stables, was brought to him, and he mounted him with an extraordinary grace, with great pleasure to the fairy; and after he had bid her a last adieu, set forward on his journey.

As it was not a great way to his father's capital, prince Ahmed soon arrived there. The people, glad to see him again, received him with acclamations of joy, and followed him in crowds to the Sultan's apartment. The Sultan received and embraced him with great joy; complaining at the same time, with a fatherly tenderness, of the affliction his long absence had been to him, which he said was the more grievous, for that fortune having decided in favour of prince Ali his brother, he was afraid he might have committed some act of despair.

"Sir," replied prince Ahmed, "I leave it to your majesty to consider, if, after having lost the princess Nouronnihar, who was the only object of my desire, I could resolve to be a witness of prince Ali's happiness. If I had been capable of so unworthy an action, what would the court and city have thought of my love, or what your majesty? Love is a passion we cannot throw off when we will; it rules and governs us, and will not give a true lover time to make use of his reason. Your majesty knows,

that when I shot my arrow, the most extraordinary thing that ever befell anybody happened to me, that in so large and level a plain as that where the horses are exercised, it should not be possible to find my arrow. I lost the cause, the justice of which was as much due to my love as to that of the princes my brothers. Though thus vanquished by the caprice of fate, I lost no time in vain complaints; but, to satisfy my perplexed mind, in the adventure which I could not comprehend, I gave my attendants the slip, and returned back again alone to look for my arrow. I sought all about the place where Houssian's and prince Ali's arrows were found, and where I imagined mine must have fallen; but all my labour was in vain. I was not discouraged, but continued my search on the same ground in a direct line, and looked carefully about where I could guess it might have fallen; and after this manner had gone above a league, without being able to meet with anything like an arrow, when I reflected that it was not possible that mine should fly so far. I stopped, and asked myself whether I was in my right senses, to flatter myself with having strength enough to shoot an arrow so much farther than any of the greatest heroes in the world were able to do. After I had argued thus with myself, I was ready to abandon my enterprise; but when I was on the point of putting my resolution in execution, I found myself drawn forward almost against my will; and after having gone four leagues to that part of the plain where it is bounded by rocks, I perceived an arrow. I ran and took it up, and knew it to be the same which I had shot, but which had not been found in the time or place that it should have been. Far from thinking your majesty had done me any injustice in declaring for my brother prince Ali, I interpreted what had happened to me quite otherwise, and never doubted but there was a mystery in it to my advantage; the discovery of which I ought not to neglect, and which I found out without going farther from the spot. But as to this mystery, I beg your majesty will not take it ill that I am silent, and that you will be satisfied to know from my own mouth that I am happy, and content with my fate.

"In the midst of all my happiness, the only thing that troubled me, or was capable of disturbing me, was the uneasiness I feared your majesty was in, upon account of my leaving the court, and your not knowing what was become of me. I thought it my duty to satisfy you on this point. This was the only motive which brought me hither; the only favour I ask of your majesty is to give me leave to come often and pay you my respects, and inquire after your health."

"Son," answered the Sultan of the Indies, "I cannot refuse you the leave you ask me, but I should much rather you would return and stay with me. At least, tell me where I may hear of you, if you should fail to come, or when I may think your

presence necessary." "Sir," replied prince Ahmed, "what your majesty asks of me is part of the mystery I spoke to your majesty of I beg of you to give me leave to remain silent on this head; for I shall come so frequently where my duty calls, that I am afraid I shall sooner be thought troublesome, than be accused of negligence in my duty, when my presence may be necessary."

The Sultan of the Indies pressed prince Ahmed no more, bnt said to him, "Son, I penetrate no further into your secrets, but leave you at your liberty. I can only tell you, that you could not do me a greater pleasure than to come, and, by your presence, restore to me the joy I have not felt for a long time; and that you shall always be welcome when you come, without interrupting your business or your pleasure."

Prince Ahmed stayed but three days at the Sultan his father's court, and the fourth returned to the fairy Pari Banou, who received him with the greater joy, as she did not expect him so soon. His diligence made her condemn herself for suspecting his want of fidelity. She never dissembled in the least, but frankly owned her weakness to the prince, and asked his pardon. So perfect was the union of these two lovers, that they had but one will between them.

A month after prince Ahmed's return from paying a visit to his father, as the fairy Pari Banou had observed, that since the time that the prince gave her an account of his journey, and his conversation with his father, in which he asked his leave to come and see him from time to time, he had never spoken of the Sultan, as if there had been no such person in the world, whereas before he was always speaking of him, she thought he forbore on her account; and therefore took an opportunity to say to him one day, "Tell me, prince, have you forgotten the Sultan your father; Do not you remember the promise you made to go and see him from time to time; For my part, I have not forgotten what you told me at your return, and put you in mind of it, that you may not be long before you acquit yourself of your promise for the first time."

"Madam," replied prince Ahmed, with the same lively tone as the fairy spoke to him, "as I know I am not guilty of the forgetfulness you speak of, I rather choose to be thus reproached, however undeservedly, than expose myself to a refusal by shewing unseasonably a desire for what it might have given you pain to grant." "Prince," said the fairy, "I would not have you in this affair have so much consideration for me, since it is a month since you have seen the Sultan your father. I think you should not be longer than a month before you renew your visit. Pay him another visit to-morrow, and after that go and see him once a month, without speaking to me, or waiting for my leave. I readily consent."

Prince Ahmed went the next morning with the same attendants as before, but much finer, and himself more magnificently mounted, equipped, and dressed, and was received by the Sultan with the same joy and satisfaction. For several months he constantly paid him visits, and always in a richer and more brilliant equipage.

At last some viziers, the Sultan's favourities, who judged of prince Ahmed's grandeur and power by the figure he made, abused the liberty the Sultan gave them of speaking to him, to make him jealous of his son. They represented to him that it was but common prudence to know where the prince had retired, and how he could afford to live at such a rate, since he had no revenue nor income assigned him, and that he seemed to come to court only to brave him, by affecting to shew that he wanted nothing of him to live like a prince, and that it was to be feared he might stir up the people's favour, and dethrone him.

The Sultan of the Indies was so far from thinking that prince Ahmed could be capable of so wicked a design, as his favorities would make him believe, that he said to them," You are mistaken; my son loves me, and I am the more assured of his tenderness and fidelity, as I have given him no reason to be disgusted."

Upon these last words, one of the favourites took an opportunity to say," Your majesty, in the opinion of the most sensible people, could not have taken a better method than what you have done with the three princes, respecting their marriage with the princess Nouronnihar; but who knows whether prince Ahmed has submitted to his fate with the same resignation as prince Houssain? May not he imagine that he alone deserved her, and that your majesty, by leaving that matter to be decided by chance, has done him injustice?

"Your majesty may say," added the malicious favourite, "that prince Ahmed has given no sign of dissatisfaction; that our fears are vain; that we are too easily alarmed, and are to blame to suggest to you suspicions of this sort, which may, perhaps, be unfounded, against a prince of your blood. But, sir," pursued the favourite," it may be also these suscipicions may be well grounded. Your majesty is sensible, that in so nice and important an affair, you cannot be too much upon your guard, and should take the safest course. Consider, it is the prince's business to dissemble, amuse, and deceive you; and the danger is the greater as the prince resides not far from your capital; and if your majesty gave but the same attention that we do, you may observe that every time he comes, he and his attendants are fresh, and their clothes and their horses, housings are clean and bright, as if they were come from the maker's hand and their horses look as if they had only been walked out. These are sufficient signs

that prince Ahmed does not come a great way ; so that we should think ourselves wanting in our duty if we did not make our humble remonstrances, that, for your own preservation and the good of your people, you might take such measures as you shall think fit."

When the favourite had made an end of this long speech, the Sultan said," Be it as it will, I do not believe my son Ahmed is so wicked as you would persuade me he is ; however, I am obliged to you for your good advice, and do not doubt that it preceeds from a good intention."

The Sultan of the Indies said this, that his favourites might not know the impressions their discourse had made on his mind. He was, however, so much alarmed by it, that he resolved to have prince Ahmed watched, unknown to his grand vizier. For this end he sent for the female magician, who was introduced by a private door into his closet. " You told me the truth," said he" when you assured me my son Ahmed was alive, for which I am obliged to you. You must do me another pleasure. I have seen him since, and he comes to my court every month ; but I cannot learn from him where he resides, and I did not wish to force his secret out of him, but believe you are capable of satisfying my curiosity, without lettting him, or any of my court, know anything of the matter. You know that at this present time he is here with me, and is used to go away without taking leave of me, or any of my court. Go immediately upon the road, and watch him so well, as to find out where he retires, and bring me word."

The magician left the Sultan, and knowing the place where prince Ahmed found his arrow, went immediately thither, and hid herself near the rock, so that nobody could see her.

The next morning prince Ahmed set out by daybreak, without taking leave either of the Sultan or any of his court, according to custom. The magician seeing him coming, followed him with her eyes, till on a sudden she lost sight of him and his attendants.

The steepness of the rocks formed an insurmountable barrier to men, whether on horseback or on foot, so that the magician judged that there were but two ways ; either that the prince retired into some cavern, or into some place under ground, the abode of genies or fairies. When she thought the prince and his attendants were out of sight and returned into the cavern or subterraneous place she imagined, she came out of the place where she had hid herself, and went directly to the hollow way where she had seen them go in. She entered it, going and returning several times, and proceeding to the spot where it terminated in many windings, looking carefully about on all sides. But notwithstanding all her diligence, she could perceive no opening, nor the iron gate which prince Ahmed discovered :

for this door was to be seen by and opened to none but men, and only to such men whose presence was agreeable to the fairy Pari Banou, and not at all to women.

The magician, who saw it was in vain for her to search any farther, was obliged to be satisfied with the discovery she has made, and returned to give the Sultan an account. When she had told him what she had done, she added, "Your majesty may easily understand, after what I have had the honour to tell you, it will be no difficult matter to give you the satisfaction you desire concerning prince Ahmed's conduct. I will not tell you now what I think, but choose to let you know in a way that will not suffer you to doubt of it. To do this, I only ask time, and that you will have patience, and give me leave to do it without inquiring what measures I design to take."

The Sultan was very well pleased with the magician's conduct, and said to her, "Do you, as you think fit; I will wait patiently the event of your promises." And to encourage her, he made her a present of a diamond of great value, telling her it was only an earnest of the ample recompense she should receive when she had done him that important piece of service, which he left to her management.

As prince Ahmed, after he had obtained the fairy Pari Banou's leave to go to the Sultan of the Indies' court, never failed once a month, and the magician knowing the time, went a day or two before to the foot of the rock, where she lost sight of the prince and his attendants, and waited there with an intention to execute the project she had formed.

The next morning prince Ahmed went out as usual at the iron gate, with the same attendants as before, and passed by the magician, whom he knew not to be such; and seeing her lie with her head upon the rock, and complaining as if she was in great pain, he pitied her, turned his horse about, and went to her, and asked her what was the matter with her, and what he could do to relieve her.

The artful sorceress, without lifting up her head, looked at the prince in a manner to increase his compassion, already excited, and answered in broken words and sighs, as if she could hardly fetch her breath, that she was going to the city, but in the way thither was taken with so violent a fever, that her strength failed her, and she was forced to stop and lie down where he saw her, far from any habitation, and without any hopes of assistance.

"Good woman," replied prince Ahmed, "you are not so far from help as you imagine. I am ready to assist you, and convey you where you shall not only have all possible care taken of you, but where you will find a speedy cure; only get up, and let one of my people take you behind him."

At these words, the magician, who pretended sickness only to know where the prince lived, what he did and what was his situation, did not refuse the charitable offer he made her so freely ; and, to shew her acceptance of it rather by her actions than by her words, she made many affected efforts to get up, pretending that the violence of her illness prevented her. At the same time, two of the prince's attendants alighting off their horses, helped her up, and set her behind another. They mounted their horses again, and followed the prince who turned back to the iron gate, which was opened by one of his retinue, who rode before. When he came into the outward court of the fairy's palace, without dismounting himself, he sent to tell her he wanted to speak with her.

The fairy Pari Banou came with all imaginable haste, not knowing what made prince Ahmed return so soon ; who, not giving her time to ask him the reason, said, " My princess, I desire you would have compassion on this good woman," pointing to the magician, who was taken off the horse by two of his retinue : " I found her in the condition you see her in, and promised her the assistance she stands in need of. I recommend her to your care, and am persuaded that you from inclination as well as at my request, will not abandon her."

The fairy Pari Banou, who had her eyes fixed upon the pretended sick woman all the time that the prince was talking to her, ordered two of her women who followed her to take her from the two men that held her, and carry her into an apartment of the palace, and take as much care of her as of herself.

Whilst the two women executed the fairy's commands, she went up to prince Ahmed, and whispering him in the ear, said, " Prince, I commend your compassion, which is worthy of you and your good intention : but give me leave to tell you, I am afraid it well be but ill rewarded. This woman is not so sick as she pretends to be ; and I am very much mistaken if she is not sent hither on purpose to occasion you great trouble. But do not be concerned, let what will be devised against you ; be persuaded that I will deliver you out of all the snares that shall be laid for you. Go and pursue your journey."

This discourse of the fairy's did not in the least alarm prince Ahmed " My princess," said he, " as I do not remember I ever did, or designed to do, anybody an injury, I cannot believe anybody can have a thought of doing me one ; but if they have, I shall not forbear doing good, whenever I have an opportunity." So saying, he took leave of the fairy, and set forward again for his father's capital, where he soon arrived, and was received, as usual by the Sultan, who constrained himself as much as possible, to disguise the trouble arising from the suspicions suggested by his favourites.

In the meantime, the two women to whom the fairy Pari Banou had given her orders carried the magician into a very fine apartment, richly furnished. First, they set her down upon a sofa, with her back supported with a cushion of gold brocade, while they made a bed on the same sofa before her, the quilt of which was finely embroidered with silk, the sheets of the finest linen, and the coverlet cloth of gold. When they had put her into bed, (for the old sorceress pretended that her fever was so violent, she could not help herself in the least,) one of the women went out, and returned soon again with a china cup in her hand, full of a certain liquor, which she presented to the magician, while the other helped her to sit up. "Drink this liquor," said she: "it is the water of the fountain of lions, and a sovereign remedy against all fevers whatsoever. You will find the effect of it in less than an hour's time."

The magician, to dissemble the better, took it, after a great deal of entreaty, as if she was very much averse to take that potion; but at last she took the china cup, and shaking her head, as if she did great violence to herself, swallowed the liquor. When she was laid down again, the two women covered her up. "Lie quiet," said she who brought her the china cup, "and get a little sleep if you can. We will leave you, and hope to find you perfectly cured when we come an hour hence."

The magician, who came not to act a sick part long, but only to discover prince Ahmed's retreat, and what made him leave his father's court, being fully satisfied in what she wanted to know, would willingly have declared that the potion had then had its effects, so great was her desire to return to the Sultan, to inform him of the success of her commission; but as she had been told that the potion did not operate immediately, she was forced to wait the women's return.

The two women came again at the time they said they should, and found the magician up and dressed, and seated on the sofa, who, when she saw them open the door of the apartment, cried out, "O the admirable potion! it has wrought its cure much sooner than you told me it would, and I have waited a long time with impatience, to desire you to carry me to your charitable mistress, to thank her for her kindness, for which I shall always be obliged to her, since, being thus cured as by a miracle, I would not lose time, but prosecute my journey."

The two women, who were fairies as well as their mistress, after they had told the magician how glad they were that she was cured so soon, walked before her, and conducted her through several apartments, all more superb than that wherein she lay, into a large hall, the most richly and magnificently furnished of all the palace.

Pari Banou was seated in this hall, on a throne of massy gold, enriched with diamonds, rubies, and pearls of an extraordinary size, and attended on each hand by a great number of beautiful fairies, all richly dressed. At the sight of so much majesty, the magician was not only dazzled, but was so struck, that after she had prostrated herself before the throne, she could not open her lips to thank the fairy, as she proposed. However, Pari Banou saved her the trouble, and said to her," Good woman, I am glad I had an opportunity to oblige you, and to see you are able to pursue your journey. I will not detain you; but perhaps you may not be displeased to see my palace: follow my women, and they will shew it you."

The old sorceress, who had not power nor courage to say a word, prostrated herself a second time, with her head on the carpet that covered the foot of the throne, and so took her leave, and was conducted by the two fairies through all the same apartments which were shewn to prince Ahmed at his first arrival there, and at sight of their uncommon magnificence she made frequent exclamations. But what surprised her most of all was, that the two fairies told her, that all she saw and admired so much was a mere sketch of their mistress's grandeur and riches; and that in the extent of her dominions she had so many palaces that they could not tell the number of them, all of different plans and architecture, and equally magnificent and superb. In talking of many other particulars, they led her at last to the iron gate at which prince Ahmed brought her in, and after she had taken her leave of them, and thanked them for their trouble, they opened it, and wished her a good journey.

After the magician had gone a little way, she turned back again to observe the door and know it again, but all in vain; for, as was before observed, it was invisible to her and all other women. Except in this circumstance, she was very well satisfied with executing the commission she had undertaken, and posted away to the Sultan. When she came to the capital, she went by a great many by-ways to the private door of the palace. The Sultan being informed of her arrival, sent for her into his apartment, and perceiving a melancholy hang upon her countenance, he thought she had not succeeded, and said to her," By your looks I guess that your journey has been to no purpose, and that you have not made the discovery I expected from your diligence." "Sir," replied the magician," your majesty must give me leave to represent to you that you ought not to judge by my looks whether or no I have acquitted myself well in the execution of the commands you were pleased to honour me with; but by the faithful report I shall make you of all that has happened to me and by which you will find that I have not neglected anything that could render me worthy of your approbation. The melancholy you observe in my face proceeds from another

cause than the want of success, which I hope your majesty will have all the reason in the world to be content with. I do not tell you the cause; the relation I am going to give will, if you have patience, inform you of it."

Then the magician related to the Sultan of the Indies how she pretended to be sick, prince Ahmed compassionating her, had her carried into a subterraneous abode, and presented and recommended her himself to a fairy of incomparable beauty, desiring her by her care to restore her health. Then she told him with how much condescension the fairy presently ordered two fairies that attended her, to take care of her, and not to leave her till she was recovered; "which great condescension," said she, "could proceed from no other person but from a wife to a husband." Afterwards the old sorceress failed not to exaggerate on her surprise at the front of the palace, which she said had its fellow in the world, while the two fairies held her by each arm, like a sick person, as she feigned to be, that could not walk or support herself. She gave a particular account of the care they took of her, after they had led her into another apartment; of the potion they made her drink, and of the quickness of her cure, which she pretended as well as her sickness, though she doubted not the virtue of the draught; the majesty of the fairy seated on a throne, brilliant with jewels, the value of which exceeded all the riches of the kingdom of the Indies, and all the other riches beyond computation contained in that vast palace.

Here the magician, finishing the relation of the success of her commission, and continuing her discourse, said, "What does your majesty think of these unheard of riches of the fairy; Perhaps you will say, you are struck with admiration, and rejoice at the good fortune of prince Ahmed your son, who enjoys them in common with the fairy. For my part, sir, I beg of your majesty to forgive me, if I take the liberty to remonstrate to you, that I think otherwise, and that I shudder when I consider the misfortunes which may happen to you from it. And this is the cause of the melancholy which I could not so well dissemble, but that you soon perceived it. I would believe that prince Ahmed, by his own good disposition, is incapable of undertaking anything against your majesty; but who can answer that the fairy, by her attractions and caresses, and the influence she has already over him, may not inspire him with a dangerous design of dethroning your majesty and seizing the crown of the Indies? This is what your majesty ought to consider as a serious affair of the utmost importance."

Though the Sultan of the Indies was very well persuaded that prince Ahmed's natural disposition was good, yet he could not help being moved at the discourse of the old sorceress, and

said, "I thank you for the pains you have taken, and your wholesome caution. I am so sensible of the great importance it is to me that I shall take advice upon it."

He was consulting with his favourites, when he was told of the magician's arrival. He ordered her to follow him to them. He acquainted them with what he had learnt, and communicated to them also the reason he had to fear the fairy's influence over the prince, and asked them what measures they thought most proper to be taken to prevent so great a misfortune. One of the favourites, taking upon himself to speak for the rest, said "Your majesty knows who must be the author of this mischief. In order to prevent it, now he is in your court, and in your power, you ought not to hesitate to put him under arrest. I will not say, take away his life, for that would make too much noise; but make him a close prisoner while he lives." This advice all the other favourites unanimously applauded.

The magician, who thought it too violent, asked the Sultan leave to speak, which being granted, she said," Sir, I am persuaded the zeal of your counsellors for your majesty's interest makes them propose arresting prince Ahmed; but they will not take it amiss if I offer to your and their consideration, that if you arrest the prince, you must also detain his retinue. But they are all genies. Do they think it will be so easy to surprise, seize, and secure their persons? Will they not disappear, by the property they possess of rendering themselves invisible, and transport themselves instantly to the fairy, and give her an account of the insult offered her husband? And can it be supposed she will let it go unrevenged? But would it not be better, if by any other means, which might not make so great a noise, the Sultan could secure himself against any ill designs prince Ahmed may have against him, and not involve his majesty's honour, or anybody suspect him of any ill design? If his majesty has any confidence in my advice, as genies and fairies can do things impracticable to men, he will pique prince Ahmed's honour, and engage him, by means of the fairy, to procure certain advantages, under pretence of deriving a great return, for which he will be obliged to him. For example, every time your majesty takes the field, you are obliged to be at a great expense, not only in pavilions and tents for yourselves and army, but likewise in mules, and other beasts of burden, to carry their baggage. Might not you engage him to use his interest with the fairy to procure you a tent which might be carried in a man's hand, and which should be so large as to shelter your whole army?

"I need say no more to your majesty. If the prince brings such a tent, you may make a great many other demands of the same nature, so that at last he may sink under the difficulties and the impossibility of executing them, however fertile in means

and inventions the fairy who has enticed him from you by her enchantments may be ; so that in time he will be ashamed to appear, and will be forced to pass the rest of his life with his fairy, excluded from any commerce with this world ; and then your majesty will have nothing to fear from him, and cannot be reproached with so detestable an action as the shedding of a son's blood, or confining him in a prison for life."

When the magician had finished her speech, the Sultan asked his favourites if they had anything better to propose ; and finding them all silent, determined to follow the magician's advice, as the most reasonable and most agreeable to his mild manner of government.

The next day, when the prince came into his father's presence, who was talking with his favourites, and had sat down by him, after a conversation on different subjects, the Sultan addressing himself to prince Ahmed, said," Son, when you came and dispelled those clouds of melancholy which your long absence had brought upon me, you made the place you had chosen for your retreat a mystery to me. I was satisfied with seeing you again, and knowing that you was content with your condition, and wished not to penetrate into your secret, which I found you did not care I should. I know not what reason you had thus to treat a father, who ever did and still continues to express what interest he takes in your happiness. I know your good fortune. I rejoice with you, and very much approve of your conduct in marrying a fairy so worthy of your love, and so rich and powerful, as I am informed. Powerful as I am, it was not possible for me to have procured so great a match for you. Now you are raised to so high a rank, as to be envied by everybody, but a father like me, I not only desire you to preserve the good understanding we have lived in hitherto, but that you will use all your credit with your fairy to obtain for me her assistance when I may want it. I therefore will make a trial of your interest this day.

"You are not insensible at what a great expense, not to say trouble to my generals, officers, and myself, every time I take the field, they provide tents, and mules and camels, and other beasts of burden, to carry them. If you consider the pleasure you would do me, I am persuaded you could easily procure from her a pavilion that might be carried in a man's hand, and which would extend over my whole army ; especially when you let her know it is for me. Though it may be a difficult thing, she will not refuse you. All the world knows fairies are capable of doing most extraordinary things."

Prince Ahmed never expected that the Sultan his father would have asked such a thing, which at first sight appeared to him so difficult, not to say impossible. Though he knew not

absolutely how great the power of genies and fairies was, he doubted whether it extended so far as to furnish such a tent as his father desired. Moreover, he had never asked anything like it of the fairy Pari Banou, but was satisfied with the continual proofs she had given him of her passion, and he forgot nothing to persuade her that his heart perfectly corresponded, without any view of interest, beyond maintaining himself in her good graces: therefore he was in the greatest embarassment what answer to make. At last he replied, " If, sir, I have concealed from your majesty what happened to me, and what course I took after the finding my arrow, the reason was, that I thought it was of no great importance to you to be informed of them; and though I know not how this mystery has been revealed to you, I cannot deny but your information is very just. I have married the fairy you speak of. I love her, and am persuaded she loves me. But I can say nothing as to the influence your majesty believes I have over her. It is what I have not yet made an experiment of, nor thought of, and should be very glad you would dispense with my undertaking it, and let me enjoy the happiness of loving and being loved, with all the disinterestedness I proposed to myself. But the demand of a father is a command upon every child, who, like me, thinks it his duty to obey him in everything. And though it is with the greatest reluctance imaginable, I will not fail to ask my wife the favour your majesty desires, but will not promise you to obtain it; and if I should not have the honour to come again to pay you my respects, that shall be the sign that I have not had success: but beforehand, I desire you to forgive me, and consider that you yourself have reduced me to this extremity."

" Son," replied the Sultan of the Indies, " I should be very sorry that what I ask of you should give you reason to cause me the grief of never seeing you more. I find you do not know the power a husband has over a wife; and yours would shew that her love to you was very indifferent, if she, with the power she has as a fairy, should refuse you so trifling a request as this I desire you to ask of her for my sake. Lay aside your fears, which proceed from your believing yourself not to be loved so well as you love her. Go; only ask her. You will find the fairy loves you better than you imagine; and remember, that people, for want of asking, often lose great advantages. Think with yourself, that as you love her, you could refuse her nothing therefore, if she loves you, she will not deny your requests."

All this discourse of the Sultan of the Indies could not persuade prince Ahmed, who would rather he would have asked anything else, than to expose him to the hazard of displeasing his dear Pari Banou; and so great was his vexation, that he left the court two days sooner than he used to do.

When he returned, the fairy, to whom he always before appeared with a gay countenance, asked him the cause of the alteration she perceived in his looks; and finding, that instead of answering her, he inquired after her health, to avoid satisfying her, she said to him, "I will answer your question when you have answered mine." The prince declined it a long time, protesting that nothing was the matter with him; but the more he denied it, the more she pressed him, and said to him, "I cannot bear to see you in this condition; tell me what makes you so uneasy, that I may remove the cause of it, whatever it may be: for it must be very extraordinary if it is out of my power, unless it be the death of the Sultan your father; in that case, time, with all that I will contribute on my part, will comfort you."

Prince Ahmed could not long withstand the pressing instances of the fairy. "Madam," said he, "God prolong the Sultan my father's life, and bless him to the end of his days. I left him alive, and in perfect health; therefore that is not the cause of the melancholy you perceive in me. The Sultan is the occasion of it, and I am the more concerned, because he has imposed upon me the disagreeable necessity of importuning you. First, you know the care I have taken, with your approbation, to conceal from him the happiness I have to see you, to love you, to deserve your favour and love, and to have received the pledge of your faith, after having pledged my faith with you. How he has been informed of it I cannot tell."

Here the fairy Pari Banou interrupted prince Ahmed, and said, "But I know. Remember what I told you of the woman who made you believe she was sick, on whom you took so much compassion. It is she who has acquainted the Sultan your father with what you have taken so much care to hide from him. I told you she was no more sick than you or I, and she has made it appear so; for, in short, after the two women, whom I charged to take care of her, had given her the water, sovereign against all fevers, which, however, she had no occasion for, she pretended that water had cured her, and was brought to take her leave of me that she might go the sooner, to give an account of the success of her undertaking. She was in so much haste, that she would have gone away without seeing my palace, if I had not, by bidding my two women to shew it to her, given her to understand that it was worth her seeing. But go on, and tell me what is the necessity your father has imposed on you to be so importunate, which I desire you will be persuaded you can never be."

"Madam," pursued prince Ahmed, "you may have observed that hitherto I have been content with your love, and have never asked you any other favour: for what, after the possession of so amiable a wife, can I desire more? I know how great your power is, but I have taken care not to make a trial of it.

Consider, then, I conjure you, that it is not me, but the Sultan my father, who, indiscreetly, as I think, asks of you a pavilion large enough to shelter him, his court, and army, from the violence of the weather, when he takes the field, and which a man may carry in his hand. Once more, remember it is not I, but the Sultan my father, who asks this favour."

"Prince," replied the fairy, smiling, "I am sorry that so small a matter should disturb you, and make you so uneasy as you appeared to me. I see plainly two things have contributed towards it : one is, the law you have imposed upon yourself, to be content with loving me and being loved by me, and to deny yourself the liberty of asking me the least favour that might try my power. The other, I do not doubt, whatever you may say, was, you thought that what your father asked of me was out of my power. As to the first, I commend you for it, and shall love you the better, if possible, for it ; and for the second, I must tell you that what the Sultan your father asks of me is a trifle ; and upon occasion, I can do much more difficult things. Therefore, be easy and persuaded, that far from thinking myself importuned, I shall always take a great deal of pleasure in whatever you can desire me to do four your sake." Then the fairy sent for her treasurer, to whom, when she came, she said, "Nourjihan,"* (which was her name) "bring me the largest pavilion in my treasury." Nourjihan returned presently with a pavilion, which could not only be held, but concealed, in the palm of the hand, when it was closed, and presented it to her mistress, who gave it prince Ahmed to look at.

When prince Ahmed saw the pavilion, which the fairy called the largest in her treasury, he fancied she had a mind to banter him, and his surprise appeared presently in his countenance ; which Pari Banou perceiving, burst out a- laughing. "What! prince," cried she, "do you think I jest with you? You will see presently that I am in earnest. Nourjihan," said she to her treasurer, taking the tent out of prince Ahmed's hand "go and set it up, that the prince may judge whether the Sultan his father, will think it large enough."

The treasurer went out immediately with it from the palace, and carried it to such a distance, that when she had set it up, one end reached to the palace. The prince, so far from thinking it small, found it large enough to shelter two armies as numerous as that of the Sultan his father ; and then said to Pari Banou, "I ask my princess a thousand pardons for my incredulity : after what I have seen, I believe there is nothing impossible to you." "You see," said the fairy, "that the pavilion is larger that your father may have occasion for :

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* Nourjhan signifies "light of the world." It was the name of the wife of Jehanghir, son of Akbar, king of India, whom she governed by her prudence —*Herbelot.*

but you are to observe, that it has one property, that it becomes larger or smaller, according to the army it is to cover, without applying any hands to it."

The treasurer took down the tent again, reduced it to its first size, and brought it, and put it into the prince's hands. He took it, and without staying any longer than till the next day, mounted his horse, and went with the usual attendants to the Sultan his father.

The Sultan, who was persuaded that such a tent as he asked for was beyond all possibility, was in great surprise at the prince's diligence. He took the tent, and after he had admired its smallness, his amazement was so great, that he could not recover himself when he had set it up in the great plain before mentioned, and found it large enough to shelter an army twice as large as he could bring into the field. Looking upon this circumstance to be a superfluity that might be troublesome in the use, prince Ahmed told him, that its size would always be proportionable to his army.

To outward appearance the Sultan expressed great obligation to the prince his son for so noble a present: desiring him to return his thanks to the fairy Pari Banou; and to shew what a value he set on it, he ordered it to be carefully laid up in his treasury. But within himself he conceived a greater jealousy than what his flatterers and the magician had suggested to him; considering that by the fairy's assistance, the prince his son might perform things that were infinitely above his own power, notwithstanding his greatness and riches; therefore, more intent upon his ruin, he went to consult the magician again, who advised him to engage the prince to bring him some of the water of the fountain of lions.

In the evening, when the Sultan was surrounded as usual by all the court, and the prince came to pay his respects among the rest, he addressed himself to him in these words: "Son," said he, "I have already expressed to you how much I am obliged to you for the present of the tent you have procured me, which I look upon as the most valuable thing in my treasury: but you must do one thing more for me, which will be no less agreeable to me. I am informed that the fairy your spouse makes use of a certain water, called the water of the fountain of lions, which cures all sorts of fevers, even the most dangerous; and as I am perfectly well persuaded my health is dear to you, I do not doubt but you will ask her for a bottle of that water for me, and bring it me, as a sovereign remedy, which I may make use of when I have occasion. Do me this other important piece of service, and thereby complete the duty of a good son toward a tender father"

Prince Ahmed, who believed that the Sultan his father would have been satisfied with so singular and useful a tent as that which he had brought, and that he would not have imposed any new task upon him which might hazard the fairy's displeasure was thunderstruck at this new request, notwithstanding the assurance she had given him of granting him whatever lay in her power. After a long silence, he said ,"I beg of your majesty to be assured, that there is nothing I would not undertake to procure you, which may contribute to the prolonging of your life, but I could wish it might not be by the means of my wife. For this reason I dare not promise to bring the water. All I can do is, to assure you I will ask it of her ; but it will be with as great reluctance as when I asked for the tent."

The next morning prince Ahmed returned to the fairy Pari Banou, and related to her sincerely and faithfully all that had passed at the Sultan his father's court, from the giving of the tent, which he told her he received with the utmost gratitude for the favor she had done him, to the new request he had charged him to make for him. And when he had done, he added, "But, my princess, I only tell you this as a plain account of what passed between me and my father. I leave you to your own pleasure, whether you will gratify or reject this his new desire. It shall be as you please."

" No, no," replied the fairy Pari Banou," I am glad that the Sultan of the Indies knows that you are not indifferent to me. I will satisfy him, and whatever advice the magician can give him, (for I see that he hearkens to her), he shall find no fault with you or me. There is a great deal of wickedness in this demand, as you will understand by what I am going to tell you. The fountain of lions is situated in the middle of a court of a great castle, the entrance into which is guarded by four fierce lions, two of which sleep alternately, while the other two are awake. But let not that frighten you. I will give you means to pass by them without any danger."

The fairy Pari Banou was at that time very hard at work with her needle ; and as she had by her several clews of thread, she took up one, and presenting it to prince Ahmed, said," First take this clew of thread : I will tell you presently the use of it. In the second place, you must have two horses ; one you must ride yourself, and the other you must lead, which must be loaded with a sheep cut into four quarters, that must be killed to-day. In the third place, you must be provided with a bottle, which I will give you, to bring water in. Set out early to-morrow morning, and when you have passed the iron gate, throw before you the clew of thread, which will rolll till it comes to the gates of the castle. Follow it, and when it stops, as the gates will be open, you will see the four lions. The two that are awake will, by their roaring, wake the other two. Be not frightened, but

throw each of them a quarter of the sheep, and then clap spurs to your horse, and ride to the fountain. Fill your bottle without alighting, and then return with the same expedition. The lions will be so busy eating, they will let you pass by them."

Prince Ahmed set out the next morning at the time appointed him by the fairy, and followed her directions punctually. When he arrived at the gates of the castle, he distributed the quarters of the sheep among the four lions, and passing through the midst of them with intrepidity, got to the fountain, filled his bottle, and returned as safe and sound as he went. When he had got a little distance from the castle gates, he turned about and perceiving two of the lions coming after him, he drew his sabre, and prepared himself for defence. But as he went forwards, he saw one of them turned out of the road at some distance, and shewed by his head and tail that he did not come to do him any harm, but only to go before him, and that the other stayed behind to follow. He therefore put his sword again into its scabbard. Guarded in this manner, he arrived at the capital of the Indies ; but the lions never left him till they had conducted him to the gates of the Sultan's palace ; after which they returned the same way they came, though not without frightening all that saw them, who fled or hid themselves, to avoid them, though they walked gently, and shewed no signs of fierceness.

A great many officers came to attend the prince, while he dismounted, and conducted him to the Sultan's apartment, who was at that time conversing with his favourites. He approached the throne, laid the bottle at the Sutan's feet, and kissed the rich carpet which covered the footstool, and rising, said," I have brought you, sir, the salutary water which your majesty so much desired to keep among your other rarities in your treasury ; but at the same time wish you such extraordinary health, as never to have occasion to make use ef it."

After the prince had made an end of his compliment the Sultan placed him on his right hand, and then said to him," Son, I am very much obliged to you for this valuable present ; as also for the great danger you have exposed yourself to upon my account, which I have been informed of the magician, who knows the fountain of lions ; but do me the pleasure," continued he, " to inform me by what address, or rather by what incredible power, you have been preserved."

" Sir," replied prince Ahmed," I have no share in the compliment your majesty is pleased to make me ; all the honour is due to the fairy my spouse, and I take no other merit than that of having followed her good advice." Then he informed the Sultan what that advice was, by the relation of this his expedition, and how he had conducted himself. When he had done, the Sultan, who shewed outwardly all the demonstrations of joy, but secretly became more and more jealous, retired into an inward apartment, where he sent for the magician.

The magician, at her arrival, saved the Sultan the trouble to tell her of the success of prince Ahmed's journey, which she had heard of before she came, and therefore was prepared with the infallible means. This thought she communicated to the Sultan, who declared it the next day to the prince, in the midst of all his courtiers, in these words :—" Son," said he, " I have one thing more to ask of you ; after which, I shall expect nothing more from your obedience, nor your interest with your wife. This request is, to bring me a man not above a foot and a-half high, and whose beard is thirty feet long, who carries upon his shoulders a bar of iron of five hundred weight, which he uses as a quarter-staff, and who can speak."

Prince Ahmed, who did not believe that there was such a man in the world as his father described would gladly have excused himself ; but the Sultan persisted in his demand, and told him the fairy could do more incredible things.

Next day the prince returned to the subterraneous kingdom of Pari Banou, to whom he told his father's new demand, which, he said, he looked upon to be a thing more impossible than the two first : " for," added he, "I cannot imagine there is or can be such a man in the world : without doubt, he has a mind to try whether I am silly enough to go about to seek it ; or if there is such a man, he seeks my ruin. In short, how can he suppose that I should lay hold of a man so small, armed as he describes ? What arms can I make use of to reduce him to submission ? If there are any means, I beg you will tell me how I may come off with honour this time also."

"Do not affright yourself, prince," replied the fairy ; "you ran a risk in fetching the water of the fountain of lions for your father; but there is no danger in finding out this man. It is my brother, Schaibar, who is so far from being like me though we both had the same father, that he is of so violent a nature, that nothing can prevent his giving bloody marks of his resentment for a slight offence ; yet, on the other hand, is so good as to oblige any one in whatever they desire. He is made exactly as the Sultan your father has described him ; and has no other arms than a bar of iron of five hundred pounds weight, without which he never stirs, and which makes him respected. I will send for him, and you shall judge of the truth of what I tell you ; but be sure to prepare yourself not to be frightened at his extraordinary figure, when you see him." "What ! my queen," replied prince Ahmed, "do you say Schaibar is your brother ? Let him be ever so ugly or deformed, I shall be so far from being frightened at the sight of him, that I shall love and honour him, and consider him as my nearest relation."

The fairy ordered a gold chaffing-dish to be set with a fire in it under the porch of her place, with a box of the same metal, which was a present to her, out of which, taking some incense, and throwing it into the fire, there arose a thick cloud of smoke.

Some moments after, the fairy said to prince Ahmed, "Prince, there comes my brother ; do you see him ?" The prince immediately perceived Schaibar, who was but a foot and a haf high, coming gravely with his heavy bar on his shoulder ; his beard thirty feet long, which supported itself before him, and a pair of thick moustaches in proportion, tucked up to his ears, and almost covering his face : his eyes were very small like a pig's and deep sunk in his head, which was of an enormous size, and on which he wore a pointed cap : besides all this, he had a hump behind and before.

If prince Ahmed had not known that Schaibar was Pari Banou's brother, he would not have been able to look at him without fear ; but knowing first who he was, he waited for him with the fairy, and received him without the least concern.

Schaibar as he came forwards, looked at the prince with an eye that would have chilled his soul in his body, and asked Pari Banou, when he first accosted her, who that man was ! To which she replied, "He is my husband, brother ; his name is Ahmed ; he is son to the Sultan of the Indies. The reason why I did not invite you to my wedding was, I was unwilling to divert you from the expedition you were engaged in, and from which I heard with pleasure you returned victorious ; on his account I have taken the liberty now to call for you."

At these words, Schaibar, looking on prince Ahmed with a favourable eye, which however diminished neither his fierceness nor savage look, said, "Is there anything, sister, wherein I can serve him ? He has only to speak. It is enough to me that he is your husband, to engage me to do for him whatever he desires." "The Sultan his father," replied Pari Banou, " has a curiosity to see you, and I desire he may be your guide to the Sultan's court.' "He needs but lead me the way ; I will follow him," replied Schaibar. "Brother," replied Pari Banou, "it is too late to go to-day therefore stay till to-morrow morning ; and in the meantime, as it is fit you should know all that has passed between the Sultan of the Indies and prince Ahmed since our marriage, I will inform you this evening."

The next morning, after Schaibar had been informed of all that was proper for him to know, he set out with prince Ahmed who was to present him to the Sultan. When they arrived at the gates of the capital, the people no sooner saw Schaibar, but they ran and hid themselves in their shops and houses, shutting their doors ; while others, taking to their heels, communicated their fear to all they met, who staid not to look behind them, but ran too ; insomuch that Schaibar and prince Ahmed, as they went along, found all the streets and squares desolate till they came to the palace, where the porters, instead of preventing Schaibar from entering, ran away too ; so that the prince and he advanced

without any obstacle to the council hall, where the Sultan was seated on his throne and giving audience. Here likewise the officers, at the approach of Schaibar, abondoned their posts, and gave them free admittance.

Schaibar, carrying his head erect, went fiercely up to the throne, without waiting to be presented by prince Ahmed, and accosted the Sultan of the Indies in these words: "You have asked for me," said he; "see, here I am: what would you have with me?"

The Sultan, instead of answering him, clapped his hands before his eyes and turned away his head, to avoid the sight of so terrible an object. Schaibar was so much provoked at this uncivil and rude reception, after he had given him the trouble to come so far, he instantly lifted up his iron bar, and saying, "Speak." then let it fall on his head and killed him, before prince Ahmed could intercede in his behalf. All that he could do was to prevent his killing the grand vizier, who sat not far from him on his right hand, representing to him that he had always given the Sultan his father good advice. These are they then," said Schaibar," who gave him bad advice;" and as he pronouuced these words, he killed all the other viziers on the right and left flatterers and favourites of the Sultan, who were prince Ahmed's enemies. Every time he struck, he killed some one or other, and none escaped but they who, not rendered motionless by fear, saved themselves by flight.

When this terrible execution was over, Schaibar came out of the council-hall into the midst of the courtyard with the iron bar upon his shoulder, and looking at the grand vizier, who owed his life to prince Ahmed, he said," I know here is a certain female magician, who is a greater enemy of the prince my brother-in-law than all those base favourites I have chastised; let her be brought to me presently." The grand vizier immediately sent for her, and as soon as she was brought, Schaibar said, knocking her down with the iron bar. "Take the reward of thy pernicious counsel, and learn to feign sickness again:" he left her dead on the spot.

After this he said," This is not yet enough; I will treat the whole city after the same manner, if they do not immediately acknowledge prince Ahmed my brother-in-law for their Sultan of the Indies." Then all that were present made the air ring with the repeated acclamations of" Long life to Sultan Ahmed;" and immediately after he was proclaimed through the whole town. Schaibar made him be clothed in the royal vestments, installed him on the throne, and after he had made all swear homage and fidelity to him, went and fetched his sister Pari Banou, whom he brought with great pomp, and made her to be owned Sultaness of the Indies.

As for prince Ali and princess Nouronnihar, they had no hand in the conspiracy against prince Ahmed, who was now avenged, nor knew of any such conspiracy, prince Ahmed assigned them a considerable province, with its capital, where they spent the rest of their lives. Afterwards he sent an officer to prince Houssain, to acquaint him with the change, and make him an offer of which province he liked best; but that prince thought himself so happy in his solitude, that he bid the officer return the Sultan his brother thanks for the kindness he designed him, assuring him of his submission; and that the only favour he desired of him was to give him leave to live retired in the place he had made choice of for his retreat.

THE STORY OF THE SISTERS WHO ENVIED THEIR YOUNGER SISTER.

THERE was a prince of Persia, named Khosrouschah,* who, when he first came to his crown, in order to obtain a knowledge of the world, took great pleasure in night adventures. He often disguised himself, attended by a trusty minister, disguised like him, and rambled through the whole city, and met with a great many particular adventures, which, said Scheherazade to the Sultan, I shall not at present entertain you majesty with; but I hope you will hear with pleasure what happened to him upon his first ramble, which was in a little time after his accession to his father's throne, who dying in a good old age, left him heir to the kingdom of Persia.

After the ceremonies of his deceased father's funeral-rites, and his own coronation, were over, the new Sultan Khosrouschah, as well from inclination as duty, went out one evening, attended by his grand vizier, disguised like himself, to observe what passed. As he went through a street in that part of the town inhabited only by the meaner sort of people, he heard some people talking very loud; and going up close to the house, from whence the noise came, and looking through a crack in the door, perceived a light, and three sisters sitting on a sofa, conversing together after supper. By what the eldest said, he presently understood the subject of their discourse was wishes; "for," said she, "since we have got upon wishes, mine shall be to have the Sultan's baker for my husband, for then I shall eat my fill of that bread, which, by way of excellence, is called the Sultan's bread: let us see if your tastes are as good as mine." "For my part," replied the second sister, "I wish I was the Sultan's chief cook's wife, for then I should eat of the most excellent ragouts; and as I am persuaded that the Sultan's bread is com-

* "Khosrou," "Khosrau," or "Khosrev," is a name common to many kings of Persia, and the "Khosroes" of the Greek historians.

mon in the palace, I should not want any of that; therefore you see, sister," addressing herself to her eldest sister." that I have a better taste than you."

Then the youngest sister, who was very beautiful, and had more charms and wit than the two eldest, spoke in her turn: "For my part, sister," said she," I shall not limit my desires to such trifles, but take a higher flight and since we are upon wishing, I wish to be the Sultan's wife. I would make him father of a prince, whose hair should be gold on one side of his head, and silver on the other; when he cries, the tears that fall from his eyes shall be pearl; and when he smiles, his vermilion lips shall look like a rosebud fresh blown."

The three sisters' wishes, particularly the youngest's, seemed so singular to the Sultan Khosrouschah, that he resolved to gratify them in their desires; and without communicating this his design to his grand vizier, he charged him only to take notice of the house, and bring the three sisters before him the next day.

The grand vizier, in executing the Sultan's orders, would but just give the three sisters time to dress themselves to appear before him, without telling them the reason. He brought them to palace, and presented them to the Sultan, who said to them, "Do you remember the wishes you made last night, when you were all in so pleasant a mood? Speak the truth; I must know what they were."

At these unexpected words of the Sultan, the three sisters were very much confounded. They csat down their eyes and blushed, and the colour which rose in the cheeks of the youngest quite captivated the Sultan's heart Modesty, and fear lest they might have offended the Sultan by their discourse, kept them silent. The Sultan perceiving it, to encourage them, said, "Fear nothing, I did not send for you to distress you; and since I see that is the effect of the question I ask you, without my intending it, and I know the wish of each, I will relieve you from your fears. You," added he," that wished to be my wife, you shall have your desire this day; and you" continued he, addressing himself to the two eldest sisters," you shall also be married to my chief baker and cook."

As soon as the Sultan had declared his pleasure, the youngest sister, setting the eldest an example, threw herself at the Sultan's feet, to express her gratitude. "Sir," said she," my wish, since it has come to your majesty's knowledge, was only by way of conversation and amusement, I am unworthy of the honour you do me, and ask pardon for my boldness." The two other, sisters would have excused themselves also; but the Sultan interrupting them, said," No, no; it shall be so; every one's wish shall be fulfilled."

The nuptails were all celebrated that day, as the sultan had resolved, but after a different manner. The youngest sister's were solemnised with all the rejoicings usual at the marriages of the Sultans of Persia ; and those of the other two sisters according to the quality and distinction of their husbands ; the one as the Sultan's chief baker, and the other as head cook.

The two elder sisters felt strongly the disproportion of their marriages to that of their younger sister. This consideration made them far from being content, though they were arrive l at the utmost height of their wishes, and much beyound their hopes. They gave themselves up to an excess of jealousy which not only disturbed their joy, but was the cause of great troubles and afflictions to the sultaness their younger sister. They had not an opportnnity to communicate their thoughts to each other upon the preference the sultan had given her to their prejudice, but were altogether employed in preparing themselves for the celebration of their marriages. Some days afterwards, when they had an opportunity of seeing each other at the public baths, the eldest, sister said to the other, "Well, sister, what say you to our sister's great fortune ? Is not she a fine person to be a sultaness ?" "I must own," said the other sister, "I cannot conceive what charms the Sultan could discover in her, to be so bewitched by a young jade. You know in what a state we have both seen her. Was it a reasen sufficient for him not to cast his eyes on you, because she was somewhat younger than us ? You were as worthy of his bed ; and in justice he ought to have preferred you."

"Sister," said the elder, "I should not have said any thing if the Sultan had but pitched upon you ; but that he should choose that hussy, is what grieves me. But will revenge myself: and you, I think, are as much concerned as me ; therefore I would have us contrive measures together, that we may act in concert in a common cause, and communicate to me what you think the likeliest way to mortify her, while I, on my side, will inform you what my desire of revenge shall suggest to me."

After this wicked plot, the two sisters saw each other very frequently, and always consulted how they might disturb and interrupt the happiness of the sultaness their younger sister. They proposed a great many ways ; but in deliberating about the manner of executing them, they found so many difficulties, that they durst not attempt them. In the meantime, they often went together to make her visits, with a detestable dissimulation, and every time gave her all the marks of friendship they could imagine, to persuade her how overjoyed they were to have a sister raised to so high a fortune. The sultaness, for her part always received them with all the demonstrations of esteem and value they could expect from a sister who was not puffed up with her high dignity, and loved them as cordially as before.

Some months after her marriage, the sultaness found herself to be with child. The sultan expressed great joy, which was communicated to all the court, and spread throughout the capital of Persia. Upon this news the two sisters came to pay their compliments, and entering into discourse with their sister about her lying-in, they proffered their service to deliver her, desiring her, if she was not provided with a midwife, to accept of them.

The sultaness said to them most obligingly, "Sisters, I should desire no better, if it was absolutely in my power to make choice of you. I am however, obliged to you for your good-will, but must submit to what the Sultan shall order on this occasion. Let your husbands employ their friends to make interest and get some courtier to ask this favour of the Sultan ; and if he speaks to me about it, be assured that I shall not only express the pleasure he does me, but thank him for making choice of you."

The two husbands applied themselves to some courtiers their patrons, and begged of them to use their interest to procure their wives the honour they aspired to. These patrons exerted themselves so much in their behalf, that the Sultan promised them to consider of it, and was as good as his word ; for in conversation with the sultaness, he told her that he thought her sisters were the most proper persons to assist her in her labour ; but would not name them before he asked her consent. The Sultaness, sensible of the deference the Sultan so obligingly paid her, said to him, " Sir, I was prepared to do as your majesty shall please to command me. But since you have been so kind as to think of my sisters, I thank you for that regard you have shewn them for my sake ; and therefore I shall not dissemble, that I had rather have them than strangers."

Then the Sultan Khosrouschah named the Sultaness's two sisters to be her midwives ; and from that time they went backwards and forwards to the palace, overjoyed at the opportunity they should have of executing the detestable wickedness they had meditated against the Sultaness their sister.

When the Sultaness's reckoning was out, she was softly delivered of a young prince, as bright as the day ; but neither his innocence nor beauty were capable of moving the cruel hearts of the merciless sisters. They wrapped him up carelessly in his blankets, and put him into a basket, which they abandoned to the stream of a small canal which ran under the Sultaness's apartment, and declared she was delivered of a little dead dog, which they produced. This disagreeable news announced to the Sultan, who conceived so much anger thereat, as might have proved fatal to the Sultaness, if his grand vizier had not represented to him that he could not, without injustice, make her answerable for the caprices of nature.

In the meantime, the basket in which the little prince was exposed was carried by the stream beyond a wall which bounded the prospect of the Sultaness's apartment, and from thence floated with the current down the gardens. By chance the intendant of the Sultan's gardens, one of the principal and most considerable officers of the kingdom, walking in the garden by the side of this canal, and perceiving a basket floating, called to a gardener, who was not far off, and bid him come presently to him, and reach him that basket, which he shewed him, that he might see what was in it. The gardener, with a spade which he had in his hand, brought the basket to the side of the canal, took it up, and gave it to him.

The intendant of the gardens was extremely surprised to see in the basket a child, which though he easily knew it to be but just born, had very fine features. This officer had been married several years, and though he had always been desirous of having children, Heaven had never blessed him with any. This accident interrupted his walk: he made the gardener follow him with the child; and when he came to his own house, which was situated at the entrance into the gardens of the palace, he went into his wife's apartment. "Wife," said he, "as we have no children of our own, God has sent us one. I recommend him to you, provide him a nurse presently, and take as much care of him as if he were our own son; for, from this moment, I acknowledge him as such." The intendant's wife received the child with great joy, and took particular pleasure in the care of him. The intendant himself would not inquire too narrowly whence the child came. He saw plainly it came not far off the Sultaness's apartment; but it was not his business to examine too closely into what had passed, nor to create disturbances in a place where peace was so necessary.

The year after the Sultaness was brought to bed of another prince, on whom the unnatural sisters had no more compassion than on his brother; but exposed him likewise in a basket, and set him adrift in the canal, pretending this time that the Sultaness was delivered of a cat. It was happy also for this child that the intendant of the gardens was walking by the canal side, who had it carried to his wife, and charged her to take as much care of it as of the first; which suited as well her inclination, as it was agreeable to the intendant.

The Sultan of Persia was more enraged this time against the Sultaness than before, and she had felt the effects of his anger, if the grand vizier's remonstrances had not prevailed.

The third time the Sultaness lay in she was delivered of a princess, which innocent babe underwent the same fate as the princes her brothers; for the two sisters being determined not to put an end to their detestable schemes, till they had seen the Sultaness their younger sister at least cast off, turned out, and

humbled, exposed this child also on the canal. But the princess was preserved from certain death by the compassion and chairty of the intendant of the gardens, as well as the two princes her brothers.

To this inhumanity the two sisters added a lie and deceit as before. Tney produced a piece of wood, and affirmed it to be a false birth which the Sultaness was delivered of.

The Sultan Khosrouschah could no longer contain himself, when he was informed of the new extraordinary birth. "What!" said he, "this woman, unworthy of my bed, will fill my palace with monsters, if I let her live any longor ! No, it shall not be," added he : "she is a monster herself, and I must rid the world of her." He pronounced this sentence of death, and ordered the grand vizier te see it executed.

The grand vizier, and the courtiers who were present cast themselves at the Sultan's feet, to beg of him to revoke that sentence. "Your majesty, I hope, will give me leave," said the grand vizier, "to represent to you, that the laws which condemn persons to death were made to punish crimes: the three extraordinary labours of the Sultaness are not crimes ; for in what can she be said to have contributed towards them ? A great many other women have had, and have the same every day, and are to be pitied ; but not punished. Your majesty may abstain from seeing her, aud let her live. The affliction in which she will spend the rest of her life, after the loss of your favour, will be a punishment great enough."

The Sultan of Persia considered with himself, and found that it was injustice in him to condemn the Sultaness to death for extraordinary births, and said, "Let her live then ; I will give her life ; but it shall be on this condition, that she shall desire to die more than once every day. Let a wooden shed be built for her at the gate of the principal mosque, with iron bars to the windows, and let her be put into it, in the coarsest habit ; and every Mussulman that shall go into the mosque to prayers shall spit in her face. If any one fail, I will have him exposed to the same punishment ; and that I may be punctually obeyed, I charge you, vizier, to appoint persons to see this done."

The Sultan pronounced this last sentence in such a tone, that the grand vizier, durst not open his mouth ; and it was executed, to the great satisfaction of the two envious sisters. A shed was built, and the Sultaness, truly worthy of compassion, as soon as her month was up, was put into it, and exposed ignominiously to the contempt of the people ; which usage, as she did not deserve, she bore with a constancy which excited the admiration, as well as compassion, of these who judged of things better than the vulgar.

The two princes and the princess were nursed and brought up by the intendant of the gardens and his wife, with all the tenderness of a father and mother ; and as they advanced in age, they all shewed marks of superior greatness, and the princess in particular, a charming beauty, which discovered itself every day by their docility and good inclinations above trifles, and different from those of common children, and by a certain air which could only belong to princes and princesses. All this increased the affections of the intendant and his wife, who called the eldest prince Bahman, and the second Perviz, both of them names of the most ancient Sultans of Persia, and the princess Parizade, which name also had been borne by several Sultanesses and princesses of the kingdom.*

As soon as the two princes were old enough, the intendant provided proper masters to teach them to read and write ; and the princess their sister, who was often with them when they were learning their lessons, shewing a great desire to learn to read and write, though much younger than they, the intendant was so much taken with that disposition of hers, that he employed the same master to teach her also. Her emulation, vivacity, and piercing wit, made her in a little time as great a proficient as her brothers.

From that time, the brothers and sister had all the same masters in all the other arts, in geography, poetry, history, even the secret sciences ; all which came so easily to them, and in a little time they made so wonderful a progress, that their masters were amazed, and frankly owned, that if they held on so but a little longer, they could teach them no farther. At the hours of recreation, the princess learned to sing, and play upon all sorts of instruments ; and when the princes were learning to ride, she would not permit them to have that advantage over her, but went through all exercises with them, learning to ride, bend the bow, and dart the reed or javelin, and oftentimes outstrip them in the race.

The intendant of the gardens was so overjoyed to find his adopted children so accomplished in all the prefections of body and mind, and that they answered so well the charge he had been at upon their education, that he resolved to be still at a great expense ; for whereas he had till then been content only with his lodge at the entrance of the garden, and kept no country house, he purchased a country-seat at a small distance from the city,

* "Bahaman" was the name of the sixih king of Persia of the second dynasty of the Calanides, and signifies "just" and "beneficient;" being, according to some writers, only an epithet of "Ardschir Dirazdest" or "Artaxerxes Longimanus." He is said to have reigned 112 years, and to have been contemporary with Hippocrates and Galen,--*Herbelot.*

"Parizadee," the "Parisatis" of the Persians, signifies "born of a fairy." —*Idem.*

"Perviz" has the same origin.

surrounded with a large tract of arable land, meadows, and woods. As the house was not sufficiently handsome nor convenient, he pulled it down. and spared no expense to make it magnificent. He went every day to hasten by his presence, the great number of workmen he employed ; and as soon as there was an apartment ready to receive him, he passed several days together there, when his presence was not necessary at court ; and by the same exertions, the house was furnished in the richest manner, answerably to the magnificence, of the edifice. Afterwards he made gardens, according to the plan drawn by himself, after the manner of the great lords in Persia. He took in a large compass of ground for a park, which he walled round, and stock with fallow deer, that the princes and princess might divert themselves with hunting when they pleased.

When this country-seat was finished and fit for habitation, the intendant of the gardens went and cast himself at the Sultan's feet, and, after representing to him how long he had served him, and the infirmities of age which he found growing upon him; he begged he would permit him to resign his charge into his majesty's hands, and retire. The Sultan gave him leave with the more pleasure, because he was satisfied with his long services, both in his father's reign and his own ; and when he granted it, he asked him what he should do to recompense him. "Sir," replied the intendant of the gradens, "I have received so many obligations from your majesty, and the late Sultan your father, of happy memory, that I desire no more than the honour of dying in your favour."

He took his leave of the Sultan Khosrouschah, and afterwards returned to the country retreat he had built with the two princes, Bahman and Perviz, and the princess Parizade. His wife had been dead some years, and he himself had not lived above six months with them, before he was surprised by so sudden a death, that he had not time to give them the least account of their birth, which he had resolved to do, as necessary to oblige them to continue to live, as they had then done, agreeable to their rank and condition and the education he had given them, and to their own inclination.

The princes Bahman and Perviz, and the princess Parizade, who knew no other father than the intendant of the Sultan's gardens, regretted and bewailed him as such, and paid him all the honours in his funeral obsequies which their love and filial gratitude required of them. Content with the plentiful fortune he left them, they lived together in the same perfect union, free from the ambition of distnguishing themselves at court, with a view to places of honour and dignity, which they might easily have obtained.

One day, when the two princes were hunting, and the princess Parizade stayed at home, a religious old woman came to the gate,

and desired leave to go in to say her prayers, it being then the hour. The servants went and asked the princess's leave, who ordered them to shew her into the oratory, which the intendant of the Sultan's gardens had taken care to fit up his house, for want of a mosque in the neighbourhood. She bade them also, after the good woman had finished her prayers, shew her the house and gardens, and then bring her to her.

The religious old woman went into the oratory, said her prayers, and when she came out again, two of the princess's women, who waited on her, invited her to see the house and gardens; which civility she accepted of, and followed them from one apartment to another, and observed, as a person who understood what belonged to furniture, the nice arrangement of everything. They conducted her also into the garden, the disposition of which she found so new and well planned, that she admired it, oserving that the person who drew it must have been an excellent master of his art. Afterwards she brought before the princess, who waited for her in the great hall, which, in propriety, and richness, exceeded all she had admired before in the apartments.

As soon as the princess saw the devout woman, she said to her, "My good mother, come near and sit down by me. I am overjoyed at the happiness of having the opportunity of profiting for some moments by the good example and discourse of such a person as you, who has taken the right way, by dedicating yourself to the service of God. I wish every body were as wise."

The religious woman, instead ot sitting upon a sofa, would only sit upon the edge of it. The princess would not permit her to do so, but rising from her seat, and taking her by the hand, obliged her to come and sit by her. The good woman, sensible of the civility, said, "Madam, I ought not to have so much respect shewn me; but since you command me, and are mistress of your own house, I obey you." When she had sat down, before they entered into any conversation, one of the princess's women brought a little low table of mother of pearl and ebony, with a china dish full of cakes upon it, and great many others set round it full of fruits in season, and wet and dry, sweetmeats.

The princess took up one of the cakes, and presenting her with it, said, "Eat, good mother, and make choice of what you like best; you had had need to eat after coming so far." "Madam," replied the good woman, "I am not used to eat such nice things; but will not refuse what God has sent me by so liberal a hand as yours."

While the religious woman was eating, the princess ate something too, to bear her companyand asked her a great many questions upon the exercise of devotion which she practised, and

how she lived ; all which questions she answered with great modesty. Talking of several things, at last she asked her what she thought of the house, and how she liked it.

"Madam," answered the devout woman, "I must certainly have very bad taste to disapprove any thing in it, since it is beautiful, regular, and magnificently furnished, with exactness and judgement, and its ornaments adjusted in the bestmanner. Its situaton is an agreeable spot, and no garden can be more delightful ; but yet if you will give me leave to speak my mind freely, I will take the liberty to tell you that this house would be incomparable if it had three things which are wanting to it.," "My good mother," replied the princess Parizade, "what are those three things ? I conjure you, in God's name, to tell me what they are : I will spare nothing to get them, if it be possible."

"Madam," replied the devout woman, "the first of those three things is the speaking bird, which is called Bulbulkezer, and is so singular a creature, that it can draw round it all the singing birds of the neighbourhood which come to accompany his song. The second is, the singing tree, the leaves of which are so many mouths, which form a harmonious concert of diffrent voices, and never cease The third is the yellow water of gold colour, a single drop of which being poured into a vessel properly prepared, in whatever part of the garden, it increases so that it fills it immediately, and rises up in the middle like a fountain, which coutinually plays in it, and yet the basin never overflows."

"Ah ! my good mother," cried the princess, " how much am I obliged to you for the knowledge of these things ! They are surprising, and I never before heard there were such curious and wonderful things in the world ; but as I am well persuaded that you know where they are, I expect that you should do me the favour to tell me."

" Madam," replied the good woman," I should be unworthy the hospitality you have with so much goodness shewn me, if I should refuse to satisfy your curiosity in that point ; and am glad to have the honour to tell you that these three things are to be met with in the same spot, on the confines of this kingdom, towards India. The road to it lies before your house. and whoever you send needs but to follow it for twenty days, and on the twentieth let him but ask the first person he meets where the speaking bird, singing tree, and yellow water are, and he will be informed." After these words, she rose from her seat, took her leave, and went her way.

The princess Parizade's thoughts were so taken up with what the religious woman had told her of the speaking bird, singing tree, and yellow water, that she never perceived she was gone, till she wanted to ask her some questions for her better information ;

for she thought that what she had told her was not a sufficient reason for exposing herself by undertaking a long journey possibly to no purpose. However, she would not send after her or fetch her back, but endeavoured to remember all she had told her; and when she thought she had recollected every word, she took real pleasure in thinking of the satisfaction she should have; she could get these wonderful things into her possession; but the difficulties she apprehended, and the fear of not succeeding, made her very uneasy.

She was lost in these thoughts, when her brothers returned from hunting; who, when they entered the great hall, instead of finding her lively and gay, as she used to be, were amazed to see her so pensive, and hang down her head as if something troubled her.

"Sister," said prince Bahman," what is become of all your mirth and gaiety? Are you not well; or has some misfortune befallen you? Has anybody given you reason to be so melancholy? Tell us, that we may know how to act, and give you some relief. If anybody has affronted you, we will resent it."

The princess Parizade remained in the same posture sometime without answering; but at last lifted up her eyes to look at her brothers, and then held them down again, telling nothing disturbed her.

"Sister," said prince Bahman, "you conceal the truth from us; there must be something of consequence. It is impossible, for the short time we have been absent, we could observe so sudden a change, if nothing was the matter with you. You would not have us satisfied with the unastisfactory answer you have given us: do not conceal anything from us, unless you would have us believe that you renounce the friendship and strict union which have hitherto subsisted between us from our infancy."

The princess, who had not the smallest intention to break with her brothers, would not suffer them to entertain such a thought, but said, "When I told you nothing disturbed me, I meant, nothing that was of any great importance to you; but to me it is of some consequence; and since you press me to tell you by our strict union and friendseip, which are so dear to me, I will. You think, and I always believed so too, that this house, which our late father built for us, was complete in everything, and that nothing was wanting. But this day I have learned that it wants three things, which would render it so perfect, that no country-seat in the world could be compared with it. These three things are, the speaking bird, the singing tree, and the yellow water." After she had informed them wherein consisted the excellency of these three rarities, "a religious woman," added she, "has made this discovery to me, and told me the place where they are to be found, and the way thither. Perhaps you may imagine these things to be trifles, and of little consequence

to render our house complete, and that, without these additions, it will always be thought fine enough with what it already contains, and that we can do without them. You may think as you please ; but I cannot help telling you that I am persuaded they are absolutely necessary, and I shall not be easy without them. Therefore, whether you value them or not, I desire you to give me your opinion, and consider what person you may think proper for me to send on this conquest."

"Sister," replied Prince Bahman, "nothing can concern you in which we have not unequal interest. It is enough you have an earnest desire for the things you mention, to oblige us to take the same interest ; but if you had not, we feel ourselves inclined of our own accord, and for our particular satisfaction. I am persuaded my brother is of the same opinion, and therefore we ought to undertake this conquest, as you call it ; for the importance and singularity of it deserve that name. I will take that charge upon myself ; only tell me the place, and the way to it, and I will defer my journey no longer than till to-morrow."

"Brother," said prince Perviz, "it is not convenient that you, who are the head and support of the family, should be absent so long. I desire my sister would join with me to oblige you to abandon your design, and allow me to undertake it. I hope to acquit myself as well as you, and it will be a more regular proceeding." "I am persuaded of your good-will, brother," replied prince Bahman, "and that you will acquit yourself as well as me in this journey ; but I have resolved on it, and will do it. You shall stay at home with our sister, and I need not recommend her to you." He spent the remainder of that day in making preparations for his journey, and informing himself from the princess of the directions the devout women left her, that he might not miss his way.

The next morning early, prince Bahman mounted his horse, and princess Perviz and the princess Parizade, who would see him set out, embraced, and wished him a good journey. But in midst of their adieus, the princess recollected one thing which she had not thought on before. "Brother," said she, "I had quite forgotton the accidents which attend travellers. Who knows whether I shall ever see you again ? Alight, I beseech you, and give up this journey. I would rather be deprived of the speaking bird, singing tree, and yellow water, than run the risk of never seeing you more."

"Sister," replied prince Bahman, smiling at the sudden fears of the princess Parizade, "my resolution is fixed, and were it not, I should determine upon it now, and you must allow me to execute it. The accidents you speak of befall only those who are unfortunate. It is true, I may be of that number ; but there are more who are not so than who are, and I may be

of the former number. But as events are uncertain, and I may fall in this undertaking, all I can do is to leave you this knife."

Then prince Bahman, pulling a knife out of his pocket, and presenting it to the princess, said, "Take this knife, sister, and give yourself the trouble sometimes to pull it out of the sheath: while you see it clean as it is now, it shall be a sign that I am alive; but if you find it stained with blood, then you may believe me dead, and indulge me with your prayers."

The princess Parizade could obtain nothing more of prince Bahman. He bade adieu to her and prince Perviz for the last time, and rode away well mounted, armed, and equipped. When he got into the road, he never turned to the right hand nor to the left, but went directly forward towards India. The twentieth day he perceived on the roadside a hideous old man, who sat under a tree some small distance from a thatched house, which was his retreat from the weather.

His eyebrows were white as snow, and so was the hair of his head; his whiskers covered his mouth, and his beard and hair reached down to his feet. The nails of his hands and feet were grown to an extensive length; his flat broad hat, like an umbrella, covered his head. He had no clothes, but only a mat thrown round his body.

This old man was a dervise, who had for many years retired from the world, and had neglected himself to give himself up entirely to the service of God; so that at last he was become what we have described.

Prince Bahman, who had been all that morning very attentive to see if he could meet with anybody that could give him information of the place he was going to, stopped when he came near the dervise, as the first person he had met, and alighted from off his horse, in conformity to the directions the religious woman had given the princess Parizade; and leading his horse by the bridle, advanced towards him, and saluting him, said, "God prolong your days, good father, and grant you the accomplishment of your desires."

The dervise returned the prince's salutation, but so unintelligibly, that he could not understand one word he said: prince Bahman perceiving that this difficulty proceeded from the dervise's whiskers hanging over his mouth, and unwilling to go any farther without the instructions he wanted, he pulled out a pair of scissors he had about him, and having tied his horse to a branch of the tree, said to the dervise, "Good dervise, I want to have some talk with you; but your whiskers prevent my understanding what you say; and if you will consent, I will cut off some part of them and of your eyebrows, which disfigures you so much, that you look more like a bear than a man."

The dervise did not oppose the prince, but let him do it; and when the prince had cut off as much hair as he thought fit, he perceived that the dervise had a good complexion, and that he did not seem so old as he really was. "Good dervise," said he, "if I had a glass, I would shew you how young you look: you are now a man, but before, nobody could tell what you were."

The kind behaviour of prince Bahman made the dervise smile, and return his compliment. "Sir," said he, "whoever you are I am infinitely obliged to you for the good office you have done me, and am ready to shew my gratitude, by doing anything in my power for you. You must have alighted here upon some account or other. Tell me what it is, and I will endeavour to serve you if I can."

"Good dervise," replied prince Bahman, "I have come a great way, and am in search after the speaking bird, the singing tree, and the yellow water: I know these three things are not far from hence, but cannot tell exactly the place where they are to be found: if you know, I conjure you to shew me the way, that I may not mistake it, and lose my labour after so long a journey."

The prince, while he spoke, observed that the dervise changed countenance, held down his eyes, and looked very serious, and, instead of making any reply, remained silent; which obliged him to say to him again, "Good father, I fancy you heard me; tell me whether you know what I ask you, that I may not lose my time, and inform myself somewhere else."

At last the dervise broke silence. "Sir," said he to prince Bahman, "I know the way you ask of me; but the friendship which I conceived for you the first moment I saw you, and which is grown stronger by the service you have done me, kept me in suspense, whether I should give you the satisfaction you desire." "What motive can hinder you?" replied the prince; "and what difficulties do you find in so doing?" "I will tell you," replied the dervise; "the danger you are going to expose yourself to is greater, than you can believe. A great number of gentlemen, of as much bravery and courage as you can have, passed by here, and asked me the same question you do now. When I had used all my endeavours to persuade them to desist, they would not believe me; at last, I have yielded to their importunities; I was compelled to shew them the way, and I can assure you they have all perished and I have not seen one come back again. Therefore, if you have any regard for your life, take my advice, go no farther, and return home."

Prince Bahman persisted in his resolution. "I will not believe," said he to the dervise, "but that your advice is sincere. I am obliged to you for the friendship you express for me; but whatever may be the danger you tell me of, nothing shall make

me change my intention, whoever attacks me, I am well armed, and can say I am as brave as any one " " But they who shall attack you are not to be seen," replied the dervise, " for there are a great many of them ; how will you defend yourself against invisible persons ? " " It is no matter," answered the prince ; " all you say shall not persuade me to do anything contrary to my duty. Since you know the way, I conjure you once more to tell me, and not refuse me that favour."

When the dervise found he could not prevail upon prince Bahman, and that he was obstinately bent to pursue his journey, notwithstanding the wholesome advice he gave him, he put his hand into a bag that lay by him, and pulled out a ball, which he presented to him. "Since I cannot prevail on you to hear me and take my advice," said he, "take this ball, and when you are on horseback throw it before you, and follow it to the foot of a mountain, where it will stop. As soon as the ball stops, alight, and leave your horse with the bridle over his neck, and he will stand in the same place till you return. As you go up the hill, you will see on your right and left hand a great quantity of large black stones, and will hear on all sides of you a confusions of voices, which will say a thousand injurious things to you to discourage you, and prevent your climbing up to the top of the hill : but take care, and be not afraid ; and, above all things, do not turn your head to look behind you ; for in that instant you will be changed into such a black stone as those you see, which are all so many gentlemen, who had failed in this enterprise, as I told you. If you escape the danger with I give you but a slight description of, that you reflect on it, and get to the top of the mountain, you will see a cage, and in that cage is the bird you seek : ask him where are the singing tree and the yellow water, and he will tell you. I have nothing more to say ; this is what you have to avoid ; but if you would believe me, you would take my advice, and not expose your life. Consider once more while you have time, that the difficulty is almost insuperable, and attached to a condition which may be counteracted even by inadvertence, as you may easily comprehend."

" I am very much obliged to you for your repeated advice," replied prince Bahman, after he had received the ball, " but cannot follow it. However, I will endeavour to conform myself to that part of it which bids me not to look behind me as I go up, and I hope to come and see you again soon, and thank you more when I have got what I am in search after." After these words to which the dervise made no other answer than that he should be overjoyed to see him again, and wished that might be the case, he mounted his horse, took his leave of the dervise with a low bow, and threw the ball before him.

The ball rolled away to the last with as much switfness as when prince Bahman first delivered it out of his hand, which obliged him to put his horse to the same pace to follow it without losing sight of it, and when it came to the foot of the mountain which the dervise named, it stopped. The prince alighted from off his horse, which never stirred from the spot, though he had the bridle on his neck ; and having first surveyed the mountain, and seen the black stones, he began to climb up it, but had not gone four steps, before he heard the voices mentioned by the dervise, though he could see nobody. Some said," Where is that fool going ? Where is he going ? What would he have ? Do not let him pass." Others," Stop him, catch him ;" and other with a voice like thunder," Thief ! assassin ! murderer ! " While some in a gibing tone, cried," No, no ; do not hurt him ; let the pretty fellow pass ; the cage and bird are kept for him."

Notwithstanding all those troublesome voices, prince Bahman mounted with courage and resolution for some time, but the voices increasing with so loud a din so near him, both behind and before, at last he was seized with fear, his legs trembled under him, he staggered, and presently finding that his strength failed him, he forgot the dervise's advice, turned about to run down the hill, and was that instant changed into a black stone,—a metamorphosis which had happened to so many more before him who had attempted the same thing. His horse likewise underwent the same change.

From the time of prince Bahman's departure, the princess Parizade always wore the knife and sheath in her girdle, and pulled it out several times in a day to know whether her brother was alive. She had the consolation to understand he was in perfect health, and to talk of him frequently with prince Perviz, who sometimes prevented her by asking her what news.

On the fatal day that prince Bahman was metamorphosed into a stone, as prince Perviz and the princess were talking together in the evening, as usual, the prince desired his sister to pull out the knite, to know how their brother did. The princess drew out the knife, and looking upon it, and seeing the blood run down the point, was seized with so much horror and grief, that she threw it down," Ah ! my dear brother," cried she ;" I have been the cause of the death, and shall never see you more ! How unhappy am I ! Why did I tell you of the speaking bird, singing tree, and yellow water ? or rather, of what importance was it to me to know whether the religious woman thought this house ugly or handsome, or complete or not ? I wish to heaven she had never addressed herself to me ! Deceitful hypocrite ! " added she, "is this the return you have made me for the kind reception I gave you ? Why did you tell me of a bird, a tree, and water, which, imaginary as I am persuaded they are, by my dear brother's death, yet disturb me, by your enchantment."

Prince Perviz was as much afflicted at the death of Prince Bahman as the princess ; but not to waste time in needless regret as he knew by the princess's sorrow that she till passionately desired the possession of the speaking bird, the singing tree, and the golden water, he interrupted her and said, "Sister, our regret for our brother Bahman is vain and useless ; our grief and lamentations cannot restore him to life ; it is the will of God, and we must submit to it, and adore the decrees of the Almighty without searching unto them. Why should you now doubt of the truth of what the holy woman told ? Do you think she spoke to you of three things that were not in being ; and that she invented them on purpose to deceive you who had given her no cause to do so, but received her with so much goodness and civility ? Let us rather believe that our brother's death is owing to some fault of his, or some accident, which we cannot conceive. It ought not therefore to prevent us from pursuing our object. I offered to go this journey, am in the same mind still ; his example has no effect upon my resolution ; to-morrow I will go myself."

The princess did all she could to dissuade prince Perviz, conjuring him not to expose her to the danger of losing two brothers instead of one ; but he was resolved, and all the remonstrances she could urge had no effect upon him. Before he went, that she might know what success he had, as she did that of his brother by the knife, he left her a string of a hundred pearls, telling her, that if they would not run when she told them upon the string, but remain fixed, that should be a certain sign he had undergone the same fate as his brother ; but at the same time told her, he hoped that would never happen, but he should have the happiness to see her again, to their mutual satisfaction.

Prince Perviz, on the twentieth day from his setting out, met with the same dervise in the same place his brother Bahman had done before him. He went directly up to him, and after he had saluted him asked him if he could tell him where to find the speaking bird, the singing tree, and the golden water ? The dervise made the same difficulties and remonstrances he had done to prince Bahman, telling him, that a young gentleman, who very much resembled him, was with him a short time before; that, overcome by his importunity and pressing instances, has shewed him the way, gave him a guide, and told him how he should act to succeed ; but that he had not seen him since, and doubted not but he had shared the same fate as all before him."

"Good dervise," answered prince Perviz, "I know whom you speak of ; he was my elder brother, and I am informed of the certainty of his death, but know not what it was." "I can tell you," replied the dervise ; "he was changed into a black stone, as all I speak of have been ; and you must expect the

same change, unless you observe more exactly than he has done the good advice I gave him, in case you persist in you resolution, which I once more entreat you to renounce."

"Dervise," said prince Perviz, "I cannot enough express how much I am obliged to you for the care you take of my life, who am a stranger to you, and have done nothing to deserve your kindness : but I must tell you, I have thoroughly considered this enterprise before I undertook it, and I cannot give it up ; therefore I beg of you to do me the some favour you have done my brother. Perhaps I may have better success in following the directions I expect from you." "Since I cannot prevail with you," said the dervise, "nor persuade you to give up your obstinate resolution, if my age did not prevent me, and I could stand, I would get up to reach you a ball I have here, which will shew you the way."

Without giving the dervise time to say more, the prince alighted from his horse, and went up to the dervise, who had taken a ball out of his bag, in which he had a great many others, and gave it him, with the same direction he had given prince Bahman; and, after warning him not to be frightened at the voices he should hear, without seeing anybody, however threatening they might be, but to continue his way up the hill till he saw the cage and bird, he let him go.

Prince Perviz thanked the dervise, and when he had remounted his horse, and taken his leave, he threw his ball before his horse, and spurring him at the same time, followed it. When the ball came to the bottom of the hill, it stopped, and the prince got off his horse, and stood sometime to recollect the dervise's directions. He encouraged himself, and began to walk up with a resolution to reach the top ; but before he had gone above six steps, he heard a voice which seemed to be very near him, as of a man behind him, say, in an insulting tone, "Stay, rash youth, that I may punish you for your boldness."

Upon this affront, the prince forgetting the dervise's advice, clapped his hand upon his sword and drew it, and turned about to revenge himself ; but had scarce time to see that nobody followed him, before he and his horse, changed into black stones.

In the meantime the princess Parizade, several times a day after her brother Perviz set out, strung over her chaplet which she received from his hand the day he set out ; and when she had nothing else to do, she told the grains over her fingers one after another. She did not omit it at night, but when she went to bed put it about her neck; and in the morning when she awoke counted over the pearls again to see if they would slide.

The day that prince Perviz was changed into a stone, she was pulling over the pearls as she used to do, when all of a sudden she could not stir them, and never doubted that it was a

certain token that the prince her brother was dead. As she had determined before what to do, in case it should so happen, she lost no time in outward show of grief, which she concealed as much as possible; but having disguised herself in man's apparel, armed and equipped, she mounted her horse the next morning, having told her servants she should return in two or three days, and took the same road her brothers had done before her.

The princess, who had been used to ride on horseback in hunting, supported the fatigue of a long journey better than other ladies could have done; and as she made the same days' journeys as her brothers, she also met with the dervise on the twentieth day. When she came near him, she alighted off her horse, and leading him by the bridle, went and sat down by the dervise, and after she had saluted him, she said, "Good dervise, give me leave to rest myself by you; and do me the favour to tell me if you have not heard that there are somewhere hereabout a speaking bird, a singing tree, and golden water."

"Madam," answered the dervise, "for so I must call you, since by your voice I know you to be a woman disguised in a man's apparel, I thank you for your compliment, and receive the honour you do me with great pleasure. I know the place very well where these things you speak of are to be found: but what makes you ask me this question?"

"Good dervise," replied the princess, "I have had such an advantageous relation of them given me, that I have a very great desire to possess them." "Madam," replied the dervise, "you have been told the truth. These things are more singular and surprising than they have been represented to you; but you have not been acquainted with the difficulties which must be surmounted in order to obtain them. If you had been fully informed of them, you would not have undertaken so troublesome and dangerous an enterprise. Take my advice; go no farther; return; and do not urge me to contribute towards your ruin."

"Good father," said the princess, "I have come a great way, and should be sorry to return home without executing my design. You talk of difficulties, and danger of my life; but you do not tell me what those difficulties are, and wherein the danger consists. This is what I desire to know, that I may consider of it, and judge whether I can or cannot trust my courage and strength to undertake it."

Then the dervise repeated to the princess Parizade what he had said to the princes Bahman and Perviz, exaggerating the difficulties of climbing up to the top of the mountain, where she was to make herself mistress of the bird, which would inform her of the singing tree and golden water; the noise and din of the terrible threatening voices which she would hear on all sides of her, without seeing anybody; and in short, the great quantity

of black stones, alone sufficient to strike terror into her and every one else. He entreated her to reflect, that these stones were so many brave gentlemen, so metamorphosed, for omitting to observe the principal condition for success in that undertaking, which was, not to look behind them before they had got possession of the cage.

When the dervise had done, the princesss replied, "By what I comprehend from your discourse, the difficulty of succeeding in this affair is, first, the getting up to the cage, without being frightened at the terrible din of voices I shall hear; and secondly, not to look behind me: for this last, I hope I shall be mistress enough of myself to observe it. As to the first, I own that those voices, such as you represent them to be, are capable of striking terror into the most undaunted; but as in all enterprises and dangers every one may use contrivance, I desire to know of you if I may make use of it in one of so great an importance to me." "And what is that you would make use of?" said the dervise. "To stop my ears with cotton," answered the princess, "that the voices, however loud and terrible they may be, may make less impression on my imagination, and my mind may remain free from that disturbance which might make me lose the use of my reason."

"Madam," replied the dervise, "of all the persons who have addressed themselves to me to ask the way, I do not know that ever any one made use of the contrivance you propose. All I know is, they all perished. If you persist in your design, you may make the experiment. You will be fortunate if it succeeds; but I would advise you not to expose yourself to the danger."

"My good father," replied the princess, "nothing prevents my persisting in my design. I am sure my contrivance will succeed, and am resolved to try the experiment. Nothing remains for me but to know which way I must go, a favour I conjure you not to refuse me." The dervise exhorted her again, for the last time, to consider well what she was going to do; but finding her resolute, he took out a ball, and presenting it to her, said, "Take this ball; mount your horse again, and when you have thrown it before you, follow it through all its windings, till it stops at the bottom of the mountain, and there do you stop, alight off your horse, and ascend the mountain. Go, you know the rest; but be sure not to forget to avail yourself of what I have told you."

After the princess Parizade had thanked the dervise, and taken her leave of him, she mounted her horse, threw the ball before her, and followed it till it stopped at the foot of the mountain.

The princess alighted off her horse, stopped her ears with cotton; and after she had well examined the way she was to keep up to the top, she began with a moderate pace, and walked

up with intrepidity. She heard the voices, and perceived the great service the cotton was to her. The higher she went, the louder and more numerous the voices seemed ; but they were not capable of making any impression on her. She heard a great many affronting speeches and raillery very disagreeable to a woman, which she only laughed at. " I mind not," said she to herself, " all that can be said, were it worse : I only laugh at them, and shall pursue my way." At last she got so high, that she began to perceive the cage and bird, which endeavoured with the voices, to frighten her, crying in a thundering voice, notwithstanding the smallness of its size, " Retire, fool, and come no higher."

The princess, encouraged more by this object, redoubled her haste, When she saw herself just at her journey's end, she got to the top of the mountain, where the ground was level ; and running directly to the cage, and clapping her hands upon it, " Bird, I have you, in spite of you and you shall not escape me."

When the princess Parizade was pulling the cotton out of her ears, the bird said to he," Brave lady, be not angry with me for joining with those who exerted themselve to preserve my liberty. Though kept in a cage, I was content with my condition ; but since I am destined to be a slave, I would rather be yours than any other person's in the world, since you have obtained me so courageously and so worthily. From this instant I swear inviolable fidelity to you, and an entire submission to your commands. I know who you are, and will tell you. You do not know yourself who you are ; but the time will come when I shall do you a piece of service, which I hope you will think yourself obliged to me for. For a proof of my sincerity, tell me what you desire, and I am ready to obey you."

The princess's joy was the more inexpressible, because the conquest she had made had cost her the lives of two beloved brothers, and given her more trouble and danger than she could have imagined before she tried it, notwithstanding what the dervise had represented to her. " Bird," said she, " it was my intention to have told you that I wish for many things which are of the last importance to me ; and am overjoyed that you have shewn your good-will and prevented me. I have been told that there is not far off a golden water , the property of which is very wonderful ; before all things, I ask you to tell me where it is." The bird shewed her the place, which was just by, and she went and filled a little silver flagon which she had brought along with her. She returned to the bird, and said, " Bird, this is not enough ; I want also the singing tree : tell me where it is." " Turn about," said the bird, " and you will see behind you a wood, where you will find this tree." The princess went into the wood, and by the harmonious concert she

heard, soon knew the tree among many others, but it was very large and high. She came back to the bird, and said to it, "Bird, I have found the singing tree, but I can neither pull it up by the roots nor carry it." The bird replied, "It is not necessary that you should take it up by the root; it is enough that you break off a branch, and carry it to plant in your garden; it will take root as soon as put into the earth, and in a little time will grow to as fine a tree as this you see."

When the princess Parizade had in her hand the three things which the religious woman had told her of, and for which she had conceived so great a desire, she said again to the bird, "Bird, all you have done for me yet is not enough. You have been the cause of the death of my two brothers, who must be among the black stones which I saw as I came up the hill. I wish to take them home with me."

The bird seemed reluctant to satisfy the princess in this point, and, indeed, made some difficulty to do it. "Bird," said the princess, "remember you told me that you were my slave. You are so; and your life is in my disposal." "I cannot controvert that truth," answered the bird; "but although what you now ask of me is more difficult than all the rest, yet I will do it for you. Cast your eyes around," added he, "and look if you can see a little pitcher." "I see it already," said the princess, "Take it then," said he, "and as you go down the hill, spill a little of the water that is in it upon every black stone, and that will be the way to find your brothers again."

The princess Parizade took up the pitcher, and carried with her the cage and bird, the flagon ofgolden water, and the branch of the singing tree; and as she went down the hill, spilt a little of the water on every black stone, which was changed immediately into a man; and as she did not miss one stone, all the horses, both of the princes, her brothers, and of the other gentlemen, resumed their former shape. She presently knew prince Bahman and prince Perviz, as they did her, and ran to embrace her. She returned their embraces, and expressed her amazement. "What do you here, my dear brothers?" said she. They told her they had been alseep. "Yes," replied she, "and if it had not been for me, perhaps you might have slept till the day of judgment. Do not you remember that you came here to fetch the speaking bird, the singing tree, and the yellow water? And did not you see, as you came along, the place covered with black stones? Look and see if there be any now. The gentlemen you see here, and their horses which surround us, and you yourselves, were these black stones. If you desire to know how this wonder was performed,'. continued she, shewing the pitcher, which she set down at the foot of the mountain, having no further use for it, "it was done by virtue of the water which was in this pitcher, with which I sprinkled every stone. After I have

made this speaking bird (which you see in this cage) my slave, by his directions I found out the singing tree, a branch of which I have now in my hand, and the yellow water, which this flagon is filled with; but being still unwilling to return home without taking you with me, I constrained the bird, by the power I had over him, to afford me the means. He told me where to find this pitcher and the use I was to make of it.

Prince Bahman and prince Perviz knew by this discourse the obligation they had to the princess their sister, as did all the other gentlemen, who were collected round, and heard all that was said; and expressed to the princess, that, far from envying her happiness in the conquest she had made, and they all aspired to, they thought that they could not any otherwise acknowledge the favour she had done them, or better express their gratitude to her for restoring them to life again, than by declaring themselves all her slaves, and that they were ready to obey her in whatever she should command.

"Gentlemen," replied the princess, "if you had given any attention to my discourse, you might have observed, that I had no other intention in what I have done than to find out my brothers again; therefore, if you have received any benefit, you have no obligation to me for it, and I have no further share in your compliment than your politeness towards me, and I return you my thanks, as I ought. In other respects, I look upon each of you individually as person free, as you were before your misfortunes; and I rejoice with you for the happiness which has accrued to you by my means. Let us, however, stay no longer in a place where we have nothing to detain us, but mount our horses, and return to our respective homes."

The princess Parizade shewed them the way. She went and took her horse, which stood in the same place where she left him. Before she mounted, prince Bahman, who would help her, desired her to give him the cage to carry. "Brother," replied the princess, "the bird is my slave, and I will carry him myself, if you will take the pains to carry the branch of the singing tree, there it is; only hold the cage while I get on horseback." When she had mounted her horse, and prince Bahman, had given her the cage, she turned about and said to prince Perviz, "I leave the flagon of golden water to your care, if it will not be too much trouble for you to carry." Prince Perviz took charge of it with pleasure.

When prince Bahman and prince Perviz, and all the gentlemen, had mounted their horses, the princess Parizade waited for some of them to lead the gentlemen, and they again to the princess, who, finding that none of them would accept of the honour, but that it was reserved for her, addressed herself to them,

and said," Gentlemen, I expect that some of you should lead the way ;" to which one who was nearest to her, in the name of the rest, replied," Madam, were we ignorant of respect due to your sex, yet, after what you have done for us, there is no respect we would not willingly pay you, notwithstanding your modesty : we entreat you no longer to deprive us of the happiness of following you."

"Gentlemen," said the princess," I do not deserve the honour you do me, and accept it only because you desire it," At the same time, she led the way, and the two princes and gentlemen follow her without the least distinction.

This illustrious company called upon the dervise, as they passed by, to thank him for his good reception and wolesome advice, which they all found to be sincere. But he was dead ; whether of old age, or because he was no longer necessary to shew the way to the obtaining the three rarities which the princess Parizade was possessed of, did not appear. They pursued their way, but lessened in their numbers every day. The gentlemen, who, as we said before, had come from different countries, after severally repeating their obligations to the princess and her brothers, took leave of them one after another as they approached the road they had come. The princess and the two princes made the best of their way.

As soon as the princess came home, she placed the cage in garden, just by the hall ; and the bird no sooner began to sing, but he was surrounded by nightingales, chaffinches, larks, linnets, goldfinches, and a great many birds of the country. As for the branch of the singing tree, it was no sooner set in the midst of the parterre, a little distance from the house, but it took root, and in a short time became a large tree ; the leaves of which soon gave as harmonious a concert as those of the tree from which it was gathered. As to the flagon of the yellow golden water, a large basin of beautiful marble was made in the midst of the parterre ; and when it was finished, the princess poured into it all the yellow water that was in the flagon, which increased and swelled so much, that it soon reached up to the edges of the basin, and afterwards formed in the middle a fountain twenty feet high, which fell again into the basin perpetually, without running over.

The report of these wonders was presently spread abroad in that neighbourhood ; and as the doors of the house and those of the gardens were shut to nobody, a great number of people came to admire them.

Some days after, when the princes Bahman and Perviz had recovered from the fatigue of their journeys, they resumed their former way of living ; and as their usual diversion was hunting, they mounted their horses, and went for the first time since

their return, not in their own park, but two or three leagues from their house. As they pursued their sport, the Sultan of Persia came up hunting on the same spot of ground that they had made choice of. When they perceived by the number of horsemen in different places that he would soon be up, they resolved to leave off their chase, and retire to avoid meeting him; but in the very road they took, they chanced to meet him in so narrow a way, that they could not turn away nor retreat without being seen. In their surprise, they had only time to alight, and prostrate themselves before the Sultan, without lifting up their heads to look at him. The Sultan who saw they were as well mounted and dressed as if they had belonged to his court, had the curiosity to see their faces. He stopped, and commanded them to rise. The princes rose up, and stood before the Sultan with an easy and graceful air, accompanied with respectful, modest countenances. The Sultan took some time to view them from head to foot, before he spoke; and after he had admired their good air and mien, he asked them who they were, and where they lived.

"Sir," said prince Bahman, "we are the sons of your majesty's late intendant of your gardens; and we live in a house which he built, a little before he died, for us to live in, till we should be fit to serve your majesty, and ask of you some employment when opportunity offered."

"By what I perceive from you," replied the Sultan, "you love hunting." Sir," answered prince Bahman, "It is our common exercise, and what none of your majesty's subjects, who intend to bear arms in your armies, ought according to the ancient custom of the kingdom to neglect." The Sultan, charmed with so prudent an answer, said, "Since it is so, I should be glad to see you hunt game; make choice of what you like."

The princes mounted their horses again, and followed the Sultan; but had not gone far before they met a great many wild beasts together. Prince Bahman chose a lion, and prince Perviz a bear; and pursued them with so much intrepidity, that the Sultan was surprised. They came up with their game nearly at the same time, and darted their javelins with so much skill and address, that they pierced, the one the lion, and the other the bear, through and through, that the Sultan, with his own eyes, saw them fall a little time one after the other. Immediately afterwards prince Bahman pursued another bear, and prince Perviz another lion, and killed them in a short time, and would have beat out for fresh game, but the Sultan would not let them, but sent to them to come to him. When they came near him, he said, "If I would have given you leave, you would soon have destroyed all my game; but it is not that which I would preserve, but your persons; for I am so very

well assured your bravery may one time or other be serviceable to me, that from this moment your lives will be always dear to me."

The Sultan Khosrouschah, in short, conceived so great a kindness for the two princess, that he invited them immediately to make him a visit; to which prince Bahman replied," Your majesty does us an honour we do not deserve; and we beg you will excuse us."

The Sultan, who could not comprehend what reasons the princes could have to refuse this token of his favour, asked and pressed them to tell him why they excused themselves. "Sir," said prince Bahman," we have a sister younger than us, with whom we live in so perfect an union, that we undertake and do nothing before we consult her, nor she anything without asking our advice." "I commend your brotherly affection," answered the Sultan, "consult your sister, meet me here to-morrow hunting, and give me an answer."

The princes went home; but not only forgot to speak of their adventure in meeting the Sultan, and hunting with him, but to tell the princess the honour he had done them, by askiug them to go home with him; yet did not the next morning fail to meet him at the place appointed. "Well," said the Sultan, "have you spoken to your sister? And has she consented to the pleasure I expect of seeing you?" The princes looked at each other and blushed. "Sir," said prince Bahman," we beg your majesty to excuse us; for both my brother and I forgot." "Then remember to-day," replied the Sultan," and be sure to bring me an answer to-morrow."

The princes were guilty of the same fault a second time, and the Sultan was so good-natured as to forgive their negligence; but to prevent their forgetfulness the third time, he pulled three little golden balls out of a purse, and put them into prince Bahman's bosom. "These balls," said he, smiling," will prevent your forgotteng a third time what I wish you to do for my sake; since the noise they will make by falling on the floor, when you undress yourself, will remind you, if you do not recollect it before." The event happened just as the Sultan foresaw; and without these balls the princes had not thought of speaking to their sister of this affair. For as prince Bahman unloosed his girdle to go to bed, the balls dropped on the floor, thereupon he ran into prince Perviz's chamber, and both went to princess Parizade's apartment before she was got into bed, and after they had asked her pardon for coming at so unseasonable a time, they told her all the circumstances of their meeting the Sultan.

The princess Parizade was somewhat surprised at this news. "Your meeting with the Sultan," said she," is very happy and honourable and may in the end be very advantageous to you,

but it is very disagreeable and distressful to me. It was on my account, I know, you refused the Sultan, and I am infinitely obliged to you for it. I know by this your friendship is perfectly consistent with mine, since you would rather be guilty of incivility towards the Sultan, than break the brotherly union we have sworn to each other. You judged right, that if you had once gone, you would insensibly have been engaged to leave me, to devote yourselves to him. But do you think it an easy matter absolutely to refuse the Sultan what he seems so earnestly to desire? Sultans will be obeyed in their desires, and it may be dangerous to oppose them; therefore, if to follow my inclination, I should dissuade you from shewing the complaisance he expects from you, it may expose you to his resentment, and may render myself and you miserable. These are my sentiments: but before we conclude on anything, let us consult the speaking bird, and hear what he says; he is penetrating, and has promised his assistance in all difficulties."

The princess Parizade sent for the cage, and after she had related the fact to the bird in the presence of her brothers, she asked him what they should do in this preplexity. The bird answerd, "The princes your brothers must conform to the Sultan's pleasure, and in their turn invite him to come and see your house."

"But, bird," replied the princess, "my brothers and I love one another, and our friendship is unparalleled: will not this step be injurious to that friendship?" "Not at all," replied the bird; "it will become stronger thereby." "Then," answered the princess, "the Sultan will see me." The bird told her it was necessary he should see her, and that everything would go better afterwards.

Next morning the princes met the Sultan hunting, who at as great a distance as he could make himself be heard, asked them, if they had remembered to speak to their sister. Prince Bahman drew near, and answered, "Sir, your majesty may dispose of us as you please; we are ready to obey you; for we have not only obtained our sister's consent with great ease, but she took it amiss that we should pay her that deference in a matter wherein your majesty was concerned. But she is so deserving of it, that if we offended, we hope you will pardon us." "Do not be uneasy upon that account," replied the Sultan; "so far from taking amiss what you have done, I approve of it, and hope you will have the the same deference and attachment to my person, if I have ever so little share in your friendship." The princes, confounded at the Sultan goodness, returned no other answer but by a low bow, to shew to the great respect with which they received it.

The Sultan, contrary to his usual custom, did not hunt long that day. Presuming that the princes possessed wit equal to their courage and bravery, he longed with impatience to discourse with them more at liberty, He made them ride on each side of

him, an honour which without speaking of the principal courtiers who accompanied him, was envied by the grand vizier, who was very much mortified to see them preferred before him.

When the Sultan entered his capital, the eyes of the people, who stood in crowds in the streets were fixed only upon the two princes Bahman and Perviz ; and they were earnest to know who they might be, whether foreigners or natives.

All however, agreed in wishing that the Sultan had been blessed with such handsome lovely princes, and said, he might have had children as old, if the sultaness, who had suffered the punishment of her misfortune, had been more furtunate in her lyings-in.

The first thing that the Sultan did when he arrived at the palace, was to carry the princes into the principal apartments ; who praised, without affectation, like persons conversant in such matters, the beauty and symmetry of the rooms, and the richness of the furniture and ornaments. Afterward a magnificent repast was served up, and the Sultan made them sit at the same table with him, which they at first refused ; but finding that it was his pleasure, they obeyed.

The Sultan, who had himself a great deal of wit, and had made a considerable progress in the sciences, and particularly in history, foresaw that the princes, out of modesty and respect, would not take the liberty of begining any conversation. Therefore to give them an opportunity, he began, and furnished them with subjects all dinner-time. But whatever he turned the discourse on, they shewed so much wit, judgment, and discernment, that he was struck with admiration. "Were these my own childern," said he to himself, "and I had improved their talents by suitable education, they could not have been more ingenious or better informed." In short, he took so great pleasure in their conversation, that after having sat at table longer than usual he went into his closet, where he discoursed a long time with them, and at last said to them, "I never believed that there were, among my subjects in the country, young gentlemen so well brought up, so lively, so capable ; and I never was better pleased in my life with any conversation than yours : but it is time now we should regale our minds with some diversions of my court ; and so nothing is more capable of enlivening the mind than music, you shall hear a vocal and instrumental concert, which may not be disagreeable to you."

The Sultan no sooner spoke for them, but the musicians, who had orders to attend, entered, and answered full the expectations the princes had entertained of their abilities. After the concert, an excellent farce was acted, and the entertainment was concluded by dancers of both sexes.

The two princes, seeing night drawing on apace, prostrated themselves at the Sultan's feet ; and having first thanked

him for the favours and honours he had heaped on them, asked his leave to retire ; which was granted them by the Sultan, who dismissing them, said, "I give you leave to go ; but remember I brought you to the palace myself only to shew you the way ; you will be always welcome, and the oftener you come, you will do me the greater pleasure."

Before they went out of the Sultan's presence prince Bahman said, "Sir, may we presume to request that your majesty will do us and our sister the favour to pass by our house and rest and refresh yourself after your fatigue, the first time you take the diversion of hunting in that neighbourhood ? It is not worthy your presence ; but monarchs sometimes have vouchsafed to take shelter in a cottage." "Gentlemen," replied the Sultan, " your house cannot be otherwise than beautiful, and worthy of you. I will call and see it with pleasure, which will be the greater, to have for my hosts you and your sister, who is already dear to me before I have seen her, from the account you give me of the rare qualities with which she is endowed : and this satisfaction I will defer no longer than to-morrow morning. I will be early there to-morrow morning, at the same place where I shall never forget that I first saw you. Meet me, and you shall be my guides."

When the princes Bahman and Perviz went home, they gave the princess Parizade an account of the honourable reception the Sultan had given them : and withal told her that they had invited him to do them the honour,as he passed by, to call at their house ; and that he had appointed the next day.

"If it be so," replied the princess, "we must think presently for preparing a repast fit for his majesty ; and for that end, I think it would be proper we should consult the speaking bird: he will tell us, perhaps, what meats the Sultan likes best." The princes approved of her thought, and after they retired, she consulted the bird alone. "Bird," said she, "the Sultan will do us the honour to-morrow to come and see our house, and we are to entertain him : tell us what we shall do to acquit ourselves to his satisfaction."

"Good mistress," replied the bird, "you have excellent cooks, let them do the best they can ;but above all things let them prepare a dish of cucumbers, stuffed full of pearls, which must be set before the Sultan in the first course before all other meats."

"Cucumbers stuffed full of pearls !" cried princess Parizade with amazement ;" surely, bird, do not know what you say ; it is an unheard of dish. The Sultan may admire it as a piece of magnificence, but he will sit down to table to eat, and not to admire pearls ; besides, the pearls I am worth are not enough for such a dish."

"Mistress," said the bird, "do what I say, and be not uneasy at what shall happen. Nothing but good will follow. As to the pearls, go early to-morrow morning to the foot of the first tree on your right hand, in the park, and dig under it, and you will find more than you want."

That night the princess ordered a gardener to be ready to wait on her, and the next morning early took him with her, and carried him to the tree the bird told her of, and bade him dig at its foot. When the gardener came to a certain depth, he found some resistance to the spade, and presently discovered a gold box about a foot square, which he shewed the princess. "This,' said she, "is what I brought you for ; take care not to hurt it with the spade."

When the gardener took up the box, he gave it into the princess's hands, who, as it was only fastened with neat little hasps, soon opened it, and found it full of pearls of a moderate size ; but equal and fit for the use that was to be made of them. Very well satisfied with having found this treasure, after she had shut the box again, she put it under her arm, and went back to the house, while the gardener threw the earth into the hole at the foot of the tree as before.

The princes Bahman and Perviz, who as they were dressing themselves in their own apartments, saw the princess their sister in the garden earlier than usual, as soon as they could get out went to her, and meet her as she was coming back, with a gold box under her arm, which very much surprised them. " Sister," said Bahman," you carried nothing with you when we saw you before with the gardener, and now we see you have got a golden box : is this some treasure found by the gardener, and did he come and tell you of it ?"

"No, brother," answered the princess, "I carried the gardener to the place where this coffer was hid, and shewed him where to dig : but you will be more amazed when you see what it holds."

The princess opened the box, and when the princes saw it was full of pearls, which though small, were of great value, they asked her how she came to the knowledge of this treasure. "Brothers," said she, "if nothing more pressing calls you elsewhere come with me, and I will tell you." " What more pressing," said prince Perviz, "can we have than to be informed of what concerns us so much ? We have nothing to do but meet you." The princess, as they returned back to the house, gave them an account of her consulting the bird, as they had agreed she should, and the answer he gave her ; the objection she raised to preparing a dish of cucumbers stuffed with pearls, and pointed out the manner of doing it, and how he had told her where to find this box. The princess formed many conjectures to pene-

trate into what the bird could mean by ordering them to prepare such a dish and after much conversation, though they could not by any means guess at his reason for so doing, they nevertheless agreed to follow his advice exactly.

As soon as the princess got into the house, she called for the head cook ; and after she had given him directions about this entertaimment for the Sultan, she said to him "Besides all this you must dress an extraoardinary dish for the Sultan's own eating which nobody else must have anything to do with besides yourself. This dish must be of cucumbers stuffed with these pearls ; and at the same time she opened the box, and shewed him the pearls."

The chief cook, who had never heard of such a dish, started back, and shewed by his looks his thoughts ; which the princess penetrating into, said, I see you take me to be made to order such a dish, which you never heard of, and which one may say with certainty was never made. I know this as well as you but I am not mad, and give you these orders with the most perfect recollection. You must go and invent and do the best you can, and bring me back what pearls are left." The cook could make no reply, but took the box and went away with it : and afterwards the princess gave direction to all the servants to have every thing in order, both in the house and gardens, to receive the Sultan.

Next day the two princes went to the place appointed ; and as soon as the Sultan of Persia came, the chase began, which lasted till the heat of the sun obliged him to leave off. While prince Bahman stayed to conduct the Sultan to their house, prince Perviz rode before to shew the way, . and when he came in sight of the house, spurred his horse, to inform the princes Parizade that the Sultan was coming ; but she had been told by some servants whom she placed to give notice before, and the prince found her waiting ready to receive him.

When the Sultan entered the courtyard, and alighted at the portico, princess Parizade came and threw herself at his feet, and the two princes informed him she was their sister, and besought him to accept of her respects.

The Sultan stooped to help her up, and after he had gazed same time on her beauty, and, struck with her good person, noble air and *je ne sais quoi* which seemed different from the country where she lived, said, "The brothers are worthy of the sister's and she worthy of them ;and to judge of her understanding by her person, I am not amazed that the brothers would do nothing without their sister's consent ; but," added he " I hope to be better acquainted with you, madam, after I have seen the house.'

"Sir," said the princess, " it is only a plain countryhouse, fit for such people as we are who live retired from the great world. It is not to be compared with houses in great cities, much less

with magnificent palaces of Sultan." "I cannot perfectely agree with you in opinion," said the Sultan, very obligingly, "for its first appearance makes me suspect you ; however, I will not pass any judgement upon it till I have seen it all ; therefore be pleased to conduct me through the apartments."

The princess led the Sultan through all the rooms but the hall and, after he had considered them all very attentively, and admired their variety, "My fair one," said he to the princess Parizade, " do you call this a country-house? The first and largest cities would soon be deserted, if all country-houses were like yours. I am no longer surprised that you take so much delight in it, and despise the town. Now let me see the garden, which I doubt not is answerable to the house."

The princess opened a door which led into the garden ; and the first object that presented itself to the Sultan's view was the golden fountain. Surprised at so rare a sight, he asked from whence come that wonderful water, which gave so much pleasure to behold : where was its source ; and by what art it was made to play so high, that he thought nothing in the world was to be compared to it ? He said he would presently take a nearer view of it.

Then the princess led him to the spot where the harmonius tree was planted ; and there the Sultan heard a concert, which was different from all the concerts he had ever heard in his life : and stopping to see where the musicians were, he could discern nobody far nor near ; but still distinctly heard the music, which ravished his senses. "My fair one," said he to the princess Parizade," where are the musicians whom I hear ? Are they underground, or invisible in the air ? Such excellent, charming voices will hazard nothing by being seen ; on the contrary, they would please the more."

" Sir," answered the princess, smiling," it is not musicians, but the tree your majesty sees before you which forms this concert and if you will give yourself the trouble to go a little nearer to it, you will not doubt it, and the voices will be the more distinct."

The Sultan went nearer, and was so charmed with the sweet harmony, that he would never have been tired with hearing it, but that his desire to have a nearer view of the fountain of yellow water forced him away. " Fair one," said he," tell me, I pray whether this wonderful tree was found in your garden by chance, or if it was a present made to you, or have you procured it from some foreign country ? It must certainly have come a great way off, otherwise, curious as I am after natural rarities, I should have heard of it. What name do you call it by?"

" Sir," replied the princess," this tree has no other name than that of the singing tree, and is not a native of this country. It will be too long to tell you by what adventures it came here ;

its history is connected with the yellow water and the speaking bird, which came to me at the same time, and which your majesty may see after you have taken a nearer view of the golden water. But if it be agreeable to your majesty, after you have rested yourself, and recovered the fatigue of hunting, which must be the greater because of the sun's intense heat, I will do myself the honour of relating it to you."

"My fair one," replied the Sultan, "my fatigue is so well recompensed by the wonderful things you have shewn me, that I do not feel it in the least. I think only of the trouble I give you. Let us finish by seeing the yellow water. I am impatient to see and admire the speaking bird."

When the Sultan came to the yellow water, his eyes were fixed so steadfastly upon the fountain, that he could not take them off. At last, addressing himself to the princess, he said, "As you tell me, fair one, that this water has no spring or communication hereabouts, by any means whatsoever, I conclude that it is foreign, as well as the singing tree."

"Sir," replied the princess, "it is as your majesty says; and to let you know that this water has no communication with any spring, I must inform you, that the basin is one entire stone, so that the water cannot come in at the sides or underneath. But what your majesty will think most wonderful is, that all this water proceeded but from one flagon, which I emptied into this basin, which increased of itself, to the quantity you see, by a property peculiar to itself, and formed this fountain." "Well," said the Sultan, going from the fountain, "this is enough for one time. I promise myself the pleasure to come and visit it very often; but now let us go and see the speaking bird."

As he went towards the hall, the Sultan perceived a prodigious number of singing birds in the trees thereabouts, (filling the air with their songs and warblings,) and asked why there were so many there, and none on the other trees in the garden? "The reason, sir," answered the princess, "is, because they come from all parts around to accompany the song of the speaking bird, which your majesty may perceive in a cage on one of the windows of the hall we are going into; and if you attend, you will perceive that his notes are sweeter than those of all the other birds, even the nightingale's."

The Sultan went into the hall; and as the bird continued singing, the princess raised her voice, and said, "My slave, here is the Sultan: pay your compliments to him." The bird left off singing that instant, and all the other birds ceased alternately, and said, "The Sultan is welcome here: God prosper him, and prolong his life!" As the entertainment was served on the sofa near the window where the bird was, the Sultan replied, as he was sitting down at the table, "Bird, I thank you, and I am ovejoyed to find in you the Sultan and king of birds."

As soon as the Sultan saw the dish of cucumbers set before him, thinking it was stuffed in the best manner, he reached out his hand and took one ; but when he cut it, he was in an extreme surprise to find it stuffed with pearls. " What novelty is this?" said he ;" and with what design were these cucumbers stuffed thus with pearls, since pearls are not to be eaten ?" Then he looked at the two princes, to ask them the meaning of it ; when the bird, interrupting him, said," Can your majesty be in so great an astonishment at cucumbers stuffed with pearls, which you see with your own eyes, and yet could so easily believe that the Sultaness your wife was delivered of a dog, a cat, and a piece of wood ?" " I believe it," replied the Sultan, ' because the midwives assured me of it." " Those midwives, sir," replied the bird," were the sultaness's two sisters, who, envious of her happiness in being preferred by your majesty before them to satisfy their envy and revenge, have abused your majesty so easily. If you interrogate them, they will confess their crime. The two brothers and the sister whom you see before you, are your own children, whom they exposed, and who were taken in by the intendant of your gardens, who provided nurses for them, and took care of their education."

This discourse of the bird's presently cleared up the Sultan's understanding. " Bird," cried he," I easily believe the truth which you discover to me. The inclination which drew me to them, and the tenderness I have always had for them, told me but too plainly they are my own blood. Come my children, come, my daughter, let me embrace you and give you the first marks of a father's love and tenderness." Then he rose up, and after having embraced the two princess, and mingled his tears with theirs, he said," It is not enough, my children ; you must embrace each other, not as the children of the intendant of my gardens, to whom I have been very much obliged for preserving your lives, but as my own chidren, of the royal blood of the Sultan of Persia, whose glory, I am persuaded, you will maintain."

Afterwards the Sultan mounted his horse, and returned in all haste to his capital. The first thing he did, as soon as he alighted and entered his palace, was to command the grand vizier to try the sultaness's two sisters. They were taken from their houses separately, convicted, and condemned to be quartered ; which sentence was put in execution within an hour.

In the meantime, the Sultan Khosrouschah, followed by all the lords of his court who were then present, went on foot to the door of the great mosque ; and after he had taken the sultaness out of the strict confinement she had languished under for so many years, embracing her in the miserable condition she was in, he said to her with tears in his eyes," I come, madam, to ask your pardon for the injustice I have done you, and to make you the

reparation I ought to do ; which I have begun, by punishing the persons who put the abominable cheat upon me ; and I hope you will look upon it as complete, when I present to you two accomplished princes, and a charming lovely princess, our children. Come and resume your former rank, with all the honours which are your due." All this was done and said before great crowds of people, who flocked from all parts at the first news of what was passing, and immediately spread the news throughout the town.

Next morning early, the Sultan and Sultaness, whose mournful humiliating dress was changed into magnificent habits suitable to her, went with all their court to the house built by the intendant of the gardens, where the Sultan presented the princes Bahman and Perviz, and the princess Parizade, to the Sultaness. "These, madam," said he," are the two princes your sons, and this princess your daughter : embrace them with the same tenderness I have done, since they are worthy both of me and you." The tears flowed plentifully down their cheeks at these tender embraces, especially the Sultaness's, for the comfort and joy of having two such princes for her sons, and such a princess for her daughter, on whose account she had endured such an affliction so long.

The two princess and the princess had prepared a magnificent repast for the Sultan and Sultaness, and their court. As soon as that was over, the Sultan led the Sultaness into the garden, and shewed her the harmonious tree and the beautiful effect of the yellow fountain. As for the bird, she had seen him in his cage, and the Sultan had spared no panegyric in his praise during the repast.

When there was nothing to detain the Sultan any longer, he took horse again, and with the princes Bahman and Perviz on his right hand, and the Sultaness and the princess at his left, preceded and followed by all the officers of his court, according to their rank, returned to his capital. Crowds of people came out to meet them, and with acclamations of joy ushered them into the city, where all eyes were fixed not only upon the Sultaness, the two princes, and the princess, but also upon the bird, which the princess called before her in his cage, admiring his sweet notes, which had drawn all the other birds about him, which followed him, flying from tree to tree in the country, and from one house-top to another in the city. The princes Bahman and Perviz, and the princess Parizade, were at length brought to the palace with this pomp, and nothing was to be seen or heard all that night but illuminations and rejoicings both in the palace and in the utmost parts of the city, which lasted many days.

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CONCLUSION.

The Sultan of the Indies could not but admire the prodigious and inexhaustible memory of the Sultaness his wife, who had entertained him so many nights with so many different stories.

A thousand and one nights had passed away in these innocent amusements, which contributed so much towards removing the Sultan's unhappy prejudice against the fidelity of women. His temper was softened. He was convinced of the merit and great wisdom of the Sultaness Scheherazade. He remembered with what courage she exposed herself voluntarily to be his wife, without fearing the death to which she knew she subjected herself, as the many Sultanesses did before her.

These considerations, and the many other good qualities he knew her to be mistress of induced him at last to forgive her. "I see, lovely Scheherazade," said he, "that you can never be at a loss for these sort of little stories which have so long diverted me. You have appeased my anger. I freely renounce, in your favour the cruel law I had imposed on myself. I restore you completely to my favour, and will have you to be looked on as the deliverer of the many damsels I had resolved to have sacrificed to my unjust resentment."

The Sultaness cast herself at his feet, and embraced them tenderly with all the marks of the most lively and perfect gratitude.

The grand vizier was the first that learned this agreeable news from the Sultan's own mouth. It presently was carried to the city, towns, and provinces ; and gained the Sultan, and the lovely Scheherazade, his consort, universal applause, and the blessings of all the people of the large empire of the Indies.

END OF PART IV

THE

Arabian Nights' Entertainments.

TRANSLATED FROM THE ARABIC.

PART IV.

LUCKNOW:

RE-PRINTED AT THE "NEWUL KISHORE" PRESS,

1891.

Arabian nights

THE

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PART III.

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THE

ARABIAN NIGHTS' ENTERTAINMENTS.

PART III.

THE HISTORY OF GANEM, SON TO ABOU AYOUB, AND KNOWN BY THE SURNAME OF LOVE'S SLAVE.

SIR, said Scheherazade to the Sultan of the Indies, there was formerly at Damascus a merchant, who had by care and industry acquired great wealth, on which he lived in a very honorable manner. His name was Abou Ayoub, and he had one son and a daughter. The son was at first called Ganem, but afterwards surnamed *Love's Slave*. His person was graceful, and the excellent natural qualities of his mind had been improved by able masters, whom his father had taken care to provide him. The daughter's name was Alcolomb, signifying *Ravisher of hearts*, because her beauty was so perfect, that whoever saw her could not but love her.

Abou Ayoub died, and left immense riches: a hundred loads of brocades and other silks that lay in his warehouse were the least part of it. The loads were ready made up, and on every bale was written in large characters "For Bagdad."

Mohammed, the son of Soliman, surnamed Zinebi, reigned at that time at Damascus, the capital of Syria. His kinsman Haroun Alraschid, whose residence was at Bagdad, had bestowed that kingdom on him as his tributary.

Soon after the death of Abou Ayoub, Ganem, discoursing with his mother about their domestic affairs, and amongst the rest concerning the loads of merchandise in the warehouse, asked her the meaning of what was written upon each bale. "My son," answered his mother, "your father used to travel sometimes into one province, and sometimes into another; and it was customary with him, before he set out, to write the name of the city he designed to repair to on every bale. He had provided all things to take a journey to Bagdad, and was upon the point of setting out when death——" She had not power

to finish; the lively remembrance of the loss of her husband would not permit her to say more, and drew from her a shower of tears.

Ganem could not see his mother so sensibly affected, without being himself equally so. They continued sometime silent; but at length he recovered himself, and as soon as he found his mother calm enough to listen to him, he directed his discourse to her, and said, "Since my father designed these goods for Bagdad, and is no longer in being, to put his design into execution, I will prepare myself to perform that journey; and I am of opinion it will be proper for me to hasten my departure, for fear those commodities should perish, or that we lose the oppor tunity of selling them to the best advantage."

Abou Ayoub's widow, who tenderly loved her son, was much surprised at this resolution, and replied, "My dear child, I cannot but commend you for designing to follow your father's example: but consider that you are too young, inexperienced, and unaccustomed to the fatigue of travelling. Besides, can you think of leaving me, and adding to that sorrow with which I am already oppressed? Is it not better to sell those goods to the merchants of Damascus, and take up with a moderate profit, than to expose yourself to the danger of perishing?"

It was in vain for her to oppose Ganem's resolution by the strongest arguments; they had no weight with him. An inclination to travel, and to accomplish himself by a thorough knowledge of the world, urged him to set out, and prevailed over all his mother's remonstrances, and even her tears. He went to the market where the slaves are sold, and bought such as were able-bodied, hired a hundred camels, and having provided all other necessaries, he entered upon his journey with five or six merchants of Damascus, who were going to trade at Bagdad.

Those merchants, attended by all their slaves, and accompanied by several other travellers, made up such a considerable caravan, that they had nothing to fear from the Bedouin Arabs, who make it their only profession to range the country, and to attack and plunder the caravans when they are not strong enough to repulse them. They had no other difficulty to encounter, but the usual fatigues of a long journey, which were easily forgotten when they come in sight of the city of Bagdad where they arrived in safety.

They alighted at the most magnificent and most frequented khan in the city; but Ganem, who chose to be lodged conveniently, and by himself, took no apartment there. He only left his goods there in a warehouse for their greater security, and hired a very fine house in the neighbourhood, richly furnished, having a garden which was very delightful, on account of the many water-works and shady groves that were in it.

Some days after this young merchant had been settled in his house, and perfectly recovered of the fatigue of his journey, he dressed himself genteelly, and repaired to the public place, where the merchants met to buy and sell. A slave followed him, carrying a parcel of fine stuffs and silks.

The merchants received Ganem very courteously, and their syndic, or chief, to whom he first made application, took and bought all his parcels, at the price set down in the ticket annexed to every piece of stuff. Ganem continued his trade so successfully, that he sold all the goods he exposed daily.

He had but one bale left, which he had caused to be carried from the warehouse to his own house, and then went to thepublic rendezvous, where he found all the shops shut. This seemed somewhat extraordinary to him; and having asked the cause of it, was told that one of the first merchants whom he knew was dead, and that all his brother traders were gone to his funeral.

Ganem inquired for the mosque where the prayer was to be made, and whence the body was to be conducted to the grave; and having been told, sent back his slave with the goods, and walked towards the mosque. He got thither before the prayers were ended, which were said in a hall hung with black satin. The corpse was taken up, and followed by the kindred, the merchants,and Ganem, to the place of burial, which was at a great distance without the city. It was a stone structure in form of a dome, purposely built to receive the bodies of all the family of the deceased ; and being very small, they had pitched tents all about it, that all the company might be sheltered during the ceremony. The monument was opened, and the corpse laid into it, after which it was shut up again. Then the imam, and other ministers of the mosque, sat down in a ring on carpets, in the largest tent, and said the rest of the prayers. They also read the chapter of the Koran appointed for the burial of the dead. The kindred and merchants sat round, in the same manner, behind the ministers.

It was near night before all was ended : Ganem, who had not expected such a long ceremony, began to be uneasy, and the more so, when he saw meat served up in memory of the deceased, according to the custom of Bagdad. He was also told that the tents had not been set up only against the heat of the sun but also against the evening dew, because they should not return, to the city before the next morning. Those words perplexed Ganem : "I am a stranger," said he to himself, "and have the reputation of being a rich merchant ; thieves may take the opportunity of my absence, and go rob my house. My slaves may be tempted by so favourable an opportunity ; they may run away with all the gold I have received for my goods,

and whither shall I go to look for them?" Full of these thoughts, he ate a few mouthfuls hastily, and dexterously slipped away from the company.

He made all possible haste; but, as it often happens that the more a man puts on, the less he advances, he mistook his way, and went astray in the dark, so that it was near midnight when he came to the city gate; which, to add to his misfortune, was shut. That disappointment was a fresh affliction to him, and he was obliged to look for some convenient place to pass the rest of the night in, and wait till the gate was opened. He went into a burial-place, so spacious that it reached from the city to the very place he was come from. He advanced to some high walls, which enclosed a small field, being the peculiar burial-place of a family, and in which there was a palm-tree. There was an infinite number of other particular burial-places, the doors whereof they did not take care to fasten. Ganem, finding that the burial-place where the palm-tree grew was open, went into it and shut the door after him. He lay down on the grass, and did all he could to sleep; but the uneasiness at being absent from home would not permit him. He got up, and after having passed before the door several times, he opened it, without knowing why, and immediately perceived at a distance a light, which seemed to come towards him. He was startled at that sight, put to the door, which had nothing to secure it but a latch, and got up as fast as he could to the top of the palm-tree; looking upon that as the safest retreat under his present apprehensions.

No sooner was he got up than, by the help of the light which had frightened him, he plainly perceived three men, whom by their habit he knew to be slaves, come into the burial place. One of them went foremost with a lanthorn, and the two others followed him, being loaded with a chest, between five and six feet long, which they carried on their shoulders. They set it down, and then one of the three slaves said to his comrades, "Brothers, if you will be advised by me, we will leave the chest here, and return to the city." "No, no," replied another, "that is not executing our mistress's orders; we may have cause to repent not doing as we were commanded. Let us bury the chest, since we are so enjoined to do." The two other slaves complied. They began to break ground with the tools they had brought for that purpose. When they had made a deep trench, they put the chest into it, and covered it with the earth they had taken out; then departed, and returned home.

Ganem, who from the top of the palm-tree had heard every word the slaves had spoken, could not tell what to think of that adventure. He concluded that the chest must contain something of value, and that the person to whom it belonged had some particular reasons for causing it to be buried in that cemetery. He resolved immediately to satisfy his curiosity, came down

from the palm, tree, the departure of the slaves having dissipated his fear, and fell to work upon the pit, plying his hands and feet so well, that in a short time he uncovered the chest, but found it secured with a great padlock. This new obstacle to the satisfying of his curiosity was no small mortification to him, yet he was not discouraged ; but the day beginning then no appear, he saw several great pebbles about the burial-place. He picked out one, with which he easily knocked off the padlock, and then with much impatience opened the chest. Ganem was strangely surprised, when, instead of finding money in it, he discovered a young lady of incomparable beauty. Her fresh and rosy complexion, and her gentle regular breathing, satisfied him she was alive ; but he could not conceive why, if she were only asleep, she had not waked at the noise he made in forcing off the padlock. Her habit was so costly, with bracelets and pendants of diamonds, and a necklace of true pearl, so large, that he made not the least doubt of her being one of the principal ladies about the court. At the sight of so beautiful an object, not only compassion and natural inclination to relieve persons in danger, but something more powerful, which Ganem could not then account for, prevailed on him to afford that young beauty all the assistance in his power.

He first shut the gate of the burial-place, which the slaves had left open ; then returning, took the lady in his arms out of the chest, and laid her on the soft earth he had thrown off the said chest. As soon as the lady was laid down, and exposed to the air, she sneezed, and by the motion in turning her head there came from her mouth a liquor, with which her stomach seemed to have been loaded ; then opening and rubbing her eyes, she, with such a voice as charmed Ganem, whom she did not see, cried out, " Zohorob Bostan, Schagrom Margian, Casabos Souccar, Nouron Nihar, Naginatos Sohí, Nouzetos Zaman, why do you not answer ? Where are you ? " These were the names of six female slaves that used to wait on her, and signified, Flower of the Garden, Branch of Coral, Sugar Cane, Light of the Day, Morning Star, and Delight of the Season. She called them, and wondered that nobody answered ; but at length looking about, and perceiving she was in a burial place, she was seized with fear. " What ! " cried she, much louder than before, " are the dead raised ? Is the day of judgment come ? What a wonderful change is this from evening to morning !"

Ganem did not think fit to leave the lady any longer in her perplexity, but presented himself before her with all possible respect, and in the most courteous manner, " Madam," said he, " I am not able to express my joy for having happened to be here to do you the service I have done, and to offer you all the assistance you may stand in need of under your present circumstances."

In order to persuade the lady to repose a confidence in him, he, in the first place, told her who he was, and what accident had brought him into that place. Next he acquainted her with the coming of the three slaves, and how they had buried the chest. The lady, who had covered her face with her veil as soon as Ganem appeared, was extremely sensible of the obligations she owed him. "I return thanks to God," said she, "for having sent so worthy a person as you are to deliver me from death, but since you have begun so charitable a work, I conjure you not to leave it imperfect. Let me beg of you to go into the city, and provide a muleteer, to come with his mule, and carry me to your house in this chest; for should I go with you on foot my dress being different from that of the city ladies, some one might take notice of it, and follow me, which it highly concerns me to prevent. When I shall be in your house, I will give you an account of myself; and in the meantime be assured that you have not obliged an ungrateful person.

Before the young merchant left the lady, he drew the chest out of the pit, which he filled up with earth, laid her again in the chest, and shut it in such a manner, that it did not look as if the padlock had been forced off; but for fear of stifling her, he did not put it quite close, leaving room for the air to get in. Going out of the burial-place, he drew the door after him; and the city gate being then open, soon found what he sought for. He returned with speed to the burial-place, and helped the muleteer to lay the chest across his mule telling him, to remove all cause of suspicion, that he came to that place the night before with another muleteer, who being in haste to return home, had laid down the chest in the burial-place.

Ganem, who, since his arrival at Bagdad, had minded nothing but his business, was still unacquainted with the power of love, and now felt the first attacks of it. It had not been in his power to look upon the young lady without being dazzled; and the uneasiness he felt at following the muleteer at a distance, and the fear lest any accident might happen by the way, that should deprive him of his conquest, taught him to unravel his thoughts. It was an extraordinary satisfaction to him, when, being arrived safe at home, he saw the chest unloaded. He dismissed the muleteer, and having caused a slave to shut the door of his house, he opened the chest, helped the lady out, gave her his hand, and conducted her to his apartment, lamenting how much she must have endured in that close confinement. "If I have suffered," said she, "I have satisfaction sufficient in what you have done for me, and in the pleasure of seeing myself out of danger."

Though Ganem's apartment was very richly furnished, the lady did not so much regard that as she did the handsome pre-

sence and engaging mien of her deliverer, whose politeness and obliging behaviour heightened her gratitude. She sat down on a sofa, and, to begin to give the merchant to understand how sensible she was of the service done her, she took off her veil. Ganem, on his part, was sensible of the favour so lovely a lady did in uncovering her face to him, or rather felt he had already a most violent passion for her. Whatever obligations she owed him, he thought himself more than requited by so signal a favour.

The lady dived into Ganem's thoughts, yet was not at all alarmed, because he appeared very respectful. He, judging she might have occasion to eat, and not willing to trust any but himself with the care of entertaining so charming a guest, went out with a slave to an eating-house, to give directions for a treat. From thence he went to a fruiterer, where he chose the finest and best fruit; buying also the choicest wine, and the some bread that was eaten at the Caliph's table.

As soon as the returned home, he, with his own hands made a pyramid of the fruit he had bought, and serving it up himself to the lady in a large dish of the finest china-ware, "madam," said he, "be pleased to make choice of some of this fruit, while a more solid entertainment, and more worthy yourself, is made ready. "He would have continued standing before her, but she declared she would not touch anything unless he sat down and ate with her. He obeyed; and when they had eaten some small matter, Ganem, observing that the lady's veil, which she laid down by her on a sofa, was embroidered along the edge with golden letters, begged her leave to look on that embroidery. The lady immediately took up the veil and delivered it to him, asking him whether he could read. "Madam," replied he, with a modest air, "a merchant would be ill qualified to manage his business if he could not at least read and write." "Well, then," said she, "read the words which are embroidered on that veil, which gives me an opportunity of telling you my story."

Ganem took the veil, and read these words: "I am yours, and you are mine, thou descendant from the prophet's uncle." That descendant from the prophet's uncle was the Caliph Haroun Alraschid. who then reigned, and was descended from Abbas, Mohammed's uncle.

When Ganem perceived the meaning of these words, "Alas! madam," said he, in a melancholy tone, "I have just saved your life, and this writing is my death! I do not comprehend all the mystery; but it convinces me I am the most unfortunate of men. Pardon, madam, the liberty I take of telling you this. It was impossible for me to see you without giving you my heart. You are not ignorant yourself, that it was not in my power to refuse it you, and that makes my presumption excusable. I proposed to myself to touch your heart by my

respectful behaviour, my care, my complaisance, my assiduity my submission, my constancy;and no sooner had I formed the flattering design, than I am robbed of all my hopes. I cannot long survive so great a misfortune. But, be that as it will, I shall have the satisfaction of dying entirely yours. Proceed, madam, I conjure you, and give me a full information of my unhappy fate."

He could not utter those words without letting fall some tears. The lady was moved, but was so far from being displeased at the declaration he made, that she felt secret joy : for her heart began to yield. However, she concealed it, and, as if she had not regarded what Ganem said, "I should have been very cautious," answered she, "of shewing you my veil, had I thought it would have given you so much uneasiness ; and I do not perceive that what I have to say to you can make your condition so deplorable as you imagine."

"You must understand," proceeded she, "in order to acquaint you with my story, that my name is Fetnah, (which signifies *Torments*,) which was given me at my birth, because it was judged that the sight of me would one day occasion many calamities. You cannot be a stranger to it, since there is no body in Bagdad but knows that the Caliph Haroun Alraschid, my sovereign lord and yours, had a favourite so called.

"I was carried into his palace in my tenderest years, and I have been brought up there with all the care that is usually taken with such persons of my sex as are destined to reside there. I made no little progress in all they took the pains to teach me ; and that, with some share of beauty, gained me the affection of the caliph, who allotted me a particular apartment adjoining to his own. That prince was not satisfied with such a mark of distinction ; he appointed twenty woman to wait on me, and as many eunuchs ; and ever since he has made me such considerable presents, that I saw myself richer than any queen in the world. You may judge by what I have said, that Zobeide, the Caliph's wife and kinswoman, could not but be jealous of my happiness. Though Haroun Alraschid has all the regard imaginable for her, she has taken every possible opportunity to ruin me.

"Hitherto I had secured myself against all her snares, but at length I fell under the last effort of her jealousy, and, were it not for you, I had now been exposed to inevitable death. I question not but she had corrupted one of my slaves, who last night, in some lemonade, gave me a drug, which causes such a dead sleep, that it is easy to dispose of those who have taken it ; for that sleep is so profound, that nothing can dispel it for the space of seven or eight hours. I have the more reason to judge so, because naturally I am a very bad sleeper, and apt to wake at the least noise.

" Zobeide, the better to put her design in execution, has laid hold of the opportunity of the absence of the Caliph, who went lately to put himself at the head of his troops, to chastise some neighbouring kings, who have formed a league to make war on him. Were it not for this opportunity, my rival, outrageous as she is, durst not have presumed to attempt anything against my life. I know not what she will do to conceal this action from the Caliph, but you see it highly concerns me that you should keep my secret. My life depends on it. I shall be safe in your house, as long as the Caliph is from Bagdad. It concerns you to keep my adventure private; for should Zobeide know the obligation I owe you, she would punish you for having saved me.

" When the Caliph returns, I shall not need to be so much upon my guard. I shall find means to acquaint him with all that has happened, and I am fully persuaded he will be more earnest than myself to requite a service which restores me to his love.

As soon as Haroun Alraschid's beautiful favourite had done speaking, Ganem began, and said, "Madam, I return you a thousand thanks for having given me the information I took the liberty to desire of you; and I beg of you to believe, that you are here in safety; the sentiments you have inspired in me are a pledge of my secrecy.

" As for my slaves, I own there is cause to suspect them; they may perhaps fail of the fidelity they owe me, should they know by what accident, and in what place I had the happiness to find you; but it is impossible they should guess at that. Nay, I dare assure you, that they will not have the curiosity to inquire after it. It is so natural for young men to purchase beautiful slaves, that it will be no way surprising to them to see you here, as believing you to be one, and that I have bought you. They will also believe that I had some particular reasons for bringing you home as they saw I did. Set your heart, therefore, at rest, as to that point, and remain satisfied that you shall be served with all the respect that is due to the favourite of so great a monarch as ours is. But how great-soever he is, give me leave, madam, to declare, that nothing will be capable of making me recall the present I have made you of my heart. I know, and shall never forget, that 'What belongs to the master is forbidden to the slave,' but I loved you before you told me that you were engaged to the Caliph: it is not in my power to overcome a passion which, though now in its infancy, has all the force of a love strengthened by a perfect correspondence. I wish your august and most fortunate lover may avenge you of the malice of Zobeide, by calling you back to him; and when you shall be restored to his wishes, that you may remember the unfortunate Ganem, who is no less your conquest than the Caliph. Powerful as that prince is, I flatter myself he will not be able to blot me out of your remembrance.

He cannot love you more passionately than I do ; and I shall never cease to burn for you, into whatever part of the world I go to expire, after having lost you."

Fetnah perceived that Ganem was under the greatest of afflictions, and it affected her ; but considering the uneasiness she was likely to bring upon herself, by prosecuting the discourse upon that subject, which might insensibly lead her to discover the inclination she felt in herself for him; "I perceive," said she, "that this conversation gives you too much uneasiness ; let us change the discourse, and talk of the infinite obligation I owe you. I can never sufficiently express my satisfaction, when I reflect that, without your assistance, I should never again have beheld the light of the sun."

It was happy for them both that somebody just then knocked at the door: Ganem went to see who it was, and found it was one of his slaves, to acquaint him that the entertainment was ready. Ganem, who, by way of precaution, would have none of his slaves come into the room where Fetnah was, took what was brought, and served it up himself to his beautiful guest, whose soul was ravished to behold what atttention he paid her.

When they had eaten, Ganem took away, as he covered the table ; and having delivered all things at the chamber door to his slaves, "Madam," said he to Fetnah, "you may now perhaps desire to take some rest ; I will leave you, and when you have reposed yourself, you shall find me ready to receive your commands."

Having spoken these words, he left her and went to purchase two women-slaves. He also bought two parcels, one of fine linen, and the other of such things as were proper to make up a toilet fit for the Caliph's favourite. Having conducted home the two women-slaves, he presented them to Fetnah, saying, "Madam, a person of your quality cannot be without two waiting maids, at least, to serve you ; be pleased to accept of these."

Fetnah admiring Ganem's attention, "My lord," said she, "I perceive you are not one that will do things by halves : you add, by your courtesy, to the obligations I owe you already; but I hope I shall not die ungrateful, and that Heaven will soon put me into a condition to return all your acts of generosity."

When the women-slaves were withdrawn into a chamber adjoining, where the young merchant sent them he sat down on the sofa where Fetnah was, but at some distance from her, in token of the greater respect. He then began again to discourse of his passion, and said very moving things on the invincible obstacles which robbed him of all his hopes. "I dare not so much as hope," said he, "by my passion, to excite the least sensibility in a heart like yours, destined for the greatest prince in the world. Alas ! it would be a comfort to me in my

misfortunes, if I could flatter myself that you have not looked upon the excess of my love with indifference." "My lord," answered Fetnah—" Alas ! madam," said Ganem, interrupting her at the word lord, "this is the second time you have done me the honour to call me lord : the presence of the women slaves hindered me the first time from taking notice of it to you : in the name of God, madam, do not give me this title of honor; it does not belong to me : treat me, I beseech you, as your slave : I am, and shall never cease to be so."

"No, no," replied Fetnah, interrupting him in her turn, "I shall be cautious how I treat after that manner a man to whom I owe my life. I should be ungrateful, could I say or do anything that did not become you. Leave me, therefore, to follow the dictates of my gratitude, and do not require it of me that I misbehave myself towards you, in return for the benefits I have received. I shall never be guilty of it ; I am too sensible of your respectful behaviour to abuse it ; and I will not hesitate to own, that I do not look upon all your care with indifference. You know the reasons that condemn me to silence."

Ganem was ravished at that declaration ; he wept for joy, and not being able to fine expressions significant enough, in his own opinion, to return Fetnah thanks was satisfied with telling her, that as she knew what she owed to the Caliph, he, on his part, was not ignorant that, 'What belongs to the master is forbidden to the servant.'

Night drawing on, he rose up to fetch a light, which he brought in himself as also some collation, as is the custom in the city of Bagdad, where, having made a good meal at noon, they passed the evening with eating some fruit, and drinking a glass of wine, and agreeable conversation till bed-time.

They both sat down at table, and at first complimented each other on the fruit as they presented it reciprocally. The excellency of the wine insensibly drew them both on to drink ; and having drunk two or three glasses, they agreed that neither should take another glass without singing some air first. Ganem sung verses he composed *extempore*, expressive of the vehemence of his passion ; and Fetnah, encouraged by his example, composed and sung verses relating to her adventure, and always containing something which Ganem might take in a sense favourable to him ; except this, she most exactly observed the fidelity due to the Caliph. The collation held till very late, and the night was far advanced before they thought of parting. Ganem then withdrew to another apartment, leaving Fetnah where she was, the women-slaves he had bought coming in to wait upon her.

They lived together after this manner several days. The young merchant went not abroad, upon business of the utmost consequence, and even for that took the time when his lady was at her rest; for he could not prevail upon himself to lose a moment that might be spent in her company. All his thoughts were taken up with his dear Fetnah, who, on her side, giving way to her inclination, confessed she had no less affection for him than he had for her. However fond as they were of each other, their respect for the Caliph kept them within due bounds, which still heightened their passion.

Whilst Fetnah, thus snatched from the jaws of death, passed her time so agreeably with Ganem, Zobeide was not without some apprehensions in Haroun Alraschid's palace.

No sooner had the three slaves, entrusted with the execution of her revenge, carried away the chest, without knowing what was in it, or so much as the least curiosity to inquire into it, (as being used to pay a blind obedience to her commands,) than she was seized with a tormenting uneasiness; a thousand perplexing thoughts disturbed her rest; sleep fled from her eyes, and she spent the night in contriving how to conceal her crime. "My consort," said she, "loves Fetnah more than ever he did any of his favourites. What shall I say to him at his return, when he inquires of me after her?" Many contrivances occurred to her, but none were saisfactory. Still she met with difficulties, and knew not where to fix. There lived with her an ancient lady, who had bred her up from her infancy. As soon as it was day she sent for her, and having entrusted her with the secret, said, "My good mother, you have always assisted me with your advice; if ever I stood in need of it, it is now, when the business before you is to still my thoughts, distracted by a mortal anxiety, and to shew me some way to satisfy the Caliph."

"My dear mistress," replied the old woman, "it had been much better not to have run yourself into the difficulties you labour under; but since the thing is done, the best is to say no more of it. All that must now be thought of is how to deceive the commander of the believers; and I am of opinion, that you immediately cause a wooden image resembling a dead body to be carved. We will shroud it up in old linen, and when shut up in a coffin, it should be buried in some part of the palace; then shall you immediately cause a marble monument to be built in the form of a dome, over the burial-place, and erect a figure, which shall be covered with a black cloth, set about with great candlesticks and large wax tapers. There is another thing," added the old lady, "which ought not to be forgot: you must put on mourning, and cause the same to be done by all your own and Fetnah's women, your eunuchs, and all the officers of the palace when the Caliph returns and sees you all of the palace in mourning, he will not fail to ask the occasion of it.

Then will you have an opportunity of insinuating yourself into his favour, by saying it was out of respect to him that you paid the last honours to Fetnah, snatched away by sudden death. You may tell him you have caused a mausoleum to be built, and, in short, you have paid all the last honours to his favourite, as he would have done himself had he been present. His passion for her being extraordinary, he will certainly go to shed tears upon her grave ; and perhaps," added the old woman, " he will not believe she is really dead. He may, perhaps, suspect you have turned her out of the palace through jealousy, and look upon all the mourning as an artifice to deceive him, and prevent his making search after her. It is likely he will cause the coffin to be taken up and opened, and it is certain he will be convinced of her death, as soon as he shall see the figure of a dead body buried. He will be pleased with all you shall have done, and express his gratitude. As for the wooden image, I will undertake to have it cut myself by a carver in the city, who shall not know what use it is to be put to. As for your part, madam, order Fetnah's woman, who yesterday gave her the lemonade, to give out, among her companions, that she has just found her mistress dead in her bed ; and to the end that they may only think of lamenting, without offering to go into her chamber, let her add, she has already acquainted you with it, and that you have ordered Mesrour to cause her to be buried."

As soon as the old lady had spoken these words, Zobeide took a rich diamond ring out of her casket, and putting it on her finger, and embracing her in a transport of joy, said, "How infinitely am I beholden to you, my good mother! I should never have thought of so ingenuous a contrivance. It cannot fail of success, and I begin to recover my peace of mind. I leave the care of the wooden figure to you, and will go myself to order the rest."

The wooden image was got ready with as much expedition as Zobeide could have wished, and then conveyed by the old lady herself into Fetnah's bed-chamber, where she dressed it like a dead body, and put it into a coffin. Then Mesrour, who was himself deceived by it, caused the coffin and the representation of Fetnah to be carried away, and buried with the usual ceremonies in the place appointed by Zobeide, the favourite's women weeping and lamenting, she who had given her the lemonade setting them an example by her cries and howlings.

That very day Zobeide sent for the architect of the palace and of the Caliph's other houses, and, according to the orders he received from her, the mausoleum was finished in a very short time. Such potent princesses as the consort of a monarch, whose power extended from east to west, are always punctually

obeyed in whatsoever they command. She soon put on mourning with all the court; so that the news of Fetnah's death was quickly spread all over the city.

Ganem was one of the last who heard of it; for as I have before observed, he hardly ever went abroad. Being, however, at length informed of it, "Madam," said he to the Caliph's fair favourite, "you are believed in Bagdad to be dead and I do not question but that Zobeide herself believes it. I bless Heaven that I am the cause, and the happy witness of your being alive; and would to God, that, taking the advantage of this false report, you would share my fortune and go far from hence to reign in my heart! But whither does this pleasing transport carry me? I do not consider that you are born to make the greatest prince in the world happy, and that only Haroun Alraschid is worthy of you. Supposing you could resolve to give him up for me, and that you would follow me, ought I to consent to it? No, it is my part always to remember that 'What belongs to the master is forbidden to the slave.'

The lovely Fetnah, though moved by the tenderness of the passion he expressed, yet prevailed with herself not to answer it. "My lord," said she, to him, "we cannot obstruct Zobeide's triumphing. I am not at all surprised at the artifice she makes use of to conceal her guilt: but let her go on; I flatter myself that sorrow will soon follow her triumph. The Caliph will return, and we shall find the means privately to inform him of all that has happened. In the meantime let us be more cautious than ever, that she may not know I am alive. I have already told you the consequences."

At the end of three months the Caliph returned to Bagdad with glory, having vanquished all his enemies. He entered the palace with impatience to see Fetnah, and to lay his new laurels at her feet; but was amazed to see all the officers he had left behind him in mourning. He was struck without knowing the cause; and his concern was redoubled, coming into the apartment of Zobeide, he espied that princess coming to meet him in mourning, with all her women. He immediately asked her the cause of it, with much agitation. "Commander of the believers," answered Zobeide, "I am in mourning for your slave, Fetnah; who died so suddenly, that it was impossible to apply any remedy for her distemper." She would have proceeded, but the Caliph did not give her time, being so surprised at the news, that he cried out, and fainted in the arms of Giafar, his grand vizier, who attended him but soon recovering himself, he with a feeble voice, which sufficiently expressed his extreme grief, asked where his dear Fetnah had been buried. "Sir," said Zobeide, "I myself took care of her funeral, and spared no

cost to make it magnificent. I have caused a marble mausoleum to be built over her grave, and will attend you thither, if you desire it."

The Caliph would not permit Zobeide to take that trouble but contented himself to have Mesrour conduct him. He went thither just as he was, that is, in his camp dress. When he saw the figure covered with a black cloth, the wax lights round it, and the magnificence of the mausoleum, he was amazed that Zobeide should have performed the obsequies of her rival with so much pomp; and being naturally of a jealous temper, he suspected his wife's generosity, and fancies his mistress might perhaps be yet alive; that Zobeide, taking the advantage of his long absence, might have turned her out of the palace, ordering those she had entrusted to conduct her, to convey her so far off that she might never more be heard of. This was all he suepected; for he did not think Zobeide wicked enough to have attempted the life of his favourite.

The better to discover the truth himself, this prince ordered the figure to be removed, and caused the grave and the coffin to be opened in his presence; but when he saw the linen wrapped round the wooden image, he durst not proceed any further. This religious Caliph thought it would be an irreligious act to suffer the body of the dead lady to be touched; and this scrupulous fear prevailed over his love and curiosity. He doubted not of Fetnah's death. He caused the coffin to be shut up again, the grave to be filled, and the figure to be placed as it was before.

The Caliph, thinking himself obliged to pay some respects to the tomb of his favourite, sent for the ministers of religion, the officers of the palace, and the readers of the Koran; and, whilst they were collecting together, he remained in the mausoleum, moistening with his tears the earth covered the phantom of his mistress. When all the persons he had sent for were come, he stood before the figure, and they about it recited long prayers; after which, the readers of the Koran read several chapters.

The same ceremony was performed every day for a whole month, morning and evening, the Caliph being always present, with Giafar the grand vizier, and the principal officers of the court, all of them in mourning, as well as the Caliph himself, who all the time ceased not to honour the memory of Fetnah with his tears, and would not hear of any business.

The last day of the month, the prayers and reading of the Koran lasted from morning till break of day the next morning; and at length, when all was done, every man returned home. Haroun Alraschid, being tired with sitting up so long, went to take some rest in his apartment, and fell asleep on a sofa,

between two of the court ladies, one of them sitting at the bed's head, and the other at the feet, who, whilst he slept, were working some embroidery, and observed a profound silence.

She who sat at the bed's head, and whose name was Nouron-Nihar, (that is, Dawn of the Day,) perceiving the Caliph was asleep, whispered to the other called Nagmatos Shoi, (signifying Morning-Star,) "There is great news! The commander of the believers, our master, will be overjoyed when he awakes, and hears what I have to tell him: Fetnah is not dead; she is in perfect health." "O heavens!" cried Morning-Star, in a transport of joy, "is it possible that the clearing the incomparable Fetnah, should be still among the living?" Morning-Star uttered these words with so much vivacity, and so loud, that the Caliph awaked. He asked why they had disturbed his rest? "Alas'! my sovereign lord," answered Morning-Star, "pardon me this indiscretion; I could not without tran port hear that Fetnah is still alive; it caused such emotion in me, that I could not conceal it." "What then is become of her," said the caliph, "if she is not dead?" "Chief of the believers," replied Dawn of the Day, "I this evening received a note, signed, from a person unknown, but written with Fetnah's own hand, who gives me an account of her melancholy adventure, and orders me to acquaint you with it. I hought fit, before I fulfilled my commission, to let you take some few moments' rest, believing you must stand in need of it, after your fatigue; ard"—"Give me that note," said the caliph, interrupting her eagerly; "you were wrong to defer delivering it to me."

Dawn of the Day immediately presented to him the note, which he opened with much impatience, and in it Fetnah gave a particular account of all that had befallen her, but enlarged a little too much on the care Ganem took of her. The Caliph, who was naturally jealous, instead of being provoked at the inhumanity of Zobeide, was more concerned at the infidelity he fancied Fetnah had been guilty of towards him. "Is it so?" said he, after reading the note; "the perfidious wretch has been four months with a young merchant, and has the effrontery to boast of his attention to her. Thirty days are past since my return to Bagdad, and she now bethinks herself of sending me news of herself. Ungratetful creature! whilst I spend the days in bewailing her, she passes them in betraying me. Go to; let us take vengeance of a false woman, and that bold youth who affronts me." Having spoken these words, that prince rose up, and went into a great hall where he used to appear in public, and give audience to the great men of his court. The first gate was opened, and immediately all the courtiers, who were waiting without entered. The grand vizier came in, and prostrated

himself before the throne the Caliph sat on. Then rising, he stood before his master, who, in a tone which denoted he would be instantly obeyed, said to him," Giafar, your presence is requisite for putting in execution an important affair I am about to commit to you. Take four hundred men of my guards along with you, and first inquire where a merchant of Damascus lives, whose name is Ganem, the son of Abou Ayoub. When you have learnt it, repair to his house, and cause it to be razed to the foundations ; but first secure Ganem, and bring him hither, with my slave Fetnah, who has lived with him these four months. I will punish her, and make an example of that insolent man, who has presumed to fail in respect to me."

The grand vizier having received this positive command, made a low bow to the Caliph, having his hand on his head, in token that he would rather lose it than disobey him, and departed. The first thing he did was to send to the syndic of the dealers in foreign stuffs and fine silks, for the new ones bought of Ganem, with strict orders, above all things, to find out the street and house he lived in. The officer he sent with these orders, brought him back word, that he had scarce been seen for some months, and no man knew what could keep him at home, if he was there. The same officer likewise told Giafar where Ganem lived, and the name of the widow who had let him the house.

Upon this exact information, that minister, without losing time, marched with the soldiers the Caliph had ordered him to take, went to the Judge of the Police, whom he caused to bear him company, and attended by a great number of carpenters and masons, with the necessary tools for razing a house, came to that where Ganem lived ; and finding it stood single, he posted his soldiers round it, to prevent the young merchant's making his escape.

Fetnah and Ganem had just dined : the lady was sitting at a window next ; hearing a noise, she looked out through the lattice, and seeing the grand vizier draw near, with all his attendants, she concluded she was their object as well as Ganem. She perceived her note had been received, but had not expected such an answer, having hoped that the Caliph would have taken the matter in a different light. She knew not how long that prince had been come home ; and thought she was acquainted with his jealous temper, yet she apprehended nothing on that account. However, the sight of the grand vizier and the soldiers made her tremble, not indeed for herself, but for Ganem ; she did not question clearing herself, provided the Caliph would but hear her. As for Ganem, whom she loved less out of gratitude than inclination, she plainly foresaw that his incensed rival would see, and might be apt to condemn

him, upon account of his youth and person. Full of that thought, she turned to the young merchant, and said, "Alas! Ganem, w are undone! it is you and I that are sought after." He presently looked through the lattice, and was seized with dread when he beheld the Caliph's guard with their naked Scimitars, and the grand vizier, with the civil magistrate, at the head of them. At that sight he stood motionless, and had not power to utter one word. "Ganem," said the favourite, "there is no time to be lost; if you love me, put on the habit of one of your slaves immediately and daub your face and arms with soot;—then put some af these dishes on your head; you may be taken for a servant belonging to the eating-house, and they will let you pass. If they happen to ask you where the master of the house is, answer, without any hesitation, that he is within." "Alas! madam," answered Ganem, less concerned for himself than for Fetnah, "you only take care of me—what will become of you?" "Let not that trouble you," replied Fetnah; "it is my part to look to that. As for what you leave in this house, I will take care of it, and I hope it will be one day faithfully restored to you, when the Caliph's anger shall be over; but do you avoid his fury. The orders he gives in the heat of passion are always fatal." The young merchant's affliction was so great, that he knew not what course to fix upon, and would certainly have suffered himself to have been seized by the Caliph's soldiers, had not Fetnah pressed him to disguise himself. He submitted to her persuasions, put on the habit of a slave, doubed himself with soot; and it was high time, for they were knocking at the door, and all they could do was to embrace each other tenderly. They were both so overwhelmed with sorrow, that they could not utter one word. Thus they parted. Ganem went out with some dishes on his head; he was taken for the servant of an eating-house, and nobody offered to stop him. On the contrary, the grand vizier, who was the first that met him, gave way and let him pass, little thinking that he was the man he looked for. Thus who were behind the grand vizier made way as he had done, and thus favoured his escape. He got speedily to one of the city gates, and so clear away.

Whilst he was making the best of his way from the grand vizier Giafar, that minister came into the room where Fetnah was sitting on a sofa, and where there were many chestfull of Ganem's clothes, and of the money he made of his goods.

As soon as Fetnah saw the grand vizier come into the room, she fell flat on her face, and continuing in that posture, as it were, ready to receive her death, "My lord," said she, "I am ready to undergo the sentence passed against me by the commander of the believers; you need only make it known to me." "Madam," answered Giafar, falling also down till

she had raised herself," God forbid any man should presume to lay profane hands on you. I do not intend to offer you the least harm. I have no farther orders than to entreat you will be pleased to go with me to the palace, and to conduct you thither, with the merchant that lives in this house." " My lord," replied the favourite," let us go ; I am ready to follow you. As for the young merchant, to whom I am indebted for my life, he is not here ; he has been gone about a month since to Damascus, whither his business called him, and he has left these chests you see under my care till he returns. I conjure you to cause them to be carried to the palace, and order them to be secured, that I may perform the promise I made him to take all possible care of them."

" You shall be obeyed," said Giafar ; and immediately sent for porters, whom he commanded to take up the chests, and carry them to Mesrour.

As soon as the porters were gone, he whispered the civil magistrate, committing to him the care of seeing the house razed, but first to cause diligent search to be made for Ganem, who, he suspected, might be hid, notwithstanding what Fetnah had told him. Then he went out, taking this young lady with him, attended by the two slaves that waited on her. As for Ganem's slaves, they were not regarded ; they ran in among the crowd, and it was not known what became of them.

No sooner was Giafar out of the house, than the masons and carpenters began to raze it, and did their business so effectually, that, in a few hours, none of it remained. But the civil magistrate, not finding Ganem, after the strictest search, sent to acquaint the grand vizier with it, before that minister reached the palace. "Well," said Haroun Alraschid, seeing him come into his closet, " have you executed my orders?" " Yes, sir," answered Gaifar; " the house Ganem lived in is levelled with the ground, and I have brought you your favourite Fetnah; she is at your closet door, and I will call her in, if you command me. As for the young merchant, we would not find him, though every place has been searched; and Fetnah affirms, that he has been gone a month to Damascus."

Never was any man in such a passon as the Caliph, when he heard that Ganem had made his escape. As for his favourite being possessed that she has had been false to him, he would neither see nor speak to her. "Mesrour," said he to the chief of the eunuchs, who was then present, " take the ungrateful, the perfidious Fetnah, and go shut her up in the dark tower." That tower was within the precinct of the palace, and commonly served as a prison for the favourites who any way offended the Caliph.

Mesrour being used to execute his sovereign's orders, though never so unjust, without making any answer, obeyed this with some reluctance. He signified his concern to Fetnah, who was the more grieved at it, because she had reckoned that the Caliph would not refuse to speak to her.

In the meantime, the enraged Caliph dismssed his grand vizier, and only hearkening to his passion, wrote the following letter with his own hand to the king of Syria, his cousin and tributary, who resided at Damascus :—

The Letter from the Caliph Haroun Alraschid to Mohammed Zinebi, King of Syria.

"COUSIN,

"This letter is to inform you, that a merchant of Damascus, whose name is Ganem, the son of Abou Ayoub, has seduced the most amiable of my women slaves, called Fetnah, and is fled. It is my will, that when you have read my letter, you cause search to be made for Ganem, and secure him. When he is in your power, you shall cause him to be loaded with irons, and for three days successively, let him receive fifty strokes with a bull's pizzle. Then let him be led through all parts of the city, with a crier, crying, 'This is the smallest punishment the commander of the belivers inflicts on him that offends his lord, and debauches one of his slaves.' After that, you shall send him to me under a strong guard. It is my will that you cause his house to be plundered; and when it shall be razed, order the materials to be carried out of the city into the middle of the plain. Besides this, if he has father, sister, wives, daughters, or other kindred, cause them to be stripped; andwhen they are naked, expose them three days to the whole city, forbidding any person, on pain of death, to afford thim any shelter. I expect you will without delay execute my command.

"HAROUN ALRASCHID."

The Caliph having written this letter, sent it away by an express, ordering him to make all possible speed, and to take pigeons along with him, that he might the sooner hear what had been done by Mohammed Zinebi.

The pigeons of Bagdad have this peculiar quality, that, though they be carried never so far, they return to Bagdad as soon as they are turned loose, especially when they have young ones. A letter rolled up is made fast under their wing, and by that means, advice is speedily received from such places as it is desired.

The Caliph's courier travelled night and day, as his master's impatience requried; and being come to Damascus, went directly to king Zinebi's palace, who sat upon his throne to receive the Caliph's letter. The courier having delivered it, Mohammed

looking upon it and knowing the hand, stood up to show his respect, kissed the letter, and laid it on his head, to denote he was ready submssively to obey the orders contained in it. He opened it, and having read it, immediately descended from his throne, and, without losing time, mounted on horse-back, with the principal officers of his household. He also sent for the civil magistrate, who came to him ; and then he went directly to Ganem's house, attended by all his guards.

The young merchant's mother had never heard or received any letter from him since he left Damascus ; but the other merchants with whom he went to Bagdad were returned, and all of them told her they had left her son in perfect health. However, seeing he did not return himself, and neglecting to write, the tender mother could not but be persuaded that he was dead, and was so fully convinced of it in her imagination, that she went into mourning. She bewailed Ganem as if she had seen him die, and had herself closed his eyes ; never expressed greater sorrow ; and so far was she from seeking any comfort, that she delighted in indulging her sorrow. She caused a dome to be built in the middle of the court belonging to her house, in which she placed a figure representing her son, and covered it with black cloth. She spent the greatest part of the days and nights in weeping under that dome, as if her son had been buried there ; the beautifnl Alcolomb, or Ravisher of Hearts, her daughter, bore her company, and mixed her tears with hers.

It was now some time since they had thus devoted themselves to sorrow, and since the neighbourhood, hearing their cries and lamentations, pitied such tender relations, when king Mohammed Zinebi knocked at the door, which being opened by a slave belonging to the family, he went briskly into the house, inquiring for Ganem, the son of Ayoub.

Though the slave had never seen king Zinebi, she easily guessed by his retinue that this must be one of the principal officers in Damascus. " My lord," said she," that Ganem you inquire for is dead ; my mistress , his mother, is in that monument you see there, actually lamenting the loss of him." The king, not regarding what was said by the slave, caused all the house to be diligently searched by his guards for Ganem. Then he advanced towards the monument, where he saw the mother and daughter sitting on a mat by the figure which represented Ganem, and their faces appeared to him bathed in tears. These poor women immediately veiled themselves as soon as they beheld a man at the door of dome ; but the mother knowing the king of Damascus,got up, and ran to cast herself at his feet. " My good lady," said he," I was looking for your son Ganem ; is he here ?" " Alas ! sir," cried the mother," it is a long time

since he has ceased to be ; would to God I had at least put him
into his coffin with my own hands, and had the comfort of
having his bones in this monument! O my son, my dear son ! "
She would have said more, but was oppressed with so violent
a sorrow, that she was not able.

Zinebi was moved, for he was a prince of a mild nature,
and had much compassion for the sufferings of the unfortunate.
" If Ganem alone is guilty," thought he to himself, " why are
innocent, be punished ; Ah! cruel Haroun Alraschid! what a
mortification do you put upon me, in making me the executi-
oner of your vengeance, obliging me to persecute persons who
have not offended you !"

The guards whom the king had ordered to search for
Ganem, came and told him their search was without any success.
He was fully convinced of this—the tears of those two women
whuld not leave him any room to be obliged to execute the
Caliph's order. " My good lady," said he to Ganem's mother,
" come out of this monument with your daughter : it is no
place of safety for you." They went out, and he, to secure them
against any insult, took off his own robe, which was very large,
and covered them both with it, bidding them keep close to him.
Then he ordered the populace to be let in to plunder, which was
performed with the utmost rapaciousness, and with shouts,
which terrified Ganem's mother and sister the more, because
they knew not the reason of it. The rabble carried off the
richest goods, chests full of wealth, fine Persian and Indian
carpets, cushions covered with cloth of gold and silver, fine
china ware ; in short, all was taken away nothing was left but
the bare walls of the house ; and it was, a dismal spectacle for
the unhappy ladies, to see all their goods plundered, without
knowing why they were so cruelly treated

When the house was plundered, Mohammed ordered the
civil magistrate to raze the house and monument ; while that
was doing, he carried away Alcolomb and her mother to his
palace. There it was he redoubled their affliction, acquain ing
them with the Caliph's will. "He commands me," said he to them,
" to cause you to be stripped ,and exposed stark naked for three
days to the view of the people. It is with the utmost reluctance.
that I execute that cruel and ignominious sentence." The king
delivered those words with such an air, as plainly made it appear
his heart was really pierced with grief and compassion. Though
the fear of being dethroned prevented his following the dictates
of his piety, yet he in some measure moderated the rigour of
Haroun Alraschid's orders, causing large shifts, without sleeves
to be made of coarse horse hair for Ganem's mother and his
sister Alcolomb.

The next day, these two victims of the Caliph's rage were stripped of their clthes, and their horsehair shifts put upon them ; their head-dress was also taken away, so that their dishevelled hair hung floating on their back. Alcolomb had the finest hair in the world, an it hung down to the ground. In that condition they were exposed to the people. The civil magistrate, attended by hsi officers, were along with them, and they were conducted through the city. A crier whent before them who every now and then cried, "This is the punish ment due to those who have drawn on themselves the indignation of the commander of the believers."

Whilst they walked in this manner along the streets of Damascus, with their arms and feet naked, clad in such a strange garment and endeavouring to hide their confusion under their hair, with which they covered their faces, all the people were dissolved in tears; more especially the ladies, looking on them as innocent persons, through their lattice windows, and being particularly moved by Alcolomb's youth and beauty, made the air ring with their dreadful shrieks as they passed before their house. The very chidren, frightened at the spectacle that occasioned them, mixed their cries with that general lamentation, and added new horror to it. In short, had an enemy been in Damascus, putting all to fire and sword, the consternation could not have been greater.

It was near night when that dismal scene concluded. The mother and daughter were both conducted back to king Mohammed's palace. Not being used to walk barefoot, they were so spent, that they lay a long time in a swoon. The queen of Damascus, highly afflicted at their misfortune, notwithstanding the Caliph's prohibition to relieve them, sent some of her women to comfort them, with all sorts of refreshments and wine to recover their spirits.

The queen's women found them still in a swoon, and almost past receiving any benefit by what they offered them. However, with much difficulty, they were brought to themselves. Ganem's mother immediately returned them thanks for their courtesy. "My good lady," said one of the queen's ladies to her," we are highly concerned at your affliction, and the queen of Syria, our mistress, has done us a favour in employing us to assist you. We can assure you, that princess is much afflicted at your misfortunes, as well as the king her consort." Ganem's mother entreated the queen's women to return her majesty a thousand thanks from her and her daughter Alcolomb, and then directing her discourse to the lady that spoke to her, "Madam, the king has not told me why the chief of the believers inflicts so many outrages on us ; pray be pleased to tell

us what crimes we have been guilty of." "My good lady," answered the other, "the origin of your misfortunes proceeds form your son Ganem. He is not dead, as you imagine. He is accused of having stolen the beautiful Fetnah, the best beloved of all the king's favourites; and he having, by timely flight, withdrawn himself from that prince's indignation, the punishment is fallen on you. All the world condemns the Caliph's resentment, but all the world fears him; and you see king Zinebi himself dares not resist his orders, for fear of incurring his displeasure. All we can do is to pity you, and exhort you to have patience."

"I know my son," answered Ganem's mother; "I have educated him very carefully, and in that respect which is due to the commander of the believers. He has not committed the crime he is acused of: I dare answer for his innocence. But I will give over murmuring and complaining, since it is for him that I suffer, and he is not, dead. O Ganem!" added she, in a transport of love and joy, "my dear son Ganem! is it possible that you are still alive? I am no longer concerned for the loss of my goods; and how extravagant soever the Caliph's orders may be, I forgive him all the severity of them, provided Heaven has preserved my son. I am only concerned for my daughter; her sufferings alone afflict me: yet I believe her to be so good a sister as to follow my example."

At hearing these words, Alcolomb, who, till then, had appeared insensible, turned to her mother, and clasping her arms about her neck, "Yes, dear mother," said she, "I will always follow your example, whatever extremity your love for my brother brings you to."

The mother and daugher thus interchanging their sighs and tears, continued a considerable time in such moving embraces. In the meantime the queen's women, who were much moved at that spectacle, omitted no persuasions to prevail with Ganem's mother to take some sustenance. She ate a morsel out of complaisance, and Alcolomb did the like.

The Caliph having ordered that Ganem's kindred should be exposed three days successively to the sight of the people, in the condition already mentioned, Alcoloinb and her mother afforded the same spectable the second time next day, from morning till night. But that day and the following, things did not pass after the same manner: the streets, which at first had been full of people, were now quite empty. All the merchants, incensed at the ill usage of Abou Ayoub's widow and daughter, shut up their shops, and kept themselves close within their houses. The ladies, instead of looking through their lattice windows, withdrew into the back parts of their houses. There was not a soul to be seen in the public places those unfortunate women were

carried through. It looked as if all the inhabitants of Damascus had abandoned their city.

On the fourth day, king Mohammed Zinebi, who was resolved punctually to obey the Caliph's orders, though he did not approve of them, sent criers into all quarters of the city to make proclamation, strictly forbidding all the inhabitants of Damascus, and strangers, of what condition soever, upon pain of death, and having their bodies cast to the dogs to be devoured, to receive Ganem's mother and sister into their houses, or to give them a morsel of bread or a drop of water, and, in a word, to afford them the least support, or hold the least correspondence with them.

When the criers had performed what the king had enjoined them, that prince ordered the mother and the daughter to be turned out of the palace, and left to their choice to go where they thought fit. As soon as they appeared, all persons fled from them, so great an impression had the late prohibition made upon them all. They easily perceived that every body shunned them ; but not knowing the reason of it, were much surprised ; and their amazement was the greater, when coming into any street, or among many persons, they recollected some of their best friends, who presently vanished with as much haste as the rest. " What is the meaning of this ?" said Ganem's mother " do we carry the plague about us ? Must the unjust and barbarous usage we have received render us odious to our fellow-citizens ? Come my child," added she, " let us depart from Damascus with all speed ; let us not stay any longer in a city where we are become frightful to our very friends."

The two wretched ladies, discoursing after this manner, came to one of the extremities of the city, and retired to a ruined house, there to pass the night. Thither some Musselmen, out of charity and compassion, resorted to them after the day was shut in. They carried them provisions, but durst not stay to comfort them, for fear of being discovered, and punished for disobeying the Caliph's orders.

In the meantime king Zinebi had left fly a pigeon to give Haroun Alraschid an account of his exact obedience. He informed him of all that had been done, and conjured him to direct what he would have done with Ganem's mother and sister. He soon received the Caliph's answer the same way, which was, that he banish them from Damascus for ever. Immediately the king of Syria sent men to the old house, with orders to take the mother and daughter, and to conduct them three days' journey from Damascus, and there to leave them, forbidding them ever to return to the city.

Zinebi's men executed their commission, but being less exact

than their master, in the strict performance of every title of Haroun Alraschid's orders, they in piety gave Alcolomb and her mother some small pieces of money to buy them some subsistence, and each of them a bag, which they hung about their necks, to carry their provisions.

In this miserable condition they came to the first village. The peasants' wives flocked about them, and as it appeared through their disguise that they were people of some fashion, they asked them what was the occasion of their travelling after that manner, in a habit that did not seem to belong to them. Instead of answering the question put to them, they fell to weeping, which only served to heighten the curiosities of the peasants, and to move their compassion. Ganem's mother told them what she and her daughter had endured ; at which the good countrywomen were sensibly afflicted, and endeavoured to comfort them. They treated them as well as their poverty would permit, took off their horse-hair shifts, which were very uneasy to them, and put on them others which they gave them, with shoes, and something to cover their heads, and save their hair.

Having expressed their gratitude to those charitable women, Aloclomb ard her mother departed from that village, taking short journeys towads Aleppo. They used at night to retire near or into the mosques, where they passed the night on the mat, if there was any, or else on the bare pavement ; and sometimes put up in the public places appointed for the use of travellers. As for sustenance, they did not want it, for they often came to places where bread, bolied rice, and other provisions, are distributed to all travellers who desire it.

At length they came to Aleppo, but would not stay there, and continuing their journey towards the Euphrates, crossed that river, and entered into Mesopotamia, which they traversed as far as Moussoul. Thence, notwithstanding all they had endured, they proceeded to Bagdad. That was the place they had fixed their thoughts upon hoping to find Ganem there, though they ought not to have fancied that he was in the city where the Caliph resided : but they hoped, because they wished it ; their affection for him increasing instead of diminishing, in spite of their misfortunes. Their conver sation was generally about him, and they inquired for him of all they met. But let us leave Alcolomb and her mother, and return to Fetnah.

She was still confined close in the dark tower, ever since the day that had been so fatal to Ganem and her. However, as disagreeble as her prison was to her, it was much less grievous than the thoughts of Ganem's misfortune, the uncertainty of whose fate was a killing affliction to her. There was scarce a moment in which she did not lament him.

The Caliph was accustomed to walk frequently at night, within the enclosure of his palace, for he was the most inquisitive prince in the world, and sometimes by those night-walks, he came to the knowledge of things that happened in his palace, which would otherwise never have come to his ear: one of those nights, in his walk, he happened to pass by the dark tower, and fancying he heard somebody talk, he stopped, and drew near the door to listen, and distinctly heard these words, which Fetnah, whose thoughts were always on Ganem, uttered with a loud voice: "O Ganem, too unfortunate Ganem! where are you at this time? Whither has thy cruel fate led thee? Alas! it is I that have made you wretched! Why did you not let me perish miserably rather than afford me your generous relief? What melancholy reward have you received for your care and respect? The commander of the faithful, who ought to have rewarded, persecutes you; and in return for having always regarded me as a person reserved for his bed, you lose all your goods, and are obliged to seek for safety in flight. O Caliph, barbarous Caliph, what will you say for yourself, when you shall appear with Ganem before the tribunal of the Supreme Judge, and the angels shall testify the truth before your face? All the power you are now invested with, and which makes almost the whole world tremble, will not prevent your being condemned and punished for your violent and unjust proceedings." Here Fetnah ceased her complaints, her sighs and tears putting a stop to her utterance.

This was enough to make the Caliph reflect. He perceived, that if what he heard was true, his favourite must be innocent, and that he had been too hasty for giving such orders against Ganem and his family. Being resolved to be rightly informed in an affair which so nearly concerned him in point of equity, on which he valued himself, he immediately returned to his apartment, and that moment ordered Mesrour to repair to the dark tower, and bring Fetnah to him.

By this command, and much more by the Caliph's manner of speaking, the chief of the eunuchs guessed that his master designed to pardon his favourite, and take her to him again. He was overjoyed at it, for he loved Fetnah, and had been much concerned at her disgrace; and therefore flying instantly to the tower, "Madam," said he to the favourite, with such an air as expressed his satisfaction, "be pleased to follow me; I hope you will never more return to this vile dark tower: the commander of the faithful wishes to speak with you, and I draw from it a happy omen."

Fetnah followed Mesrour, who conducted her into the Caliph's closet. She prostrated herself before that prince, and so continued, her face bathed in tears. "Fetnah," said the Caliph,

without bidding her rise, "I think you charge me with violence and injustice. Who is he that, notwithstanding the regard and respect he had for me, is in a miserable condition? Speak freely; you know the natural goodness of my disposition, and that I love to do justice."

By these words the favourite saw plainly that the Caliph had heard what she had said; and laying hold on so favourable an opportunity to clear her dear Ganem," commander of the true believers," said she, "if I have let fall any word that is not agreeable to your Majesty, I most humbly beseech you to forgive me; but he whose innocence and wretched state you desire to be informed of, is Ganem, the unhappy son of Abou Ayoub, merchant of Damascus. He is the man that saved my life, and afforded me a safe sanctuary in his house. I must own, that from the first moment he saw me, he perhaps designed to devote himself to me, and conceived hopes of engaging me to admit his services. I guessed at this by the eagerness he shewed in entertaining me, and doing me all the good offices which I wanted under the circumstances I was then in; but as soon as he heard that I had the honour to belong to you," Ah madam,' said he, that which belongs to the master is forbidden to the slave.' From that moment, I owe this justice to his virtue; his behaviour was always suitable to his words. However, you, commander of the true believers, well know with what rigour you have treated him, and, you will answer for it before the tribunal of God."

The Caliph was not displeased with Fetnah for the freedom of those words. "But may I," answered he," rely on the assurance; you give me of Ganem's virtue?" Yes," replied Fetnah, "you may; I would not for the world conceal truth from you and to prove to you that I am sincere, I must make a confession to you, which perhaps may displease you; but I beg pardon of your majesty beforehand." "Speak, daughter," said Haroun Alraschid; "I forgive you all, provided you conceal nothing from me." "Well, then," replied Fetnah, "let me inform you that Ganem's respectful behaviour, joined to all the good offices he did me, gained him my esteem. I went further yet: you know the tyranny of love. I felt some tender inclination rising in my breast. He perceived it, but far from availing himself of my frailty, and notwithstanding the flame which consumed him, he still remained steady in his duty; and all that his passion could force from him was those words I have already told your Majesty, 'That which belongs to the master is forbidden to the slave.'"

This ingenuous confession might have provoked any other man than the Caliph; but it completely appeased that prince. He commanded her to rise and making her sit by him," Tell

me your story," said he, "from the beginning to the end." She did so with much art and spirit, passing slightly over what regarded Zobeide, and enlarging on the obligation she owed to Ganem ; the expense he had been at for her ; and above all, she highly extolled his discretion, endeavouring by that means to make the Caliph sensible that she had been under the necessity of remaining concealed in Ganem's house to deceive Zobeide. She concealed with the young merchant's escape, which she plainly told the Caliph she had compelled him to, tnat he might avoid his indignation.

When she had done speaking, that prince said to her " I believe all you have told me ; but why was it so long before you let me hear from you ? Was there any need of staying a whole month after my return, before you sent me word where you were?" Commander of the true believers," answered Fetnah, "Ganem went abroad so very seldom, that you need not wonder we were not the first that heard of your return. Besides that, Ganem, who took upon him to deliver the letter Iwrote to Nouron Nihar, was a long time before he could find an opportunity of putting it into her own hands."

" It is enough, Fetnah," replied the Caliph; " I acknowledge my fault, and would wilingly make amends for it, byheaping favours on that young merchant of Damascus. Consider, therefore, what I can do for him. Ask what you think fit, and I will grant it." Here upou the favourite fell down at the Caliph's feet with her face to the ground ; and rising again said, "Commander of the true believers, after returning your majesty thanks for Ganem, I most humbly entreat you to cause it to be published throughout your dominions, that you pardon the son of Abou Ayoub, and that he may safely come to you." " I will do more," rejoined that prince ; " in requital for having saved your life, and the respect he has shewn for me, to make amends for the loss of his goods, and, in short, repair the wrong I have done to his family, I give him to you for a husband." Fetnah had no words expressive enough to thank the Caliph for his generosity : she then withdrew into the apartment she had occupied before her melancholy adventure. The same furniture was still in it ; nothing had been removed ; but that which pleased her most was to find there Ganem's chests and packs, which Mesrour had taken care to convey thither.

The next day Haroun Alraschid ordered the grand vizier to cause proclamation to be made throughout all his dominions, that he pardoned Ganem, the son of Abou Ayoub ; but this proved of no effect, for a long time elapsed without any news of that young merchant. Fetnah concluded, that he had not been able to survive the pain of losing her. A dreadful uneasi-

ness seized her mind ; but as hope is the last thing which forsakes lovers, she entreated the Caliph to give her leave to seek for Ganem herself ; which being granted, she took a purse with a thousand pieces of gold out of her casket, and went one morning out of the palace, mounted on a mule she had out of the Caliph's stables very richly accoutred. Black eunuchs attended her, with their hands on each side upon the mule's rump.

Thus she went from mosque to mosque, bstowing her alms among the devotees of the Mohammedan religion, desiring their prayers for the accomplishment of an affair on which the happiness of two persons, she told them, depended. She spent the whole day and the thousand pieces of gold in giving alms at the mosques, and returned to the palace in the evening.

The next day she took another purse of the same value, and, in the like equipage as the day before, went to the place where all the jewellers' shops were, and stopping at the door without alighting, sent one of her black eunuchs for the syndic or chief of them. That syndic, who was a most charitable man, and spent above two-thirds of his income in relieving poor strangers, whether they happened to be sick or in distress, did not make Fetnah wait, knowing by her dress that she was a lady belonging to the palace. "I apply myself to you," said she, putting the purse into his hands, "as a person whose piety is cried up throughout the city. I desire you to distribute that gold among the poor strangers you relieve ; for I know you make it your business to assist poor strangers who apply to your charity. I am also satisfied that you prevent their wants, and that nothing is more agreeable to you than to have an opportunity of relieving their misery." "Madam," answered the syndic, "I shall obey your commands with pleasure but if you desire to exercise your charity in person, and will be pleasod to step to my house, you will there see two women worthy ot your compassion : I met them yesterday as they were coming into the city ; they were in a deplorable condition, and it moved me the more, because I thought they were persons of rank. Through all the rags that covered them, notwithstanding the impression the sun has made on their faces, I discovered a noble air, not to be commonly found in those poor people I relieve. I carried them both to my house, and delivered them to my wife, who was of the same opinion with me. She caused her slaves to provide them good beds, whilst she herself washed their faces, and gave them clean linen. We know not as yet who they are, because we wish to let them take some rest before we trouble them wish our questions."

Fetnah, without knowing why, felt a curiosity to see them.

The syndic would have conducted her to his house, but she would not give him the trouble, and was satisfied that a slave of his should shew her the way. She alighted at the door, and followed the syndic's slave, who was gone before to give notice to his mistress, she being then in the chamber with Alcolomb and her mother; for they were the persons the syndic had been speaking of to Fetnah.

The syndic's wife, being informed by the slave that a lady from the palace was in her house, was going out of the room to meet her; but Fetnah, who had followed the slave close, did not give her time: and coming into the chamber, the syndic's wife prostrated herself before her, to express the respect she had for all that belonged to the Caliph. Fetnah took her up, and said, "My good lady, I desire you will let me speak with those two strangers that arrived at Bagdad last night." "Madam" answered the syndic's wife, "they lie in those two little beds you see close by each other." The favourite immediately drew near the mother's, and viewing her carefully, "Good woman," said she, I come to offer you my assistance: I have a considerble interest in this city, and may be of service to you and your companion." "Madam," answered Ganem's mother, "I perceive by your obliging offers that Heaven has not quite forsaken us, though we had cause to believe it, after so many misfortunes as have befallen us." Having uttered these words, she wept so bitterly that Fetnah and the syndic's wife could not forbear letting fall some tears.

The Caliph's favourite having dried up hers, said to Ganem's mother, "Be so kind as to tell us your misfortunes, and recount your story. You cannot give the relation to any persons better disposed then we are to use all possible means to comfort you," "Madam," replied Abou Ayoub's disconsolate widow, "a favourite of the commander of the true believers, a lady whose name is Fetnah, is the occasion of all our misfortunes." These words were like a thunderbolt to the favourite; but suppressing her agitation and cencern, she suffered Ganem's mother to proceed in the following manner:— "I am the widow of Abou Ayoub, a merchant of Damascus: I had a son called Ganem, who, coming to trade at Bagdad, has been accused of having carried off that Fetnah. The Caliph has caused search to be made for him everywhere, to put him to death; and not finding him, has written to the king of Damascus, to cause our house to be plundered and razed, and to expose my daughter and me three days successively stark-naked to the populace, and then to banish us out of Syria for ever. But how unworthy soever our usage has been, I should still be comforted, were my son alive, and I could meet with him. What a pleasure would it be for his sister and me to see him again! Embracing him, we should

forget the loss of our goods, and all the evils we have suffered for him. Alas! I am fully persuaded he is only the innocent cause of them, and that he is no more guilty towards the Caliph than his sister and I."

"No doubt of it," said Fetnah interrupting her there, "he is no more guilty than you are: I can assure you of his innocence ;for I am that very Fetnah you so much complain of; who, through some fatality in my stars, have occasioned you so many misfortunes. To me you must impute the loss of your son,if he is no more; but if I have occasioned your misfortune I can in some measure relieve it. I have already justified Ganem to the Caliph; that prince has caused it to be proclaimed throughout his dominions, that he pardons the son of Abou Ayoub; and doubt not he will do you as much good as he has done you harm. You are no longer his enemies. He waits for Ganem to requite the service he has done me, by uniting our fortunes; he gives me to him for his consort; therefore look on me as your daughter, and permit me to vow eternal friendship to you." Having so said, she bowed down on Ganem mother, who was so astonished that she could return no answer. Fetnah held her a long time in her arms, and only left her to run to the other bed to embrace Alcolomb, who, sitting up, held out her arms to receive her.

When the Caliph's charming favourite had given the mother and daughter all the tokens of afection they could expect from Ganem's wife, she said to them, Cease both of you to afflict yourselves: the wealth Ganem had in this city is not lost; it is in my apartment in the palace: I know all the treasure of the world cannot comfort you without Ganem; I judge so of his mother and sister, if I may judge of them by myself. Blood is no less powerful than love in great minds; but why should we despair of seeing him again? We shall find him; the hapiness of meeting with you makes me conceive fresh hopes. Perhaps this is the last day of your sufferings, and the beginning of a greater felicity than you enjoyed in Damascus, when Ganem was with you." Fetnah would have gone on, when the syndic of the jewellers came in: "Madam," said he to her, "I come from seeing a very moving object; it is a young man, whom a camel-driver has just carried to the hospital at Bagdad: he was bound with cords on a camel, because he had not strength enough to sit on him. They had already bound him, and were carrying him into the hospital, when I happened to pass by. I went up to the young man, viewed him attentively, and fancied his countenance was not altogether unknown to me. I asked him some questions concerning his family and his country; but all the answers I could get were only sighs and tears. I took pity on him, and by being so much used to sick people, perceived

that he had need to have particular care taken of him. I would not permit him to be put into the hospital; for I am too well acquainted with their way of managing the sick, and am sensible of the incapacity of the physicians. I have caused him to be brought home to my house, by my slaves; and they are now, by my orders, in a private room where I placed him, putting on some of my own linen, and treating him as they would do me."

Fetnah's heart leaped at these words of the jeweller, and she felt a sudden emotion, for which she could not account: "Shew me," said she to the syndic, "into that sick man's room; I should be glad to see him." The syndic conducted her, and whilst she was going thither, Ganem's mother said to Alcolomb, "Alas! daughter, wretched as that sick stranger is, your brother, if he be living, is not perhaps in a more happy condition."

The Caliph's favourite, coming into the chamber where the sick man was, drew near the bed, in which the syndic's slaves had already laid him. She saw a young man, whose eyes were closed, his countenance pale, disfigured, and bathed in tears. She gazed earnestly on him, her heart beat, and she fancied she beheld Ganem; but yet she would not believe her eyes. Though she found something of Ganem in the object she beheld, yet in other respects he appeared so different, that she durst not imagine it was he that lay before her. Unable, however, to withstand the earnest desire of being satisfied, "Ganem," said she, with a trembling voice, "is it you I behold?" Having spoken these words, she stopped to give the young man time to answer; but observing that he seemed insensible, "Alas! Ganem," added she, "it is not you that I talk to! My imagination being overcharged with your image, has given this stranger a deceitful resemblance. The son of Abou Ayoub, though ever so sick, would know the voice of Fetnah." At the name of Fetnah, Ganem(for it was really he) opened his eyes, and turned his face towards the person that spoke to him; and knowing the Caliph's favourite, "Ah! madam," said he, "by what miracle" —— He could say no more; such a sudden transport of joy seized him, that he fainted away. Fetnah and the syndic did all they could to bring him to himself; but as soon as they perceived he began to revive, the syndic desired the lady to withdraw, for fear lest the sight of her should heighten Ganem's distemper.

The young man, having recovered his senses, looked all around, and not seeing what he looked for, cried out, "What is became of you, charming Fetnah? Did you really appear before my eyes, or was it only an illusion?" "No, sir," said the syndic, "it was no illusion. It was I that caused that lady to withdraw, but you shall see her again, as soon as you are in a condition to bear her sight. You now stand in need of rest, and nothing ought to obstruct your taking it. The situation of

your affairs is altered, since you are, as I suppose, that Ganem, in favour of whom the commander of the true believers has caused a proclamation to be made in Bagdad, declaring that he forgives him what is past. Be satisfied for the present with knowing so much; the lady who just now spoke to you will acquaint you with the rest; therefore think of nothing but recovering your health; I will contribute all in my power towards it." Having spoken these words, he left Ganem to take his rest, and went himself to provide for him all such medicines as were proper to recover his strength, exhausted by hard living and toil.

During that time Fetnah was in the room with Alcolomb and her mother, where almost the same scene was acted over again; for when Ganem's mother understood that the sick stranger whom the syndic had just brought into his house was Ganem himself, she was so overjoyed, that she also swooned away; and when, with the assistance of Fetnah and the syndic's wife, she was again come to herself, she would have got up, to go and see her son; but the syndic coming in, hindered her, representing that Ganem was so weak and emaciated, that it would endanger his life to excite in him those emotions which must be the consequence of the unexpected sight of a beloved mother and sister. There was no occasion for the syndic's saying any more to Ganem's mother; as soon as she was told that she could not converse with her son without hazarding his life, she ceased insisting to go and see him. Then Fetnah said, "Let us bless Heaven for having brought us all together into one place. I will return to the palace to give the Caliph an account of all these adventures, and to-morrow morning I will return to you." This said, she embraced the mother and the daughter, and went away. As soon as she came to the palace, she sent Mesrour to request a private audience of the Caliph, which was immediately granted; and being brought into that prince's closet, where he was alone, she prostrated hereself at his feet, with her hands on the ground, according to custom. He commanded her to rise, and having made her sit down, asked whether she had heard any news of Ganem? "Commander of the true believers," said she, "I have been so successful, that I have found him, as also his mother and sister." The Caliph was curious to know how she could find them in so short a time, and she satisfied his curiosity, saying so many things in commendation of Ganem's mother and sister, that he desired to see them, as well as the young merchant.

Though Haroun Alraschid was passionate, and in his heat sometimes guilty of cruel actions; yet in return, he was just, and the most generous prince in the world, as soon as his anger was over, and he was made sensible of the wrong he had done. Having therefore no longer cause to doubt but that he had un-

justly persecuted Ganem and his family, and having publicly wronged them, he resolved to make them public satisfaction. "I am overjoyed," said he to Fetnah, "that your search has proved so successful; it is a mighty satisfaction to me, not so much for your sake as for my own. I will keep the promise I have made you. You shall marry Ganem, and I hereby declare you are no longer my slave: you are free. Go back to that young merchant, and as soon as he has recovered his health, you shall bring him to me, with his mother and sister."

The next morning early Fetnah repaired to the syndic of the jewellers, being impatient to hear of Ganem's health, and to tell the mother and daughter the good news she had for them. The first person she met with was the syndic, who told her that Ganem had rested very well that night; and that his distemper proceeded altogether from melancholy; and the cause being removed, he would soon recover his health.

Accordingly the son of Abou Ayoub was much amended. Rest, and the good medicines he had taken, but above all, the different situations of his mind, had wrought so good an effect, that the syndic thought he might without danger see his mother, his sister, and his mistress, provided he was prepared to receive them; because there was ground to fear, that, not knowing his mother and sister were at Bagdad, the sight of them might occasion too great surprise and joy. It was therefore resolved that Fetnah should first go alone into Ganem's chamber, and then make a sign to the two other ladies to appear, when she thought it was proper.

Matters being so ordered, the syndic announced Fetnah's coming to the sick man, who was so transported to see her, that he was again near fainting away. "Well, Ganem," said she, drawing near to his bed, you have again found your Fetnah, whom you thought you had lost for ever." "Ah, madam," eagerly interrupting her, "what miracle has restored you to my sight? I thought you were in the Caliph's palace; that prince has doubtless listened to you. You have dispelled his jealousy, and he has restored you to his favour."

"Yes, my dear Ganem," answered Fetnah, "I have cleared myself before the commander of the true believers, who, to make amends for the wrong he has done you, bestows me on you for a wife." These last words occasioned such an excess of joy in Ganem, that he knew not for a while how to express himself, otherwise than by that passionate silence so well known to lovers. At length he broke out in these words: "Beautiful Fetnah," cried he, "I give credit to what you tell me? May I believe that the Caliph really resigns you to Abou Ayoub's son?" "Nothing is more certain," answered the lady. "That prince, who before caused search to be made for you, to take

away your life and who in his fury caused your mother and your sister to suffer a thousand indignities, desires now to see you, that he may reward the respect you had for him; and there is no question to be made but that he will load your family with his favours."

Ganem asked what the Caliph had done to his mother and sister, which Fetnah told him; and he could not forbear letting fall some tears at that relation, notwithstanding the thoughts which arose in his mind at the news of being married to his mistress. But when Fetnah informed him that they were actually in Bagdad, and in the same house with him, he appeared so impatient to see them, that the favourite could no longer defer giving him that satisfaction; and accordingly called them in. They came in, went up to Ganem, and embracing him in their turns, kissed him thousand times. What tears were shed amidst those embraces! Ganem's face was bathed with them, as as his mother's and sister's; and Fetnah let fall abundance. The syndic himself and his wife were so moved at the spectacle, that they could not forbear weeping, nor sufficiently admire the secret workings of Providence, which brought together into their house four persons whom fortune had so cruelly parted.

When they had all dried up their tears, Ganem drew fresh torrent by the recital of all he had suffered from the day he left Fetnah till the moment the syndic brought him to his house. He told them, that having taken refuge in a small village, he there fell sick; that some charitable peasants had taken care of him, but finding he did not recover, a camel-driver had undertaken to carry him to the hospital at Bagdad. Fetnah also told them all the uneasiness of her imprisonment: how the Caliph, having heard her talk in the tower, had sent for her into his closet, and how he had cleared himself. In conclusion when they had related what accidents had befallen them, Fetnah said, "Let us bless Heaven, which has brought us all together again, and let us think of nothing but the happiness that attends us. As soon as Ganem has recovered his health he must appear before the Caliph, with mother and sister; but as they are not in a condition to be seen, I will make some provisions for them. I desire you to stay a moment."

This said, she went away to the palace, and soon returned to the syndic's with a purse containing a thousand pieces of gold, which she delivered to the syndic, desiring him to buy clothes for the mother and daughter. The syndic, who was a man of good taste, chose such as were very handsome, and had them made up with all speed. They were finished in three days, and Ganem finding himself strong enough to go abroad, prepared for it; but on the day he had appointed to pay his respects

to the Caliph, when he was making ready, with his mother and sister, the grand vizier Giafar came to the syndic's house.

That minister came on horseback, attended by a great number of officers. " Sir," said he to Ganem, as soon as he come in." I am come from the commander of the true believers, my master and yours ; the order I have differ very much from those which I do not care to revive in your memory ; I am to bear you company, and to present you to the Caliph, who is desirous to see you. Ganem returned no other answer to the vizier's compliment, than by profoundly bowing his head, and then mounted a horse brought from the Caliph's stables, which he managed very gracefully. The mother and daughter were mounted on mules belonging to the palace, and whilst Fetnah on another mule led them a by-way to the prince's court, Giafar conducted Ganem another way, and brought him into the hall of audience. The Caliph was there sitting on his throne, encompassed with emirs, viziers, and other attendants and courtiers, of his own dominions, not to mention strangers."

When the vizier had conducted Ganem to the foot of the throne, that young merchant paid his obeisance, prostrating himself with his face to the ground, and then rising, made a handsome compliment in verse, which, though *extempore*, met with the approbation of the whole court. After his compliment, the Caliph caused him draw near, and said to him, " I am glad to see you, and desire to hear from your own mouth where you found my favourite, and all that you have done for her." Ganem obeyed, and appeared so sincere, that the Caliph was convinced of his sincerity. That prince ordered a very rich vest to be given him, according to the custom observed with those who are admitted to audience. After which be said to him," Ganem, I will have you live in my court." " Commander of the true believers." answered the young merchaut," a slave has no will but his masters on whom his life and fortune depend." The Caliph was highly pleased with Ganem's answer, and assigned him a considerable pension, Then the prince came down his throne, and causing only Ganem and the grand vizier to follow him, went into his own apartment.

Not questioning but that Fetnah was there, with Abou Ayoub's widow and daughter caused them to be called in. They prostrated themselves before him : he made them rise ; and was so taken with Alcolomb's beauty, that, after viewing her very attentively,he said, " I am so sorry for having treated your charms so unworthily, that I owe them such a satisfaction as may surpass the injury I have done them. I take you to wife ; and by that means shall punish Zobeide, who shall become the first cause of your good fortune, as she was of your past sufferings. This is not all," added he, turning towards Ganem's mother : " you are still young ; I believe you will not disdain to

be allied to my grand vizier : I give you to Giafar ; and you, Fetnah to Ganem. Let a cadi and witness be called, and the three contracts be drawn up and signed immediately. Ganem would have represented to the Caliph, that it would be honour enough for his sister to be one of his favourites ; but that prince was resolved to marry her."

He thought this such an extraordinary story, that he ordered a famous historian to commit it to writing with all its circumstances. It was afterwards laid up in his library, and many copies being transcribed from that original, it became public.

After Scheherazade had finished the history of Ganem, son of Abou Ayoub, the sultan of the Indies expressed his satisfaction : " Sir," said the sultaness, " since this story has pleased you, I humbly entreat your majesty to be pleased to hear that of Zeyn Alasnam and the King of the Genii, which will afford you equal pleasure :" Schahriar consented ; but as day began to appear, it was deferred till the following night,when she began as follows :—

THE HISTORY OF PRINCE ZEYN ALASNAM AND THE KING OF THE GENII.

A KING of Balsora, who possessed great wealth, and was well beloved by his subjects, had no children, which was a great affliction to him ; and therefore he made presents to all the wholy persons in his dominions, to engage them to beg a son for him of heaven; and their prayers being effectual, the queen proved with child, and was happily delivered of a prince, who was named Zeyn Alasnam, which signifies Ornament of the Statues.

The king caused all the astrlogers in his kingdom to be assembled, and ordered them to calculate the infant's nativity. They found by heir observations that he would live long and be very brave, but that all his courage would be little enough to carry him through the misfortunes that threatened him. The king was daunted at this prediction : "My son," said he, " is not to be brave: it is fit that princes should have a taste of misfortunes ; for adversity tries virtue, and they are the better qualified to reign."

He rewarded the astrologers, and dismissed them; and caused Zeyn to be educated with the greatest care imaginable, appointing him able masters as he was of age to receive their instructions. In short, he proposed to make him an accomplished prince, when on a sudden this good king fell sick of a bad fever which all the skill of his physicians could not cure. Perceiving his disease was mortal, he sent for his son, and among other things advised him rather to endeavour to be beloved than to be feared by his people ; not to give ear to flat-

teres ; to be as slow in rewarding as in punishing, because it often happ ns that monarchs, misled by false appearances, load wicked men with favours, and oppress the innocent.

As soon as the king was dead, prince Zeyn went into mourning, which he wore seven days, and the eighth he ascended the throne, taking his father's seal of the royal treasury, and putting on his own, beginning thus to taste the sweets of ruling, the pleasure of seeing all his courtiers bow down before him, and make it their whole study to shew their zeal and obedience. In a word, the sovereign power was too agreeable to him. He only regarded what his subjects owed to him, without considering what was his duty towards them, and consequently took little care to govern them well. He wallowed in all sorts of debauchery among the voluptuous youth, on whom he conferred the prime employments of the kingdom. He lost all command of his power, Being naturally prodigal, he set no bounds to his grants, so that his women and his favorites insensibly drained his treasury.

The queen his mother was still living, a discreet, wise princess. She had several times unsuccessfull tried to check her son's prodigality and debauchery, giving him to understand, that, if he did not soon take another course would also alienate the minds of his people, and occasion sou.e revolution, which perhaps might cost his crown and his life. What she had foretold was very near falling out: the people began to murmur against the government, and their murmurs had certainly been followed by a general revolt, had not the queen had the address to prevent it. But that princess being acquainted with the ill posture of affairs, informed the king, who at last suffered himself to be prevailed upon. He committed the government to discreet aged man, who knew how to keep the people within the bounds of duty.

Zeyn, seeing all his wealth consumed, repented that he had made no better use of it. He fell into a deadly melancholy, and nothing could comfort him. One night he saw in a dream a venerable old man coming towards him, who with a smiling countenance said, "Know, Zeyn, that there is no sorrow but what is followed by mirth, no misfortune but what in the end brings some happiness. If you desire to see the end of your affliction, get up, set out for Egypt, go to Grand Cairo; a great fortune attends you there."

The prince, when he awaked in the morning, was struck with his dream, and spoke of it very seriously to his mother, who only laughed at it. "My son," said she to him, "would you go now into Egypt on the faith of that fine dream?" "Why not, madam?" answered Zeyn: "do you imagine all dreams are chimerical? No, no, some of them are mysterious. My precepters have told me thousand stories, which will not permit me to doubt of it. Besides though I were not otherwise convinced,

I could dot forbear giving some credit to my dreams. The old man that appeared to me had something supernatural: he was not one of those men whom nothing but age makes venerable; there appeared a divine air about his person. In short, he was such a one as our great prophet is represented; and if you will have me tell you what I think, I believe it was he, who, pitying my affliction, designs to relieve it. I rely on the confidence he has inspired me with. I am full of his promises, and have resolved to follow his advice." The queen endeavoured to dissuade him, but in vain. The prince committed to her the government of the kingdom, set out one night very privately from his palace, and took the road to Cairo, without suffering any peson to attened him.

After much trouble and fatigue, he arrived at that famous city, like which there are few in the world, either for extent or beauty. He alighted at the gate of a mosque, where being spent by weariness, he lay down. No sooner was he fallen asleep, than he saw the same old man who said to him, "I am pleased with you, my son; you have given credit to my words. You have come hither without being deterred by the length or the difficulties of the way: but know I have not put you upon undertaking such a long journey with any other design than to try you. You I find have courage and resolution. You deserve I should make you the richest and happiest prince in the world. Return to Balsora, and you shall find immense wealth in your palace. No king ever possessed so much as there is."

The prince was not pleased with that dream. "Alas!" thought he to himself, when he awaked, "how much was I mistaken? That old man, whom I took for our prophet, is no other than the production of my disturbed imagination. My fancy was so full of him, that it is no wonder I have seen him again. I had best return to Balsora: what should I do here any longer? It is very happy that I told none but my mother the motive of my journey: I should become a jest to my people, if they knew it."

Accordingly, he set out again for his kingdom, and as soon as he arrived there, the queen asked him whether he returned well pleased? He told her all that had happened, and was so much concerned for having been so credulous, that the queen, instead of adding to his vexation by reproving or laughing at him, comforted him. "Forbear afflicting yourself, my son," said she: "if God has appointed you will have them without any trouble. Be easy; all that I recomend to you is, to be virtuous; renounce the delights of dancing, music, and high coloured wine: shun all these pleasures; they have already almost ruined you: apply yourself to make your subjects happy; by securing their happiness you will establish your own."

Prince Zeyn swore he would for the future follow his mother's advice, and be directed by the wise viziers she had made choice of to assist him in supporting the weight of he government. But the very night after he returned to his palace, he, saw the old man the third time in a dream, who said to him "The time of your prosperity is come, brave Zeyn : to-morrow morning, as son as you are up, take a little pick-axe, and go dig in the late king's closet ; you will there find a mighty treasure."

As soon as the prince awaked, he got up, ran to the queen's apartment, and with much eagerness told her the new dream of that night. "Really, my son," said the queen, smiling, " that is a very positive old man ; he is not satisfied with having deceived you twice ; have you a mind to believe him again ?" " No, madam, but I will, for my own satisfaction, search my father's closet." " I really fancied so," cried the queen, laughis, "that work is not so fatiguing as the journey to Egypt."

"Well, ma..am," answered the king, "I must own that this third dream has restored my confidence, for it is connected with the two others; let us examine the man's words. He first directed me to go into Egypt; there he told me he had put me upon taking that journey only to try me. "Return to Balsora," said he; "that is the place where you are to find treasures :, this night he has exactly pointed out to me place where they are, these three dreams, in my opinion, are connected. After all they may be chimerical ; but I would rather search in vain than blame myself as long as I live for having, perhaps, missed of great riches by being unreasonably incredulous."

Having spoken these words, he left the queen's apartment, caused a pick-axe to be brought him, and went alone into the late king's closet. He fell to breaking up the ground, and took up above half the square stones it was paved with, and yet saw not the least appearance of what he sought after. He ceased working, to take a little rest, thinking within himself, "I am much afraid my mother had cause enough to laugh at me." However, he took heart, and went on with his labour ; nor had he cause to repent ; for on a sudden, he discovered a white stone, which he took up, and under it fouud a door, made fast with a steel padlock, which he broke with the pick-axe, and opened the door, which covered a staircase of white marble. He immediately lighted a candle, and went down those stairs into a room, the floor whereof was laid with tiles of china-ware, and the roof and walls were of crystal ; but he particularly fixed his eyes upon four shelves, a little raised above the level of the floor, on each of which there were ten urns of porphyry. He fancied they were full of wine : " Well,"

said he," that wine must be very old ; I do not question but it is excellent. He went up to one of the urns, took off the cover, and with no less joy than surprise, perceived it was full of pieces of gold.* He searched all the forty, one after another, and found them full of the same coin, took out a handful, and carried it to the queen."

That princess. it may be imagined, was amazed when the king gave her an account of what he had seen." O ! my son," said she," take heed you do not lavish away all that treasure foolishly, as you have already, done the royal treasure. Let not your enemies have so much occasion to rejoice." " No, madam," answered Zeyn," I will from henceforward live after such a manner as shall be pleasing to you."

The queen desired the king her son to conduct her to the wonderful subterraneous place, which the late king her husband had made with such secrecy that she had never heard the least of it. Zeyn led her to the closet, down the marble stairs, and into the chamber where the urns were. She observed everything with the eye of curiosity, and in a corner spied a little urn of the same sort of stone as the others. The prince had not before taken notice of it, but opening, found in it a golden key. " My son," said the queen," this key certainly belongs to some other treasure : let us look all about : perhaps we may discover the use it is designed for."

They examined the chamber with the utmost exactness, and at length found a key-hole in one of the panels of the wall, and guessed it to be that to which the key belonged. The king immediately tried, and as readily opened the door, which led into a chamber, in the midst of which were nine pedestals of massy gold, on eight of which stood as many statues, each of them made of a single diamond, and from them came such a brightness that the whole room was perfectly light.

"O, heavens !" cried Zeyn, in astonishment," where could my father find such rarities ?" The ninth pedestal redoubled this amazement, for it was covered with a piece of white satin, on which were written these words : " Dear son, it cost me much toil to get these eight statues ; but though they are extraordinarily beautiful, you must understand that there is a ninth in the world which surpasses them all ; that alone is worth more than a thousand such as these : if you desire to be master of it, go to the city of Cairo in Egypt : one of my old slaves, whose name is Mobarec,† lives there ; you will easily find him ; the first person you meet will shew you his house ruly

* Sequins.

† " Mobarec" is the name of a Mohammedan saint, and of several Arabian writers mentioned by D'HERBELOT.

find him out, and tell him all that has befallen you: he will know you to be my son, and he will conduct you to the place where that wonderful statue is, which you will get with safety."

The prince having read these words, said to the queen, "I should be sorry to be without that ninth statue; it must certainly be a very rare piece, since all these together are not of so, great value. I will set out for Grand Cairo; nor do I believe madam, that you will oppose my design." "No, my son," naswered the queen, "I am not against it; you are certainly under the special protection of our great prophet; he will not suffer you to perish in this journey. Set out when you think fit; your viziers and I will take care of the government during your absence." The prince made ready his equipage, but would take only a small number of slaves with him.

Nothing remarkable befel him by the way, but arriving at Cairo, he inquired for Mobarec. The people told him he wes one of the wealthiest inhabitants of the city; that he lived like a great lord; and that his house was open, especially for strangers. Zeyn was conducted thither, knocked at the gate, which a slave opened, and said, "What is it you want, and who are you?" "I am a stranger," answered the prince, "and having heard much of Lord Mobarec's generosity, am come to take up my lodging with him." The slave desired Zeyn to stay awhile, and went to acquaint his master, who ordered him to desire the stranger to walk in. The slave returned to the gate, and told the prince he was welcome.

Zeyn went in, crossed a large court, and entered into a halmagnificently furnished, where Mobarec met with him and received him very courteously, returning thanks for the honour he did him in accepting a lodging in his house. The prince, having answered his compliment, said to Mobarec. "I am son to the late king of Balsora, and my name is Zeyn Alasnam." "The king," said Mobarec, "was formerly my master; but, my lord, I never knew of any children he had: what is your age?" "I am twenty years old," answered the prince. "How long is it since you left my father's court?" "Almost two-and-twenty years," replied Mobarec: "but how can you convince me that you are his son?" "My father," rejoined Zeyn, "had a subterraneous place under his closet, in which I have found forty porphyry urns of gold." "And what more is there?" said Mobarec. "There are," anwered the prince, "nine pedestals of massive gold; on eight whereof there are eight diamond statues; and on the ninth is a piece of white satin, on which my father has written what I am to do to get another statue, more valuable than all those together. You knew where that statue is; for it is mentioned on the satin that you will conduct me to it."

As soon as he had spoken these words, Mobarec fell down at his feet, and kissing one of his hands several times, said, "I bless God for having brought you hither: I know you to be the king of Balsora's son. If you will go to the place where the wonderful statue is, I will conduct you; but you must first rest here a few days. This day I treat the great men of the court; we were at table when word was brought me of your being at the door. Will you vouchsafe to come and be merry with us?" I shall be very glad," replied Zeyn, "to be admitted to your feast." Mobarec immediately led him under a dome where the company was, seated him at the table, and served him on the knee. The great men of Cairo were suprised, and whispered to one another, "Who is this stranger, to whom Mobarec pays so much respect?"

When they had dined, Mobaree, directing his discourse to the company, said, "Great men of Cairo, do not think much to see me serve this young stranger after this manner: know that he is the son of the king of Balsora, my master. His father purchased me with his money, and died without making me free; so that I am still a slave, and consequently all I have of right belongs to this young prince, his sole heir." Here Zeyn interrupted him: "Mobarec," said he, "I declare, before all those lords, that I make you free from this moment, and that I renounce all right to your person, and all you posses. Consider what you would have me do more for you." Mobarec then kissed the gronnd, and returned the prince most hearty thanks. Wine was then brought in; they drank all day: and towards the evening presents were distributed among the guests, who then went away.

The next day Zeyn said to Mobarec, "I have taken rest enough. I came not to Cairo to take my pleasure; my design is to get the ninth statue: it is time for us to set out in search of it." "Sir," said Mobarec, "I am ready to comply with your desires: but you know not what dangers you must encounter to make this precious conquest." "Whatsoevor the danger may be," answered the prince, "I have resolved to undertake it: I will either perish or succeed, All that happens in this world is by God's direction. Do you but bear me company, and let you r resolution be equal to mine."

Mobarec, finding him determined to set out, called his servants, and ordered them to make ready his equipage, Then the prince and he performed the ablution, or washing, and the prayer enjoined, which is called Farz; and that done they set out. By the way they took notice of abundance of strange and wonderful things, and travelled many days; at the end whereof, being come to a delightful spot, they alighted from their hor-

ses. Then Mobarec said to all the servants that attended them, "Do you stay in this place, and take care of our equipage till we return." Then he said to Zeyn, "Now, sir, let us two go on by ourselves. We are near the dreadful place, where the ninth statue is kept. You will stand in need of all your courage."

They soon came to a lake: Mobarec sat down on the brink of it, saying to the prince, "We must cross this sea." "How can we cross it," awswered Zeyn, "when we have no boat?" "You will see one appear in a moment," replied Mobarec: "the enchanted boat of the king of the genii will come for us. But do not forget what I am going to say to you: you must observe a profound silence: do not speak to the boatman, though his figure seem ever so strange to you: whatsoever extraordinary circumstance you observe, say nothing; for I tell you beforehand, that if you utter the least word, when we are embarked, the boat will sink down." "I shall take care to hold my peace," said the prince, "you need only tell me what I am to do, and I will strictly observe it."

While they wer talking, he spied on a sudden a boat on the lake, and it was made of red sandal wood. It had a mast of fine amber, and a blue satin flag: there was only one boatman in it, whose head was like an elephant's and his body like a tiger's. When the boat was come up to the prince and Mobarec, the monstrous boatman took them up one after another with his trunk, and put them into his boat, and carried them over the lake in a moment. He then again took them up with his trunk, set them on shore, and immediately vanished with his boat.

"Now we may talk," said Mobarec: "the island we are on belongs to the king of the genii; there are no more such in the world. Look round you, prince: can there be a more delightful place? It is certainly a lively representation of the charming place God has appointed for the faithful observers to our law. Behold the fields adorned with all sorts of flowers and odoriferous plants: admire those beautful trees, whose delicious fruit makes the branches bend down to the ground; enjoy the pleasures of those harmonious songs formed in the air, by a thousand birds of as many various sorts, unknown in other countries." Zeyn could not sufficiently admire the beauties of those with which he was surrounded, and still found something new, as he advanced farther into the island.

At length they came before a palace made of fine emeralds, encompassed with a ditch, on the banks where-of at certain distances, were planted such tall trees, that they shaded the whole palace. Before the gate, which was of massy gold, was a bridge, made of one single shell of a fish, though it was at least six

fathoms long, and three in breadth. At the head of the bridge stood a company of genii, of a prodigious height, who guarded the entrance into the castle with great clubs of China steel.

"Let us go no farther," said Mobarec; "these genii will knock us down, and in order to prevent their coming to us, we must perform a magical ceremony." He then drew out of a purse, which he had under his garment, four long slips of yellow taffeta; one he put about his middle, and laid the other on his back, giving the other two to the prince, who did the like. Then Mobarec laid on the ground two large table-cloths, on the edges whereof he scattered some precious stones, musk, and amber. Then he sat down on one of those cloths, and Zeyn on the other; and Mobarec said to the prince, "I shall now, sir, conjure the king of the genii, who lives in the palace that is before us: may he come in a peaceable mood to us! I confess I am not without apprehension about the reception he may give us. If our coming into his island is displeasing to him, he will appear in the shaps of a dreadful monster: but if he approves of your design, he will shew himself in the shape of a handsome man. As soon as he appears before us, you must rise and salute him, without going off your cloth; for you would certainly perish should you stir off it. You must say to him, 'Sovereign lord of the genii, my father, who was your servant, has been taken away by the angel of death: I wish your majesty may protect me, as you always protected my father.' If the king of the genii," added Mobarec, "ask you what favour you desire of him, yet must answer, 'Sir, I most humbly beg of you to give me the ninth statue.'"

Mobarec, having thus instructed prince Zeyn, began his conjuration. Immediately their eyes were dazzled with a long flash of lightning, which was followed by a clap of thunder. The whole island was covered with a thick darkness, a furious storm of wind blew, a dreadful cry was heard, the island felt a shock, and there was such an earthquake as that which Asrayel is to cause on the day of judgment.

Zeyn was startled, and began to look upon that noise as a very ill omen; when Mobraec, who knew better than he what to think of it, began to smile, and said, "Take courage, my prince; all goes well." In short, that very moment, the king of the genii appeared in the shape of a very handsome man, yet there was something of a sternness in his air.

As soon as prince Zyen had made him the compliment he had been taught by Mobarec, the king of the Genii smiling, answered, "My son, I loved your father, and every time he came to pay me his respects, I presented him with a statue, which he carried away with him. I have no less kindness for you. I oblige

your father, some days before he died, to wirte that which you read on the peice of white satin. I promised him to receive you under my protection, and to give you the ninth statue, which in beauty surpasses those you have already. I have begun to perform my promise to him. It was I whom you saw a dream in the shape of an old man; I caused you to open the subterraneous place, where the urns and the statues are: I have a great share in all that has befallen you, or rather am the occasion of it. I know the motive that brought you hither: you shall obtain what you desire. Though I had not promised your father to give it, I would willingly grant it to you: but you must first swear to me by all that is sacred, that you will return to his island, and that you will bring a maid that is in her fifteenth year, and who has never known man, nor desired to know any. She must also be perfectly beautiful: and you so much a master of yourself, as not even to desire to enjoy her, as you are conducting her hither."

Zeyn took the rash oath that was required of him. "But, my lord," said he then, "suppose I should be so fortunate as to meet with such a maid as you require, how shall I know that I have found her?" "I own," answered the king of the genii, smiling, "that you might be mistaken in her appearance: that knowledge is above the sons of Adam, and therefore I do not mean to depend upon your judgment in that particular: I will give you a looking-glass, which will be more certain than your conjectures. When you shall have seen a maiden fifteen years of age, perfectly beautiful, you shall only need look into the glass, in which you shall see her figure. If she be chaste, the glass will remain clean and unsullied; but if, on the contrary, it sullies, that will be a certain sign that she has not always been prudent, or at least that she had desired to cease to be so. Do not forget the oath you have taken: keep it like a man of **honour**; otherwise I will take away your life, as much kindness as I have for you." Prince Zeyn Alasnam protested again that he would faithfully keep his word.

Then the king of the genii delivered to him a lookingglass, saying, "My son, you may return when you please; there is the glass you are to make use of." Zeyn and Mobarec took leave of the king of the genii, and went towards the lake. The boatman with the elephant's head brought the boat, and carried them over the lake as he had done before. They joined their servants, and returned with them again to Cairo.

Prince Alasnam rested a few days at Mobarec's house, and then said to him, "Let us go to seek a maiden for the king of the genii." "Why, are we not at Grand Cairo?" said Mobarec: "shall we not there find beautiful maidens enough?"

"You are in the right," answered the prince; "but how shall we do to find where they are?" "Do not trouble yourself about that, sir," answered Mobarec; "I know a very shrewd old woman, whom I will entrust with that affair, and she will acquit herself well."

Accordingly the old woman found means to shew the prince a considerable number of beautiful maidens of fifteen years of eage; but when he had viewed them, and came to consult his looking-glass, the faithful touchstone of their virtue, the glass always appeared sullied. All the maidens in the court and city, that were in their fifteenth year, underwent the trial one after another, and the glass never remained bright and clear.

When they saw there were no chaste maids to be found in Cairo, they went to Bagdad, where they hired a magnificent palace in one of the chief quarters of the city, and began to live splendidly. They kept open house; and after all people had eaten in the palace, the fragments were carried to the dervises, who by that means had comfortable subsistence.

There lived in that quarter an iman, whose name was Boubekir Muezin, a vain, haughty, and envious person: he hated the rich, only because he was poor, his misery making him angry at his neighbours' prosperity. He heard talk of Zeyn Alasnam, and of the plenty his house afforded. This was enough for him to take an aversion to that prince; and it proceeded so far, that one day after the evening prayer in the mosque, he said to the people, "Brethren, I have been told there is come to live in our ward a stranger, who every day gives away immense sums. How do we know but that this unknown person is some villain, who has committed a great robbery in in his own country, and comes hither to enjoy himself? Let us take care, brethren: if the Caliph should be informed that such a man is in our ward, it is to be feared he will punish us for not acquainting him with it. I declare, for my part, I wash my hands of it; and if anything should happen amiss, it shall not lie at my door." The multitude, who are easily led away, with one voice cried to Boubekir, "It is your business, doctor: do you acquaint the council with it." The iman went home well pleased, and drew up a memorial, resolving to present it to the Caliph next day.

But Mobarec, who had been at prayers, and heard all that was said by the doctor as well as the rest of the company, put five hundred pieces of gold into a handkerchief, made up with a parcel of several silks, and went away to Boubekir's house. The doctor asked him in a harsh tone, what he wanted.

"Doctor," answered Mobarec, with an obliging air, and at the same time putting into his hand the gold and the silk, " I am your neighbour and your servant : I come from prince Zeyn, who lives in this ward : he has heard of your worth, and has ordered me to come and tell you that he desires to be acquainted with you, and in the meantime desires you to accept of this small present." Boubekir was transported with joy and answered Mobarec thus : " Be pleased, sir, to beg the prince's pardon for me : I am ashamed I have not yet been able to see him ; but I will atone for my fault, and wait on him tomorrow ."

Accordingly the next day, after morning prayer, he said to the people," You must understand, brethren, that no man is without some enemies : envy pursues those chiefly who are very rich. The stranger I spoke to you about yesterday in the evening is no ill man, as some ill-designing persons would have persuaded me : he is a young prince endowed with every virtue. It behoves us to take care how we go and give any ill account of him to the Caliph."

Boubekir having thus wiped off the ill impression he had the day before given the people concerning Zeyn, returned home, put on his best apparel, and went to visit that young prince, who gave him a courteous reception. After several compliments had passed on both sides, Boubekir said to the prince," Sir, do you design to stay long at Bagdad?" " I shall stay," answered Zeyn," till I can find a maid, fifteen years of age, prefectly beautiful, and so chaste, that she has not only never known a man, but even never desired to know him." " You seek after a great rarity," replied the iman; "and I should be apt to fear your search would prove unsuccessful, did I not know where there is a maid of that character. Her father was formerly vizier ; but he has left the court, and lived a long time in a house by itself, where he applies himself solely to the education of his daughter. If you please,I will go ask her of him for you : I do not question but he will be overjoyed to have a son-in-law of your quality." " Not so fast," said the prince," I shall not marry that maid before I know whether I like her. As for her beauty, I can depend on you ; but what assurance can you give me in relation to her virtue ?" " What assurance do you require ?" said Boubekir. " I must see her face," answered Zeyn ; "that is enough for me to form a resolution." " You are skilful, then, in physiognomy ?" replied the iman, smiling. "Well, come along with me to her father's : I will desire him to let you see her one moment in his presence."

Muezin conducted the prince to the vizier's; who, as soon as

he was acquainted with the prince's birth and decign called his dau-
ghly mad her take off her veil. Never had the young king of Balsora beheld such a perfect and striking beauty. He stood amazed : and since he could then try whether the maid was as chaste as fair, he pulled out his glass, which remained bright and unsullied.

When he perceived he had at length found such a person as he desired, he entreated the vizier to grant her to him. Immediately the lady was sent for, and came ; the contract was signed, and the marriage prayer said. After which ceremony, Zeyn carried the vizier to his house, where he treated him magnificently, and gave him considerable presents. Next he sent a prodigious quantity of jewels to the bride by Mobarec, who brought her to his house, where the wedding was kept with all the pomp that became Zeyn's quality. When all the company was dismissed, Mobarec said to his master, " Let us begone, sir, let us not stay any longer at Bagdad, but return to Cairo ; remember the promise you made the king of the genii." " Let us go," answered the prince ; " I must take care to perform it exactly ; yet I must confess, my dear Mobarec, that if I obey the king of the genii, it is not without reluctance. The person I have married is charming, and I am tempted to carry her to Balsora, and place her on the throne." " Alas ! sir," answered Mobarec," take heed how you give way to your inclination : make yourself master of your passions, and what-
soever it cost you ; be as good as your word to the king of the genii." " Well, then, Mobarec," said the prince, "do you take care to conceal that lovely maid from me ; let her never appear in my sight ; perhaps I have already seen too much of her."

Mobarec made all ready for their departure ; they returned to Cairo, and thence set out for the island of the king of the genii. When they were there, the maid, who had performed the journey in a horse-litter, and whom the prince had never seen since his wedding-day, said to Mobarec," Where are we ?, Shall we be soon in the dominions of the prince my husband ?' " Madam," answered Mobarec," it is time to undeceive you. Prince Zeyn married you only in order to get you from your father : he did not engage his faith to you, to make you sove-
reign of Balsora, but to deliver you to the king of the genii, who has asked of him a virgin of your character." At these words she began to weep bitterly, which moved the prince and Mobarec. " Take pity on me," said she ;" I am a stranger ; you will be accountable to God for your treachery towards me."

Her tears and complaints were of no effect, for she was presented to the king of the genii, who, having gazed on her with attention, said to Zeyn," Prince, I am satisfied with your

behaviour ; the virgin you have brought me is beautiful and I am pleased with the force you have put upon yourself to be as good as your word to me. Return to your dominions, and when you shall enter the subterraneous room, where the eight statues are, you shall find the ninth which I promised you. I will make my genii carry it thither." Zeyn thanked the king and returned to Cairo with Mobarec, but did not stay long there ; his impatience to see the ninth statue made him hasten his departure. However, he could not but often think of the young virgin he married ; and, blaming himself for having deceived her, he looked upon himself as the cause and instrument of her misfortune. "Alas !" said he to himself," I have taken her from a tender father, to sacrifice her to a genii. O incomparable beauty! you deserve a better fate."

Prince Zeyn, disturbed with these thoughts, at length, reached Balsora, where his subjects made extraordinary rejoicings for his return. He went directly to give an account of his journey to his mother, who was in a rapture to hear he had obtained the ninth statue, "Let us go, my son," said she, "Let us go see it, for it is certainly in the chamber underground, since the king of the genii told you you should find it there." The young king and his mother, being both impatient to see that wonderful statue, went down to the subterraneous place, and into the room of the statues ; but how great was their surprise, when, instead of a statue of diamonds, they espied on the ninth pedestal a most beautiful virgin, whom the prince knew to be the same he had conducted to the island of the genii ! "Prince," said the young maid, "you are surprised to see me here ; you expected to have found something more precious than me, and I question not but that you now repent having taken so much trouble ; you expected a better reward." "Madam," answered Zeyn. "Heaven is my witness, that I more than once was likely to have broken my word with the king of the genii, to myself, Whatsoever be the value of a diamond statue, is it worthy the satisfaction of enjoying you ? I have you above all the diamonds and wealth in the world."

Just as he was done speaking, a clap of thunder was heard, which shook that subterraneous place. Zeyn's mother was frightened, but the king of the genii immediately appearing, dispelled her fear. "Madam," said he to her, "I protect and love your son : I had a mind to try whether, at his age, he could subdue his passions. I know the charms of this young lady have wrought on him, and that he did not punctually keep the promise he had made me, not to desire to enjoy her ; but I am too well acquainted with the frailty of the human nature. This is the ninth statue I designed for him ; it is more rare and pre-

cious than the others. Live," said he, (directing his discourse to the young prince,) "live happy, Zeyn, with this young lady, who is your wife; and if you would have her true and constant to you, love her always, and love her only. Give her no rival, and I will answer for her fidelity." Having spoken these words, the king of the genii vanished, and Zeyn enchanted with that young lady, consummated the marriage the same day, and caused her to be proclaimed queen of Balsora. Those two ever faithful and loving consorts lived together many years.

THE HISTORY OF CODADAD AND HIS BROTHERS.

Those who have written the history of the kingdom of Diarbekir inform us, that there formerly reigned in the city of Harran a most magnificent and potent king, who loved his subjects, and was equally beloved by them. He was endued with all virtues, and wanted nothing to complete his happiness but an heir. Though he had the finest women in the world in his seraglio, yet was he destitute of children. He continually prayed to Heaven for them; and one night in his sleep, a comely person, or rather a prophet, appeared to him, and said, "Your prayers are heard; you have obtained what you desired, rise as soon as you awake, go to your prayers, and make two genuflexions; then walk into the garden of your palace, call your gardener, and bid him bring you a pomegranate; eat as many of the seeds as you please, and your wishes shall be accomplished."

The king calling to mind his dream when he awaked, returned thanks to Heaven, got up, went to prayers, made two genuflexions, and then went down into his garden, where he took fifty pomegranate seeds, which he counted and ate. He had fifty wives who shared his bed; they all proved with child; but there was one called Pirouzi, who did not appear to be pregnant. He took an aversion to that lady, and would have her put to death. "Her barrenness," said he, "is a certain token that Heaven does not judge Pirouze worthy to bear a prince; it is my duty to deliver the world from an object that is odious to the Lord." He had taken this cruel resolution, but his vizier diverted him from putting it in execution; representing to him that all women were not of the same constitution, and that it was not impossible but that Pirouze might be with child, though it did not yet appear. "Well," answered the king, "let her live; but let her depart my court; for I cannot endure her." "Your majesty," replied the vizier, "may send her to prince Samer, your cousin." The king approved of his

advice ; he sent Pirouze to Samaria, with a letter, in which he ordered his cousin to treat her well, and in case she proved with child, to give him notice of her being brought to bed.

No sooner was Pirouze arrived in that country, but it appeared that she was with child, and at length she was delivered of a most beautiful prince. The prince of Samaria wrote immediately to the king of Harran, to acquaint him with the birth of that son, and to congratulate him on that occasion. The king was much rejoiced at it, and answered prince Samer as follows :— "Cousin, all my other wives have each been delivered of a prince, so that we have a great number of children here. I desire you to breed up that of Pirouze to give him the name of Codadad,* and to send him to me when I send for him."

The prince of Samaria spared nothing that might improve the education of his nephew. He taught him to ride, draw the bow, and all the other things becoming the son of a king ; so that Codadad, at eighteen years of age, was looked upon as a prodigy. The young prince, being inspired with a courage worthy his birth, said one day to his mother, "Madam, I begin to grow weary of Samaria ; I feel a passion for glory ; give me leave to go seek it amidst the perils of war. My father, the king of Harran, has many enemies ; some neighbouring princes wish to disturb his repose. Why does he not call me to his assistance ? Why does he leave me here so long in infancy ? Must I spend my life here in sloth, when all my brothers have the happiness to be fighting by his side ?" "My son, "answered Pirouze, "I am no less impatient to have your name become famous ; I could wish you had already signalized yourself against your father's enemies ; but we must wait till he requires it." "No, madam," replied Codadad ; "I have already waited but too long. I long to see the king, and am tempted to go offer him my service, as a young stranger : no doubt but he will accept of it, and I will not discover myself till I have performed a thousand glorious actions. I desire to merit his esteem before he knows who I am." Pirouze approved of his generous resolution, and Codadad one day departed from Samaria, as if he had been going a-hunting, without acquainting prince Samer, for fear he should thwart his design.

He was mounted on a white horse, which had a gold bit and shoes ; his housing was cf blue satin embroidered with pearls ; the hilt of his scimitar was of one single diamond, and the scabbard of sandal-wood, all adorned with emeralds and rubies, and on his shoulder he carried his bow and quiver. In this equipage, which greatly set off his good person, he arrived

* Given of God.

at the city of Harran, and soon found means to offer his service to the king; who, being charmed with his beauty and advantageous presence, and perhaps, indeed, by natural sympathy, gave him a favourable reception, and asked his name and quality. "Sir," answered Codadad, "I am son to an emir of Grand Cairo: an inclination to travel has made me quit my country, and understanding, in my passage through your dominions, that you were engaged in war with some of your neighbours, I am come to your court, to offer your majesty my service." The king shewed him extraordinary kindness, and gave him an employment in his troop.

The young prince soon signalised his bravery. He gained the esteem of the officers, and was admired by the soldiers. And having no less wit than courage, he so for advanced himself in the king's affection, as to become his favourite. All the ministers and other courtiers daily resorted to Codadad, and were so eager to purchase his friendship, that they neglected the king's other sons. Those princes could not but resent it; and imputing it to the stranger, they all conceived an implacable hatred against him; but the king's affection daily increasing, he was never weary of giving him fresh testimonies of it. He always would have him near him; he admired his discourse, ever full of wit and discretion; and to shew his high opinion of his wisdom and prudence, he committed to his care the other princes, though he was of the same age as they; so that Codadad was made governor of his brothers.

This only served to heighten their hatred. "Is it come to this," said they, "that the king, not satisfied with loving a stranger more than us, will have him to be our governor, and not allow us to do anything without his leave? This is not to be endured. We must rid ourselves of this stranger." "Let us go together," said one of them, "and despatch him." "No, no," answered another; "we had better be cautious how we sacrifice ourselves. His death would render us odious to the king, who in return would declare us all unworthy to reign. Let us destroy the stranger artfully. We will ask his leave to go hunting, and when at a distance from the palace, we will proceed to some other city and stay there some time. The king will wonder at our absence, and perceiving we do not return, he may perhaps put the stranger to death, or at least will turn him out of the court, for suffering us to leave the palace."

All the princes applauded this artifice. They went together to Codadad, and desired him to give them leave to take the diversion of hunting, promising to return the same day. Pirouze's son was taken in the snare, and granted the leave his brothers desired. They set out, but never returned. They had

been three days absent, when the king asked Codadad where the princes were, for it was long since he had seen them. "Sir," answered Codadad, after making a profound reverence, "they have been hunting these three days, but they promised me they would return sooner." The king grew uneasy, and his uneasiness increased when he perceived the princes did not return the next day. He could not check his anger :"Indiscreet stranger," said he to Codadad, "why did you let my sons go without bearing them company? Is it thus you discharge the trust I have reposed in you? Go seek them immediately, and bring them to me, or you are a dead man."

These words chilled with fear Pirouze's unfortunate son. He armed himself, went out of the city, and like a shepherd who had lost his flock, searched all the country for his brothers, inquiring at every village whether they had been seen; and hearing no news of them, abandoned himself to the most lively grief. "Alas! my brothers," said he, "what is become of you? Are you fallen into the hands of our enemies? Am I come to so much anxiety?" He was inconsolable for having given the princes leave to go a-hunting, or for not having borne them company.

After some days spent in fruitless search, he came to a plain built of black marble. He drew near, and at one of the windows spied a most beautiful lady, but set off with no other ornament them her own beauty; for her hair was dishevelled, her garments torn, and on her countenance appeared all the marks of the greatest affliction. As soon as she saw Codadad, and judged he might hear her, she directed her discourse to him, saying, "Young man, get away from this fatal place, or you will soon fall into the hands of the monster that inhabits it: a black, who feeds only on human blood, resides in this palace; he seizes all persons whom their ill fate conducts to this plain, and shuts them up in his dark dungeons, whence they are never released but to be devoured by him."

"Madam," answered Codadad, "tell me who you are, and be not concerned for any more." "I am a young woman of Grand Cairo," replied the lady; "I was passing by this castle yesterday, in my way to Bagdad, and met with the black, who killed all my servants, and brought me hither: I wish I had nothing but death to fear; but to add to my calamity, this monster would persuade me to love him, and, in case I do not yield to-morrow to his brutality, I must expect the last violence. Once more," added she, "make your escape: the black will soon return; he is gone out to pursue some travellers he espied at a distance on the plain. Lose no time; I know not whether you can escape him by a speedy flight."

She had scarce done speaking these words before the black appeared. He was a man of monstrous bulk, and of a dreadful aspect, mounted on a mighty Tartar horse, and bore such a large and heavy scimitar, that none but himself could make use of it. The prince seeing him, was amazed at his monstrous stature, directed his prayers to Heaven to assist him, then drew his scimitar, and firmly awaited the black, who, despising so incondiserable an enemy, called him to yield himself without fighting : but Codadad by his countenance shewed that he was resolved to defend his life ; for he drew near, and gave him a great cut on the knee. The black, feeling himself wounded, utter such a dreadful shriek as made all the plain resound. He grew furious, and foamed with rage, and raising himself in his stirrups, made at Codadad with his dreadful sceimitar. The blow was so volent that it would have put an end to the young prince, had not he avoided it by a sudden spring which he made his horse take. The scimitar made a horrible hissing in the air : but before the black could have time to make a second blow, Codadad let fall one on his right arm with such fury, that he cut it off. The dreadful scimitar fell with the hand that held it, and the black, yielding under the violence of the stroke, lost his stirrups, and made the earth shake with the noise of his fall. The prince alighted at the same time, and cut off his enemy's head. Just then the lady, who had been a spectator of that combat, and was still offering up her earnest prayers to Heaven for that young hero, whom she admired, gave a shriek of joy, and saidto Codadad, "Prince, (for the dangerous victory you have obtained convinces me, as well as your noble air, that you are of no common rank,) finish the work you have begun : thee black has the keys of this castle ; take them, deliver me out of prison." The prince searched the wretch's pockets, as he lay stretched on the ground, and found several keys.

He opened the first door, and went into a court, where he met the lady coming to meet him : she would have cast herself at his feet, the better to express her gratitude ; but he would not permit it. She commended his valour, and extolled him above all the heroes in the world. He returned her compliments, and she appeared still more lovely to him near at hand than at a distance. I know not whether she felt more joy at being delivered from the desperate danger she had been in, than he for having done so considerable a service to so beautiful a person.

Their discourse was interrupted by dismal cries and groans. "What do I hear?" said Codadad : "whence come those miserable cries, which pierce my ears?" "My lord," said

the lady to him, pointing to a little door in the court," they come from thence. There are I know not how many wretched persons whom fate has made to fall into the hands of the black. They are all chained, and the monster drew out one every day to devour."

"It is an addition to my joy," answered the young prince, "to understand that my victory will save the lives of those unfortunate persons. Come along with me, madam, to partake in the satisfaction of giving them their liberty. You may judge by yourself how welcome we shall be to them." Having so said, they advanced towards the door of the dungeon, and the nearer they drew, the more distinctly they heard the complaints of the prisoners. Codadad pitying them, and impatient to put an end to their sufferings, presently put one of the keys into the lock. He did not take the right one at first, and therefore he took another; which noise made all those unfortunate creatures,—concluding it was the black who came, according to custom, to bring them some meat, and at the same time to seize one of them to eat himself,—redouble their cries and groans. Lamentable voices were heard, which seemed to come from the centre of the earth.

In the meantime, the prince had opened the door, and went down a very steep staircase into a large and deep vault, which received some feeble light from a little window, and in which there were above a hundred persons, bound to stakes, and their hands tied. "Unfortunate travellers," said he to them, "wretched victims, who only expected the moment of an approaching cruel death, give thanks to Heaven, which has this day delivered you by mymeans. I have slain the black by whom you were to be devoured, and am come to knock off your irons." The prisoners hearing these words, all together gave a shout mingled with joy and surprise. Codadad and the lady began to unbind them; and as soon as any of them were loose, they helped to take off the fetters from the rest; so that in a short time they were all at liberty.

They then kneeled down, and having returned thanks to Codadad for what he had done for them, went out of that dungeon; and then they were come into the court, how was the prince surprised to see among the prisoners those he was in search of, and almost without hopes to find "Prisoners," cried he, "am I not deceived? Is it you whom I behold? May I flatter myself that it will be in my power to restore you to the king your father, who is inconsolable for the loss of you? But will he not have some one to lament? Are you all here alive? Alas! the death of one of you will suffice to damp the joy I feel for having delivered you."

The forty-nine princes all made themselves known to Codadad, who embraced them one after another, and told them how uneasy their father was on account of their absence. They gave their deliverer all the commendations he deserved, as did the other prisoners, who could not find words expressive enough to declare their gratitude. Codadad with them, took a view of the whole castle, where was immense wealth ; curious silks, gold brocahes, Persian carpets, China satins, and an infinite quantity of other goods, which the black had taken from the caravans he had plundered ; a corsiderble part whereof belonged to the prisoners Codadad had then set free. Every man knew and claimed his property. The prince restored them their own, and divided the rest of the merchandise among them. Then he said to them," How will you do to carry away your goods ? We are here in a desert place, and there is no likelihood of your getting horses." " My lord," answered one of the prisoners, " the black robbed us of our camels as well as our goods, and perhaps they may be in the stables of this castle." " This is not unlikely," replied Codadad ;" let us see." Accordingly they went to the stables, where they not only found the camels, but also the horses belonging to the king of Harran's sons. There were some black slaves in the stables, who, seeing all the prisoners released, and guessing their master had been killed, fled through bye-ways well known of them. Noboby minded to pursue them. All the merchants, overjoyed that they had recovered their goods and camels, together with their liberty, thought of nothing but prosecuting their journey ; but first repeated their thanks to their deliverer.

When they were gone, Codadad, directing his discourse to the lady, said," What place, madam, do you desire to go to ? Whither were you bound when you were seized by the black ? I intend to bear you company to the place you shall choose for your retreat, and I question not but that all these princes will do the same." The king of Harran's sons protested to the lady that they would not leave her till she was restored to her friends. " Princes," said she," I am of a country too remote from hence ; and, besides that, it would be abusing your generosity to oblige you to travel so far. I must confess that I have left my native country for ever. I told you awhile ago that I was a lady of Grand Cairo ; but since you have shewn me so favour, and I am so highly obliged to you," added she, looking upon Codadad,' I should be much in the wrong in concealing the truth from you. I am a king's daughter. An usurper has possessed himself of my father's throne, after having murdered him, and I have been forced to fly to save my life."

Then Codadad and his brothers desired the princess to tell

them her story, assuring her they felt a particular interest in her misfortunes, and were determined to spare for nothing that might contribute to render her more happy. After thanking them for their repeated protestations of readiness to serve her, she could not refuse to satisfy their curiosity, and began the recital of her adveutures in the following manner :—

THE HISTORY OF THE PRINCESS OF DERYABAR.

There is in a certain island a great city called Deryabar ; it has been long governed by a potent, magnificent, and virtuous king. The prince had no children, which was the only thing wanting to make him happy. He continually addressed his prayers to Heaven, but Heaven granted his requests by halves ; for the queen his wife, after a long expectation, brought forth a daughter.

I am the unfortunate princess: my father was rather troubled, than pleased at my birth ; but he submitted to the will of God, and caused me to be educated with all possible care,being resolved, since he had no son, to teach me the art of ruling, that I might supply his place after his death.

One day, when he was taking the diversion of hunting, he espied a wild ass, which he chased, lost his company and was carried away so far by his eagerness as to ride on till night. He then alighted, and sat down at the entrance of a wood, into which he observed the ass had taken. No sooner was the day shut in than he discovered among the trees a light, which made him conclude that he was not far from some village. He rejoiced at it, hoping that he might pass the night there, and find some person to send to his followers to acquaint them where he was ; and accordingly he got up, and walked towards the light, which served to guide him.

He soon found he had been deceived, that light being no other than a fire lighted in a hut ; however, he drew near, and, with amazement, beheld a great black man, or rather a dreadful giant, sitting on a sofa. Before the monster was a great pitcher of wine, and he was roasting an ox he had newly killed. Sometimes he drank out of the pitcher, and sometimes he cut slices off the ox and ate them. But that which most drew the king my father's attention was a beautiful woman whom he saw in the hut. She seemed overwhelmed with grief ; her hands were bound, and at her feet was a little child, about two or three years old, who, as if he was sensible of his mother's misfortunes, wept without ceasing, and rent the air with his cries.

My father, moved with that pitiable object, thought at first to have gone into the hut, and attacked the giant ; but considering how unequal the combat would be, he stopped, and resolved,

since he had not strength enough to prevail by open force, to use art. In the meantime, the giant having emptied the pitcher, and devoured above half the ox, turned to the woman, and said, "Beautiful princess, why do you oblige me by your obstinacy to treat you with severity? It is in your own power to be happy. You need only to resolve to love and be true to me, and I shall treat you with more mildness." "Thou hideous satyr," answered the lady, "never expect that time should wear away my abhorrence of thee. Thou wilt ever be a monster in my eyes." To these words she added so many reproaches, that the giant grew enraged. "This is too much," cried he, in a furious tone, ; "my love despised is turned into rage. Your hatred has at last excited mine; I find it triumphs over my desires, and that I now wish your death more ardently than your enjoyment." Having spoken these words, he took the wretched lady by the hair, held her up with one hand in the air, and drawing his scimitar with the other, was just going to strike off her head, when the king my father let fly an arrow, which pierced the giant's breast, so that he staggered, and dropped down dead.

My father entered the hut, unbound the lady's hands, inquired who she was, and how she came thither. "My lord," said she, "there are along the sea-coast some families of Saracens, who live under a prince, who is my husband: this giant you have killed was one of his principal officers. The wretch fell desperately in love with me, but took especial care to conceal his passion till he could put in execution the design he had formed of stealing me away. Fortune oftener favours wicked designs than virtuous resolutions. The giant one day surprised me and my child in a bye-place. He seized us both, and, to disappoint the search he well knew my husband would cause to be made for me, he removed from the country inhabited by those Saracens, and brought us into this wood, where he has kept me some days. Deplorable as my condition is, it is still a great satisfaction to me to think that the giant, though so brutal and amorous, never used force to obtain which I always refused to his entreaties. Not but that he has a hundred times threatened that he would have recourse to the worst of extremities, in case he could not otherwise prevail upon me: and I must confess to you, that awhile ago, when I provoked his anger by my words, I was less concerned for my life than for my honour.

"This, my lord," said the prince of the Saracens' wife, "is the faithful account of my misfortunes; and I question not but you will think me worthy of your compassion, and that you will not repent having so generously relieved me." "Madam," an-

swered my father, "be assured your troubles have affected me, and I will do all in my power to make you happy again. To-morrow, as soon as day appears, we will quit this wood and endeavour to fall into the road which leads to the great city of Deryabar, of which I am sovereign; and if you think fit, you shall be lodged in my palace, till the prince your husband comes to claim you."

The Saracen lady accepted the offer, and the next day followed the king my father, who found all his retinue upon the skirts of the wood, they having spent the night in searching after him, and being very uneasy because they could not find him. They were no less rejoiced to meet with than amazed to see him with a lady, whose beauty surprised them. He told them how he had found her, and the risk he ran in approaching the hut, where he must certainly have lost his life had the giant spied him. One of his servants took up the lady behind him, and another carried the child.

Thus they arrived at the palace of the king my father, who assigned the beautiful Saracen lady an apartment, and caused her child to be carefully educated. The lady was not insensible of the king's goodness to her, and expressed as much gratitude as he could desire. She had at first appeared very uneasy; and impatient that her husband did not claim her; but by degrees she lost that uneasiness. The respect my father paid her dispelled her impatience; and I am of opinion she would at last have blamed fortune more for restoring her to her kindred then she did for removing her from them.

In the meantime, the lady's son grew up; he was very handsome, and, not wanting wit, found means to please the king my father, who conceived a great friendship for him. All the courtiers perceived it and guessed that the young man might in the end be my husband. In this idea, and looking on him already as heir to the crown, they made their court to him, and every one endeavoured to gain his favour. He soon saw into their designs, grew conceited of himself, forgetting the distance there was between our conditions, flattered himself with the hopes that my father was fond enough of him to prefer him before all the princes in the world. He went further; for the king not being forward enough in offering me to him as soon as he could have wished, he had the boldness to ask me of him. Whatsoever punishment his insolence deserved, my father was satisfied with telling him he had other thoughts in relation to me, and shewed him no further resentment. The youth was incensed at this refusal; the vain fellow resented the contempt, as if he had asked some maid of ordinary extraction, or as if his birth had been equal to mine. Nor did he stop here, he

resolved to be revenged on the king, and, with unparelleled ingratitude, conspired against him. In short, he murdered him, and caused himself to be proclaimed king of Deryabar, by a great number of malcontents, whom he encouraged. The first thing he did, after ridding himself of my father, was to come into my apartment, at the head of a party of the conspirators. His design was either to take my life, or oblige me to marry him. Whilst he was busy murdering my father, the grand vizier, who had been always loyal to his master, come to carry me away from the palace, and secured me in a friend's house, till a vessel he had provided was ready to sail. I then left the island, attended only by a governess and that generous minister, who chose rather to follow his master's daughter, and share in her misfortunes, than to submit to a tyrant.

The grand vzier designed to carry me to the courts of the neighbouring kings, to implore their assistance, and excite them to revenge my father's death; but Heaven did not approve a resolution we thought so just. When we had been but a few days at sea, there arose such a furious storm, that, in spite of all the mariners' art, our vessel, carried away by the violence of the winds and waves, was dashed in pieces against a rock. I will not spend time in describing our shipwreck. I can but faintly represent to you how my governess, the grand vzier, and all that attended me, were swallowed up by the sea. The dread I was seized with did not permit me to observe all the horror of our condition. I lost my senses; and whether I was thrown upon the coast, upon any part of the wreck of our ship, so, whether Heaven, which reserved me for other misfortunes, wrought a miracle for my deliverance, I found myself on shore when my senses returned.

Misfortunes very often make us forget our duty. Instead of returning thanks to God for so singular a favour shewn me, I only lifted up my eyes to Heaven, to complain because I had been preserved. I was so far from bewailing the vizier and my governess, that I envied their fate; and dreadful imaginations by degrees prevailing over my reason, I resolved to cast myself into the sea; I was upon the point of doing so, when I heard behind me a great noise of men and horses. I looked about to see what it might be, and espied several armed horsemen, among whom was one mounted on an Arabian horse. He had on a garment embroidered with silver, a girdle set with precious stones, and a crown of gold on his head. Though his habit had not convinced me that he was chief of the company, I should have judged it by the air of grandeur which appeared in his person. He was a young man extraordinarily well-shaped, and perfectly beautiful. Surprised to see a young lady alone in that

place, he sent some of his officers to ask who I was. I answered only by weeping. The shore being covered with the wreck of our ship, they concluded some vessel had been cast away there, and that I was certainly some person that had escaped with my life. This conjecture, and my inconsolable condition, excited the curiosity of those officers; who began to ask me a thousand questions, with assurances that their king was a generons prince, and that I should receive consolation in his court.

The king, impatient to know who I was, grew weary of expecting the return of his officers, and drew near to me. He gazed on me very earnestly, and observing that I did not give over weeping and afflicting myself, without being able to return an answer to their questions, he forbid them troubling me any more: and directing his discourse to me, "Madam," said he, "I conjure you to moderate your excessive affliction. Though Heaven in its wrath has laid this calamity upon you, it does not behove you to despair. I beseech you shew more resolution. Fortune, which has hitherto persecuted you, is inconstant, and may soon change. I dare assure you, that if your misfortunes are capable of receiving any relief, you shall find it in my dominions. My palace is at your service. You shall live with the queen my mother, who will endeavour by her kindness to ease your affliction. I know not yet who you are; but I find I already take an interest in you."

I thanked the young king for his goodness to me, accepted the obliging offers he made me; and to convince him that I was not unworthy of them, told him my condition. I described to him the insolence of the young Saracen, and found it was enough to recount my misfortunes, to excite compassion in him, and all his officers who heard me. When I had done speaking, the prince began again, assuring me that he was deeply concerned at my misfortunes. Then he conducted me to his palace, and presented me to the queen his mother, to whom I was obliged again to repeat my misfortunes, ard to renew my tears. The queen seemed very sensible of my trouble, and conceived extreme affection for me. On the other hand, the king her son fell desperately in love with me, and soon offered me his person and his crown. I was so taken up with the thoughts of my calamities, that the prince, though so lovely a person, did not make so great an impression on me as he might have done at another time. However, gratitude prevailed on me; I did not refuse to make him happy, and our wedding was kept with all imaginable splendour.

When all the people were taken up with the celebration of their sovereign's nuptials, a neighbouring prince his enemy made a descent by night on the island with a great number of troops. That formidable enemy was the king of Zanguebar. He sur-

prised those people, and cut to pieces all the king my husband's subjects. He was very near taking us both. We escaped very narrowly, for he had already entered the palace with some of his followers; but we found means to slip away, and to get to the sea-coast, where we threw ourselves into a fishing-boat we had the good fortune to meet with. Two days we were driven about by the winds, without knowing what would become of us. The third day we espied a vessel making towards us under sail. We rejoiced at first, believing it had been a merchant ship which might take us aboard; but what was our astonishment, when, as it drew near, we saw ten or twelve armed pirates appear on the deck. Having boarded, five or six of them leaped into our boat, seized us, bound the prince, and conveyed us into their ship, where they immediately took off my veil. My youth and features touched them, and they all declared how much they were charmed at the sight of me. Instead of casting lots, each of them claimed the perference, and me as his right. The dispute grew warm, and they came to blows about me, and fought like mad men. The deck was soon covered with dead bodies, and they were all killed but one, who being left sole possessor of me, said, "You are mine. I will carry you to Grand Cairo, to deliver you to a friend of mine, to whom I have promised a beautiful slave. But who," added he, looking upon the king my husband, "is that man? What relation does he bear to you? Are you allied by blood or love?" "Sir," answered I, "he is my husband." "If so," replied the pirate, "in pity I must rid myself of him: it would be too great an affliction to him to see you in my friend's arms." Having spoken these words, he took up the unhappy prince, who was bound, and threw him into the sea, notwithstanding all my endeavours to hinder him.

I shrieked in a dreadful manner at the sight of that cruel action, and had certainly cast myself headlong into the sea, but that the pirate held me. He plainly saw that was my design, and therefore bound me with cords to the main-mast, and then hoisting sail, made towards the land, and got ashore. He unbound me, and led me to a little town, where he bought camels, tents, and slaves and then set out for Grand Cairo, designing, as he still said, to present me to his friend, according to his promise.

We had been several days upon the road, when, as we were crossing this plain yesterday, we espied the black who inhabited this castle. At a distance we took him for a tower, and when near us could scarce believe him to be a man. He drew his vast scimitar, and summoned the pirate to yield himself prisoner, with all his slaves, and the lady he was conducting. The pirate was daring; and being seconded by all his slaves, who

promised to stand by him, he attacked the black. The combat lasted a considerable time; but at length the pirate fell under his enemy's deadly blows, as did all his slaves, who chose rather to die than to forsake him. They conductedme to the castle, whither he also brought the pirate's body, which he ate that night for his supper. After that inhuman meal, perceiving that I ceased not weeping, he said to me, "Young lady, prepare to satisfy my desires, rather than continue thus to afflict yourself. Make a virtue of necessity and comply: I will give you till to-morrow to consider. Let me then find you comforted for all your misfortunes, and overjoyed for having been reserved for my bed." Having spoken these words, he conducted me to a chamber, and went to bed in his own, after locking up all the castle doors. He opened them this morning, and presently locked them again, to pursue some travellers he preceived at a distance; but it is likely they made their escape, since he was coming alone, and without any booty, when you attacked him.

As soon as the princess had put an end to the reicital of her adventures, Codadad declared to her that he was deeply concerned to her misfortunes. "But madam," added he, "it shall be your own fault if you do not live at ease for the future. The king of Harran's sons offer you a safe retreat in the court of the king their father; be pleased to accept of it. You will be there cherished by that prince, and respected by all; and if you do not disdain the affection of your deliverer, permit me to make you a present of it, and to marry you before all these princes; let them be witnesses to our contract." These princess consented to it, and the marriage was concluded that very day in the castle, where they found all sorts of provisions. The kitchens were full of flesh and other eatables the black used to feed on when he was weary of feeding on human bodies. There was also a variety of fruits, excellent in their kinds; and to complete their pleasure, abundance of delicious wine and other liquors.

They all sat down at table; and after having eaten and drank plentifully, they took along with them the rest of the provisions, and set out for the king of Harran's court: they travelled several days, encamping in the pleasantest places they could find, and they were within one day's journey of Harran, when, having halted and drank all their wine, being under no longer concern to make it hold out, Codadad, directing his discourse to all his company," Princes." said he," I have too long concealed from you who I am. Behold your brother Codadad! I have received my being, as well as you, from the king of Harran; the Prince of Samaria has brought me up, and the Princess Pirouze is my mother. Madam," added he, applying himself to the Princess of Deryabar," do you also forgive me

for having concealed my birth from you? Perhaps, by discovering it sooner, I might have prevented some disagreeable reflections, which may have been occasioned by a match you may have thought unequal." "No, sir," answered the princess: "the opinion I at first conceived of you heightened every moment, and you did not stand in need of the extraction you now discover to make me happy."

The princes congratulated Codadad on his birth, and expressed much satisfaction at the knowledge of it. But, in reality, instead of rejoicing, their hatred of so amiable a brother was increased. They met together at night in a bye-place, whilst Codadad and the princess his wife lay fast asleep in their tent. Those ungrateful, those envious brothers, forgetting that, had it not been for the brave son of Pirouze, they must have been devoured by the black, agreed among themselves to murder him. "We have no other course to choose," said one of those wicked brethern;" for the moment our father shall come to understand that this stranger he is already so fond of is our brother, and that he alone has been able to destroy a giant, whom we could not all of us together conquer, he will heap favours and a thousand praises on him, and declare him his heir, to the prejudice of all his brothers, who will be obliged to obey and fall down before him." Besides those he added many other words, which made such an impression on their jealous minds, that they immediately repaired to Codadad, then fast asleep, stabbed him in a thousand places, and leaving him for dead in the arms of the princess of Deryabar, proceeded on their journey for the city of Harran, where they arrived the next day.

The king their father conceived the greater joy at their return, because he had despaired of ever seeing them again; he asked what had been the occasien of their stay? But they took care not to acquaint him with it, making no mention either of the black or of Codadad; and only said, that being curious to see different countries, they had spent some time in the neighbouring cities.

In the meantime Codadad lay in his tent drowned in his own blood, and little differing from a dead man, with the princess his wife, who seemed to be in not much better condition than he. She rent the air with her dismal shrieks, tore her hair, and bathing her husband's body with her tears,—"Alas! Codadad, my dear Codadad," cried she," is it you whom I behold thus departing this life? What cruel hands have put you into this condition? Can I believe these are your brothers, who have treated you so unmercifully, these brothers whom thy valour has saved? No, they are rather devils, who, under the characters so dear, came to murder you, O barbarous wretches! whosoever you are, how could yau make so ungrateful a return for the

service he has done you ? But why should I complain of your brothers, unfortunate Codadad ! I alone am to blame for your death. You would join your fate with mine, and all the ill fortune that attends me since I left my father's place has fallen upon you. O Heaven ! which has condemned me to lead a life full of adventures and calamities, if you will not permit me to have a consort, why do you permit me to find one ? Behold, you have now robbed me of two, just as I began to be attached to them."

By these and other moving expressions, the wretched princess af Deryabar vented her sorrow, fixing her eyes on the deplorable Codadad, who could not hear her ; but he was not dead, and his consort observing that he still breathed, ran to a large town she espied in the plain, to inquire for a surgeon. She was directed to one, who went immediately with her ; but when they came to the tent, they could not find Codadad, which made them conclude he had been dragged away by some wild beast to devour him The princess renewed her complaints and lamentations in a most dismal manner. The surgeon was moved, and being unwilling to leave her in that frightful condition proposed to her to return to the town, offering her his house and service.

She suffered hereself to be prevailed on. The surgeon conducted her to his house, and without knowing, as yet, who she was treated her with all imaginable courtesy and respect. He used all his rhetoric to comfort her, but it was in vain to think of removing her sorrow, which was rather heightened than diminished. " Madam," said he to her one day, "be pleased to recount to me your misfortunes : tell me your country and your condition, Perhaps I may give give you some advice, when I am acquainted with all the circumstances of your calamity. You do nothing but afflict yourself, without considering that remedies may be found for the most desperate diseases."

The surgeon's words were so efficious, that they wrought on the princess, who recounted to him all her adventures ; and when she had done, the surgeon directed his discourse to her: "Madam," said he, " since they are so, give me leave to tell you that you ought not thus to give way to your sorrw ; you ought rather to arm yourself with resolution, and perfrom what the name and the duty of a wife require of you. You are bound to avenge your husband. If you please, I will wait on you as your squire. Let us go to the king of Harran's court he is a good and just prince. You need only represent to him, in lively colours, how prince Codadad has been treated by his brothers. I am persuaded he will do you justice." " I submit to your reasons," answered the princess ; "it is my duty to en-

deavour to avenge Codadad; and since you are so obliging and so generous as to offer to bear me company, I am ready to set out." No sooner had she fixed this resolution, than the surgeon ordered two camels to be made ready, on which the princess and he mounted and repaired to Harran.

They alighted at the first caravansera they found, and inquiring of the host what news at court,—"It is," said he, "in very great perplexity. The king had a son, who lived a long time with him as a stranger, and none can tell what is become of that young prince. One of the king's wives, call Pirouze, is his mother: she has made all possible inquiry, but to no purpose. All men are concerned at the loss of that prince, because he had great merit. The king has forty-nine other sons, all by different mothers, but not one of them has virtue enough to comfort the king for the death of Codadad; I say his death, because it is impossible he should be still alive, since no news has been heard of him, notwithstanding so much search has been made after him."

The surgeon having heard this account from the host, concluded that the best course the princess of Deryabar could take was to wait upon Pirouze; but that step was not without some danger, and required much precaution; for it was to be feared, that if the king of Harran's sons should happen to hear of the arrival of their sister-in-law, and her design, they might cause her to be conveyed away before she could speak to Codadad's mother. The surgeon weighed all these circumstances, and considered what risk he might run himself; and therefore that he might manage matters with discretion, he desired the princess to stay in the coravansera, whilst he went to the palace, to observe which might be the safest way to canduct her to Pirouze.

He went accordingly into the city, and was walking towards the palace, like one led only by curiosity to see the court, when he espied a lady mounted on a mule richly accoutred. She was followed by several ladies mounted also on mules, with a great number of guards and black slaves. All the people made a lane to see her pass along, and saluted her by prostrating themselves on the ground. The surgeon paid her the same respect, and then asked a calender, who happened to stand by him, whether that lady was one of the king's wives? "Yes, brother," answered the calender, "she is one of the king's wives, and the most honoured and beloved by the people, because she is mother to prince Codadad, of whom you must have heard."

The surgeon asked no more questions, but followed Pirouze to mosque, into which she went to distribute alms, and assist at the public prayers the king had ordered to be made for the safe return of Codadad. The people, who were highly con-

cerned for that young prince, ran in crowds to join their vows to the prayers of the priests, so that the mosque was quite full. The surgeon broke the throng, and advanced towards Pirouze's guards. He stayed out the prayers, and when that princess went out, he stepped up to one of her slaves, and whispered him in the ear, "Brother, I have a secret of moment to impart to the princess Pirouze ; may not I, by your means, be introduced into her apartment?" "If that secret," answered the slave "relates to prince Codadad, I dare promise you shall have audience of her this very day ; but if it concerns not him, it is needless for you to endeavour to be introduced to her ; for her thoughts are all engrossed by her son, and she will not hear talk of any other subject." "It is only about that dear son," replied the surgeon, "that I wish to speak to her." "If so," said the slave, you need only follow us to the palace, and you shall soon speak to her,"

Accordingly, as soon as Pirouze was returned to her apartment, that slave acquainted her that a person unknown had some important matter to communicate to her, and that it related to prince Codadad. For sooner had he uttered these words, than Pirouze expressed her impatience to see that stranger. The slave immediately conducted him into the princess's closet, who ordered all her women to withdraw, except two, from whom she concealed nothing. As soon as she saw the surgeon, she asked him eagerly what news he had to tell her of Codadad? "Madam," answered the surgeon, after having prostrated himself on the ground, "I have a long account to give you, and such as will surprise you." Then he told her all the particulars of what had passed between Codadad and his brothers, which she listened to with eager-attention ; but when he came to speak of the murder, that tender mother fainted away on the sofa, as if she had herself been stabbed like her son. Her two women used proper means, and soon brought her to herself. The surgeon continued his relation ; and when he had ended it, Pirouze said to him, "Go back to the princess Deryabar, and assure her from me that the king shall soon own her for his daughter-in-law : and as for yourself, be assured that your services shall be well rewarded."

When the surgeon was gone, Pirouze remained on the sofa, in such a state of affliction as may easily be imagined ; and yielding to her tenderness at the recollection of Codadad, "Oh, my son," said she, "I must never then expect to see you more ! Alas ! when I gave you leave to depart from Samaria, and you took leave of me, I did not imagine that so unfortunate a death awaited you at such a distance from me. Unfortunate Codadad ! Why did you leave me ! You would not, it is true, have acquired so much renown ; but you had been still alive, and not

have cost your mother so many tears." While she uttered these words, she wept bitterly; and her two confidants, moved by her grief, mingled their tears with hers.

Whilst they were all three, as it were, vying in affliction, the king came into the closet, and seeing them in that condition, asked Pirouze whether she had received any bad news concerning Codadad? "Alas! sir," said she, "all is over: my son has lost his life, and to add to my sorrow, I cannot pay him the funeral rites; for, in all appearance, the wild beasts have devoured him." Then she told him all that she had heard from the surgeon, and did not fail to enlarge on the inhuman manner in which Codadad had been murdered by his brothers.

The king did not give Pirouze time to finish her relation, but, transported with anger, and giving way to his passion, "Madam," said he to the princess, "those perfidious wretches who cause you to shed these tears, and are the occasion of the mortal grief to their father, shall soon feel the punishment due to their guilt." The king having spoken these words, with indignation in his countenance, went directly to the presence-chamber, where all his courtiers attended, and such of the people as had any petitions to present to him. They were all astonished to see him in that passion, and thought his anger had been kindled against his people. Their hearts were chilled with fear. He ascended the throne, and causing his grand vizier to draw near, "Hassan," said he, "I have some orders for you; go immediately, take a thousand of my guards, and seize all the princes, my sons; shut them up in the tower appointed for a prison for murderers, and let this be done in a moment." All who were present trembled at hearing this extraordinary command; and the grand vizier, without answering one word, laid his hand on his head, to express his obedience, and went out of the hall to execute his orders, which very much surprised him. In the meantime the king dismissed those who attended for audience, and declared he would not hear of any business for a month to come. He was still in the hall when the vizier returned. "Are all my sons," said that prince, "in the tower?" "They are, sir," answered the vizier: "I have obeyed your orders." "This is not all," replied the king,—"I have further commands for you;" and so saying he went out of the hall of audience, and returned to Pirouzé's apartment, with the vizier following him. He asked that princess where Codadad's widow had taken up her lodging? Pirouzè's womem told him, for the surgeon had not forgot that in his relation. Then the king turning to his minister, "Go," said he, "to that caravansera, and bring a young princess, who lodges there, but treat her with all the respect due to her quality."

The vizier was not long in performing what he was ordered. He mounted on horseback with all the emirs and courtiers, and repaired to the caravansera, where the princess of Deryabar was, whom he acquainted with his orders ; and presented her, from the king, a fine white mule, whose saddle and bridle were adorned with gold, rubies, and diamonds. She mounted it, and went to the palace, attended by all those great men. The surgeon bore her company, mounted on a beautiful Tartar horse, which the vizier had provided for him. All the people were at their windows, or in the streets, to see that noble cavalcade ; and it being given out that the princess, whom they conducted in such state to court, was Codadad's wife, the city resounded with acclamations, the air rung with shouts of joy, which would have been turned into lamentations had that prince's fatal adventure been known ; so much was he beloved by all.

The princess of Deryabar found the king at the palace gate, waiting to receive her : he took her by the hand, and led her to Pirouze's apartment, where a very moving scene took place. Codadad's wife found her affliction redouble upon her at the sight of her husband's father and mother ; as, on the other hand, those parents could not look on their son's wife without being much affected. She cast herself at the king's feet, and having bathed them with tears, was so overcome with grief, that she was not able to speak one word. Pirouze was in no better state. She seemed to be penetrated with sorrow ; and the king, moved by those affecting objects, gave way to his own weakness. Those three persons, mingling their tears and sighs, for some time observed a silence, which appeared equally tender and pitiful. At length the princess of Deryabar, being somewhat recovered, recounted the adventure of the castle, and Codadad's disaster. Then she demanded justice for the treachery of the princes. "Yes, madam," said the king to her, "those ungrateful wretches shall perish ; but Codadad's death must first be made public, that the punishment of his brothers may not cause my subjects to rebel ; and though we have not my son's body, we will not omit paying him the last duties." This said, he directed his discourse to the vizier, and ordered him to build a dome of white marble, in a delightful plain, in the midst of which the city of Harran stands. Then he appointed the princess of Deryabar a handsome apartment in his palace, acknowledging her for his daughter-in-law.

Hassan caused the work to be carried on with such diligence, and employed so many workmen, that the dome was soon finished. Within it was erected a tomb, on which was placed a figure representating Codadad. When all was completed, the king ordered prayers to be said, and appointed a day for the obsequies of his son.

On that day all the inhabitants of the city went out upon the plain to see that ceremony performed, which was after the following manner. The king, attended by his vizier and the principal lords of the court proceeded towards the dome, and being come to it, he went in and sat down with them on carpets made of black satin with gold flowers. A great body of horse-guards, hanging their heads and looking down, drew up close about the dome, and marched round it twice, observing a profound silen-ce but at the third round they halted before the door, and all of them with a loud voice pronounced these words: "O prince! son to the king, could we by dint of sword, and human valour, re-lieve your misfortune, we would bring you back to life; but King of kings has commanded, and angel of death has obeyed," Having uttered these words, they drew off to make way for hundred old men, all of them mounted on black mules, and wearing long grey beards. These anchorites, who lived all their days concealed in caves. They never appeared in the sight of the world but when they were to assist at the obsequies of the king of Harran, and of the princes of their faimly. Each of these venerable person carried on his head a book, which he held with one hand. They took three turns round the dome without uttering one word; then stopping before the door, one of them said, "O prince! what can we do for thee? If thou couldst be restored to life by prayer or learning, we would rub our grey beards at thy feet, and recite prayers; but the King of the universe has taken thee away for ever."

This said, the old men moved to a distance from the dome, and immediately fifty beautiful young maidens drew near to it; each of them was mounted on a little white horse; they wore no veils, and carried gold baskets, full of all sorts of precious stones. They also rode thrice round the dome, and halting at the same palace as the others had done, the youngest of them spoke in the name of all, as follows: "O prince! once so beautiful, what re-lief can you expect from us; If we could restore you to life by our charms, we would become your slaves. But you are no longer sensible to beauty, and have no more occassion for us."

When the young maids were withdrawn, the king and his courtiers arose, and having walked thrice round the figure re-presenting Codadad, the king spoke as follows; "O my dear son, light of my eyes, I have then lost thee for ever!" He accom-anied these words with sighs, and watered the tomb with his tears; his courtiers weeping with him. Then the gate of the dome was shut, and all the people returned to the city. Next day there were public prayers in all the mosques, and the same was continued for eight days successively. On the ninth the king resolved to cause the princes his sons to be beheaded. All the people, incensed at their cruelty towards Codadad, impatient-

ly expected to see them executed. The scaffolds were erecting, but the execution was respited, because, on a sudden, news was brought that the neighbouring princes, who had before made war on the king of Harran, were advancing with more numerous forces than the first time, and were not then far from the city. It had been long known that they were preparing for war, but their preparations caused no alarm. This news occasioned a general consternation, and gave new cause to lament the loss of Codadad, who had signalished himself in the former war against those enemies. "Alas!" said they, "were brave Codadad alive, we should little regard those princes who are coming to surprise us." The king nothing dismayed, raised men with all possible speed, formed a considerable army, and too brave to await the enemy's coming to attack him within his walls, marched out to meet them. They, on their side, being informed by their advanced parties, that the king of Harran was marching to engage them, halted in the plain, and formed their army.

As soon as the king discovered them, he also drew up his forces and ranged them in order of battle. The signal was given and he attacked them with extraordinary vigour; nor was the opposition inferior. Much blood was shed on both sides, and the victory remained long dubious; but at length it seemed to incline to the king of Harran's enemies, who being more numerious, were upon the point of surrounding him, when a great body of horse appeared on the plain, and drew near the two armies in good order. The sight of that fresh party daunted both sides, not knowing what to think of them: but their doubts were soon cleared; for these horsemen flew upon the flank of the king of Harran's enemies with such a furious charge, that they soon broke and routed them. Nor did they stop here; they pursued them, and cut most of them in pieces.

The king of Harran, who had attentively observed all that passed, admired the bravery of those horsemen, whose unexpected arrival had given the victory to his side. But, above all, he was charmed with their chief, whom he had seen fighting with more than ordinary valour. He longed to know the name of that generous hero. Impatient to see and thank him, he advanced towards him, but perceived he was coming to prevent him. The two princes drew near, and the king of Harran discovering Codadad in that brave warrior who had just assisted him, or rather defeated his enemies, became motionless with joy and surprise. "Sir," said Codadad to him," you have sufficient cause to be astonished at the sudden appearance before your majesty of a man whom perhaps you concluded to be dead. I should have been so, had not Heaven preserved me still to serve you against your enemies." "O! my son," cried the king," is it possible that you are restored to me? Alas! I despaired of see-

ing you any more." So saying, he stretched out his arms to the young prince, who flew to such a tender embrace.

"I know all, my son," said the king again, after having long held him in his arms. "I know what return my sons have made you for the service you did in delivering them out of the hands of the black; but you shall be revenged to-morrow. Let us now go to the palace: your mother, whom you have cost so many tears, expects me, to rejoice with us for the defeat of our enemies. What a joy will it be to her to be informed that my victory is your work!" "Sir," said Codadad, "give me leave to ask you how you could know the adventure of the castle? Have any of my brothers, repenting, owned it to you?" "No," answered the king; "the princess of Deryabar has given us an account of everything, for she is in my palace, and came thither to demand justice against your brothers." Codadad was transported with joy to understand that the princess his wife was at the court. "Let us go, sir," cried he to to his father in a rapture; "let us go see my mother, who waits for us. I am impatient to dry up her tears, as well as those of the princess of Deryabar."

The king immediately returned to the city with his army, which he dismissed, and re-entered his palace victorious, amidst the acclamations of the people, who followed him in crowds, praying to Heaven to prolong his life, and extolling Codadad to the skies. These two princes found Pirouze and her daughter-in-law waiting for the king to congratulate him; but words cannot express the transports of joy they felt when they saw the young prince come with him: their embraces were mingled with tears of a very different kind from those they had before shed for him. When these four persons had sufficiently yielded to all the emotions that they asked Pirouze's son by what miracle he came to be still alive?

He answered, that a peasant, mounted on a mule, happening accidentally to come into the tent, where he lay senseless, and perceiving him alone, and stabbed in several places, had made him fast on his mule, and carried him to his house, where he applied to his wounds certain herbs, chewed, which recovered him in a few days. "When I found myself well," added he, "I returned thanks to the peasant, and gave him all the diamonds I had. Then I drew near to the city of Harran; but being informed by the way that some neighbouring princes had gathered forces, and were coming to fall upon the king's subjects, I made myself known to the villagers, and stirred up those people to undertake his defence. I armed a great number of young men, and heading them, happened to come in at that time when the two armies were engaged."

When he had done speaking, the king said, "Let us return thanks to God for having preserved Codadad; but it is requisite that the traitors, who would have destroyed him, should perish this day." "Sir," answered the generous son of Pirouze, "though they are wicked and ungrateful, consider they are your own flesh and blood; they are my brothers; I forgive their offence, and beg you to pardon them." This generosity drew tears from the king, who caused the people to be assembled, and declared Codadad his heir. Then he ordered the princes, who were prisoners, to be brought, loaded with irons. Pirouze's son struck off their chains, and embraced them all successively, with as much sincerity as he had done in the court of the black's castle. The people were charmed with Codadad's good disposition, and loaded him with applause. The surgeon was next nobly rewarded, in requital of the services he had done the princess of Deryabar.

The sultaness Scheherazade, having related the story of Ganem with so much address, and in so agreeable a maner, that the sultan of the Indies could not forbear showing the pleasure that relation gave him, said to that monarch, "I doubt not but your majesty is very well satisfied to find the Caliph Haroun Alraschid change his sentiments in favour of Ganem, his mother, and sister; and I believe you may be sensibly affected with their misfortunes, and the ill-treatment they received; but I am persuaded. if your majesty would hear the story of the Sleeper Awakened, it would, instead of exciting all those emotions of indignation and compassion in your breast, on the countrary, afford you much mirth and diversion." The sultan, who promised himself some new adventures from the title of this story, would have heard it that morning, but perceiving day approach, deferred it till the next; when Dinarzade called upon her sister, who began her story in these words:—

THE STORY OF THE SLEEPER AWAKENED.

In the reign of the Caliph Haroun Alraschid there lived at Bagdad a very rich merchant, who, having married a woman advanced in years, had but one son, whom he named Abon Hassan, and educated with great restraint. When his son was thirty years old, the merchant died, and left him his sole heir, and master of great riches, which his father had amassed together by much frugality and close application to business.

Abon Hassan, whose views and inclinations were very different from those of his father, determined to make another use of his wealth; for as his father had never allowed him any money but what was just necessary for subsistence, and he had

always envied those young persons of his age who wanted for nothing, and who debarred themselves from none of those pleasures to which youth are too much addicted, he resolved in his turn to distinguish himself by extravagances proportionable to his fortune. To this end he divided his riches into two parts: with one-half he bought houses in town, and land in the country, with a promise to himself, never to touch the income of his estate which was considerable enough to live upon very handsomely, but lay it all by as he received it; with the other half, which consisted in ready money, he designed to make himself amends for the time he had lost in the severe restraint in which his father had always kept him.

With this intent, Abon Hassan formed a society in a few days with people of his age and condition, and thought of nothing but how to make their time pass agreeably. Every day he gave them splendid entertainments, at which the most delicate meats were served up, and the most exquisite wines flowed in plenty, while concerts of the best vocal and instrumental music by performers of both sexes heightened their pleasures, and this young band of debauchees, with the glasses in their hands, joined their songs with the music, thus forming a concert with the instruments; and these feasts generally ended with balls, to which the best dancers of Bagdad of both sexes were invited. These entertainments, renewed every day, were so expensive to Abon Hassan, that he could not support the extravagance above a year; and the great sum which he had consecrated to his prodigality, and the year, ended together. As soon as he left off keeping this table, his friends forsook him; whenever they saw him, they avoided him, and if by chance he met any of them and went to stop them, they always excused themselves on some pretence or other.

Abon Hassan was touched more by this strange behaviour of his friends, who had forsaken him so basely and ungratefully, after all the protestaions of friendship they had made him, and their inviolable attachment to his service, than for all the money he had so foolishly squandered away: he went melancholy and thoughtful, his head hanging down, and his countenanc expressive of deep vexation, into his mother's and sat down at the end of a sofa at a distance from her. "What is the matter with you, son?" said his mother, seeing him in this condition. "Why are you so altered, so dejected, and so different from yourself? You could not certainly be more concerned, if you had lost all you had in the world. I know you have lived very profusely, and believe all your money is spent; you have yet a good estate; and the reason that I did not so very much oppose your irregular way of living was, that I knew the wise precaution you had taken to preserve half your substance. I do not,

therefore, see why you should plunge yourself into this deep melancholy."

At these words Abon Hassan melted into tears ; and in the midst of his sighs, cried out, " Ah ! mother, I see at last by sad experience, how insupportable poverty is ; I am sensible that it deprives us of joy, as the setting of the sun does of light. As poverty makes us forget all the commendations and fine things said of us before our fall, it makes us endeavour to conceal ourselves, and spend our nights in tears and sorrow. In short, a poor man is looked upon, both by friends and relations, as a stranger.. You know, mother, how I have treated my friends for this year past ; I have entertained them with all imaginable generosity, till I have spent all my money, and now they have left me, when I can treat them no longer. When I tell them that I have no more means to continue their mirth, I mean the money I laid by to employ in such purposes. For my estate, I thank Heaven for having given me the grace to keep the oath I have made not to enter upon that to spend it so foolishly : and now I shall keep that oath, and know how to make good use of what is left. But first I will try how far my friends, who deserve not that I should call them so, will carry their ingratitude. I will go to them one after another, and when I have represented to them what I have done for their sakes, I will ask them among them to make me up a sum of money, to relieve me out of the miserable condition I have reduced myself to, to please them ; but as I have already said, I will not take these steps, but to try if I can find any sentiment of gratitude remaining in them."

" I do not pretend, son," said Abon Hassan's mother, " to dissuade you from executing your design ; but I can tell you before-hand, that you have no ground for hope. Believe me, you will find no relief but from the estate you have reserved. I see you do not, but will soon know those people, which among persons of your sort may know it in the manner I desire ; that is to say, for your own good ." " Mother," replied Abon Hassan, " I am persuaded of the truth of what you say, but shall be more certain of a fact which concerns me so nearly, when I shall inform myself better of their baseness and insensibility." Abon Hassan went immediately to his rriends, whom he found at home ; representing to them the great need he was in, and begged of them to draw their purse-strings to assist him. He promised to give every one bonds to pay them the money they lent him, as soon as their affairs were made up ; giving them to understand at the same time, that it was, in a great measure, upon their accounts that he was so distressed, that he might the more powerfully excite their generosity ; and

forgot not to allure them with the hopes of being once again entertained in the same manner as before."

Not one of his bottle-companions was affected with the arguments which the afflicted Abon Hassan made use of to persuade them; and he had the mortification to find, that many of them told him plainly they did not know him.

He returned home again full of grief and indignation; and going into his mother's apartment, said, "Ah! madam, you were right; instead of friends, I have found none but perfidious ungrateful wretches, who deserve not my friendship, which I renounce, and promise you I will never see them more." He resolved to be as good as his word, and took every precaution to avoid falling into the same inconvenience; taking an oath never to give an inhabitant of Bagdad any entertainment again while he lived. He drew the strong box in which he had put the rents he had received from his estate from the place where he had. placed it in reserve, and put it in the room of that he had emptied, and resolved to take out every day no more than was sufficient to defray the expense of a single person to sup with him, who, according to the oath he had taken, was not to be any man of Bagdad, but a stranger that came into Bagdad the same day, and must take his leave of him the next morning after one night's meal.

According to this project, Abon Hassan took care every morning to provide whatever was necessary of this treat, and towards the close of the evening went and sat at the end of Bagdad bridge; and as soon as he saw a stranger, of whatever rank or condition he was, he accosted him civilly, and invited him to sup and lodge with him that night; and after having informed him of the law he had imposed upon himself, took home with him. The repast with which Abon Hassan regaled his guests was not costly, but always sufficient, with plenty of good wine, and generally lasted till the night was pretty well advanced; when, instead of entertaining his guest with the affairs of state, his family, or business, as is too frequent, he affected to talk only of indifferen agreeable subtle subjects. He was naturally of so gay and so pleasant a temper, that he could give the most agreeable turns to conversation on every subject, and make the most melancholy persons merry. When he sent away his guests the next morning, he always said, "God preserve you from all sorrow wherever you go; when I invited you yesterday to come and sup with me, I informed you of the law I have imposed on myself; therefore do not take it ill if I tell you, that we must never see one another again, nor drink together, either at home or any other house, for reasons best known to myself: so God conduct you."

Abon Hassan was very exact in the observation of this oath, and never looked upon or spoke to the strangers he had once entertained ; wherever he met them in the streets, the squares or any public, assemblies he affected not to see them and turned away to avoid them, that they might not speak to him, or he have any communication with them. He had acted for a long time after this manner, when, one afternoon, a little before sunset, as he sat upon the bridge according to custom, the Caliph Haroun Alraschid came by, but so disguised that it was impossible to know him ; for that monarch, though his chief ministers and officers of justice acquitted themselves of their duty very punctually, would nevertheless inform himself of everything and for that purpose often disguised himself in different ways, and walked through the city and suburbs of Bagdad, sometimes one way and sometimes another. That day, being the first of the month, he was dressed like a merchant of Moussel, who had but just disembarked, and was followed by a tall stout black slave.

As the Caliph had in his disguise a grave and respectful air, Abon Hassan, who thought him to be a Moussel merchant, rose up, and, after having saluted him with a graceful air, and kissed his hand, said to him," Sir, I congratulate you on your happy arrival ; I beg you to do me the honour to go and sup with me, and repose yourself at my house this night, after the fatigue of your voyage :" and to oblige him not to refuse him that favour, he told him his custom of entertaining the first stranger he met with. The Caliph found something so odd and singular in Abon Hassan's taste, that he was very desirous to know the bottom of it ; and without quitting the character of a merchant, told him that he could not better answer that great civility, which he did not expect at his arrival at Bagdad, than by accepting the obliging offer that he made him ; that he had only to lead the way, and he was ready to follow him.

Abon Hassan, who knew not that the guest which chance presented to him was so very much above him, treated the Caliph as his equal, carried him home, and led him into a room very neatly furnished, where he set him on a sofa, in the most honourable place. Supper was ready, and the cloth laid. Abon Hassan's mother, who took upon herself the care of the kitchen, sent up three dishes ; the first was a capon and four large pullets, which was set in the middle ; and the second and third, placed on each side, were a fat roasted goose and broiled pigeons. This was all ; but they were good of the kind, and well flavoured, with proper sauces.

Abon Hassan sat down over against his guest, and he and the Caliph began to eat heartily of what they liked best, without speaking or drinking, according to the custom of the country. When they had done eating, the Caliph's slave brought them

water to wash their hands : and in the meantime, Abon Hassan's mother cleared the table, and brought up a dessert of all the various sorts of fruits then in season ; as grapes, peaches, apples, peas, and various pastes of dried almonds, &c, As soon as it grew dark, wax candles were lighted, and Abon Hassan, after charging his mother to take care of the Caliph's slave, set on bottles and glasses.

Then Abon Hassan, sitting down with the pretended Moussel merchant again, filled out a glass of wine, before he touched the fruit ; and holding it out in his hand, said to the Caliph, still taking him for a merchant of Moussel," You know, sir, that the cock never drinks before he calls to his hens to come and drink with him ; I invite you to follow my example. I do not know what you may think ; but, for my part, I cannot reckon him a wise man who does not love wine. Let us leave those sort of people to their dull melancholy humours, and seek for mirth which is only to be found in a brimmer."

While Abon Hassan was drinking, the Caliph, taking the glass that was set for him, said," You are an honest fellow ; I like your pleasant temper, and expect you will fill me as much." Abon Hassan, as soon as he had drunk, filled the Caliph's glass, and giving it to him," Taste this wine, sir," said he ; " I will warrant it good." "I am very well persuaded of that," replied the Caliph, laughing ? " you know how to choose the best." " Oh," replied Abon Hassan (while the Caliph was taking off his glass)," one need only look in your face to see you have seen the world, and know what good living is. If," added he in Arabic verse," my house could think and express its joy, how happy would it be to possess you, and, bowing before you, would cry, How overjoyed am I to see myself honoured with the company of so well-behaved and so polite a personage, and for meeting with a man of your merit."

The Caliph, who was naturally lively, was mightily diverted with these sallies of Abon Hassan's, and took great pleasure in promoting drinking, after asking for wine, thinking that when it began to work, he might, by his conversation, satisfy his curiosity. In order, therefore, to enter into conversation, he asked him his name, his business, and how he spent his life. " My name, sir," replied he," is Abon Hassan. I lost my father, who was a merchant of Bagdad, and though he was not the richest, yet he lived very comfortably. When he died, he left me money enough for my station to live free from ambition ; but as he always kept a very strict hand over me in his lifetime, I was willing, when he was gone, to make up the time I thought I had lost. Notwithstanding this," continued Abon Hassan," I was more prudent than most young people are, who give themselves up to debauchery without any thought, and pursue it

till they reduce themselves to the utmost poverty, and are forced to do penance all the rest of their lives after. To avoid this misfortune, I divided what I had left me into two parts, land and ready money. I destined the ready money to supply the expenses of my acquaintance. I meditated, and took a fixed resolution not to touch my rents. I associated with young people of my own age, and with my ready money, which I spent profusely, treated them splendidly every day; and, in short, spared for no sort of pleasure. But all this did not last long; by the time the year was all out, I had got to the bottom of my box, and then my table friends vanished. I made a visit to every one of them successively, and represented to them the miserable condition I was in, but none of them made an offer to relieve me.

"Upon this, I renounced their friendship, and retrenched so far as to live within the compass of my income, and bound myself to keep company with none but the first stranger I could meet with coming that day into Bagdad, and so entertain him but one day and one night. I have told you the rest before; and I thank my good fortune this day for meeting with a stranger of so much worth."

The Caliph was very well satisfied with this information, and said to Abon Hassan, "I cannot enough commend the measures you have taken, and the prudence with which you have acted, by forsaking your debauchery,—a conduct rarely to be met with in young persons; and I esteem you the more for being so faithful to yourself. It was a slippery path you trod in, and I cannot enough admire how, after having seen the end of your ready money, you had so great a command over yourself as not to enter upon your rents, or even your estate. In short, I must own, I envy your happiness. You are the happiest man in the world, to enjoy every day the company of some one honest man, with whom you can discourse freely and agreeably, and to whom you give an opportunity to declare, wherever he goes, how handsomely he was received by you. But, we talk too long without drinking; come, drink, and pour out a glass for me."

In this manner the Caliph and Abon Hassan conversed together, drinking and talking of indifferent pleasant subjects, till the night was pretty far advanced; when the Caliph, pretending to be fatigued after his journey, told his host he stood in need of a little rest. "But," added he, "as I would not deprive you of yours on my account, before we part (because to-morrow I may be gone before you are stirring), I should be glad to shew you how sensible I am of your civility, and the good cheer and hospitality you have shewn me. The only thing that troubles

me is, that I know not which way to make you any acknowledgment. I beg of you, therefore, to let me understand how I may do it, and you shall see I will not be ungrateful; for it is impossible but a man like you must have some business, some want, or wish for something agreeable to you. Speak freely, and open your mind; for though I am but a merchant, it may be in my power to oblige you myself, or by some friend."

To these offers of the Caliph, Abon Hassan, taking him still for a Moussel merchant, replied, "I am very well persuaded, my good sir, that it is not out of compliment that you make me these generous tenders; but, upon the word of an honest man, I assure you, I have nothing that troubles me, nor desires, and I ask nothing of anybody. I have not the least ambition, as I told you before, and am satisfied with my condition; therefore, I can only thank you for your obliging proffers, and the honour you have done me to come and take a slight repast with me. Yet I must tell you," pursued Abon Hassan, "there is one thing gives me uneasiness, without, however, disturbing my rest. You must know the town of Bagdad is divided into quarters, in each of which there is a mosque, with an imam to perform prayers at certain hours, at the head of the quarter which assembles there. The imam of the division I live in is a great old man, of an austere countenance, and the greatest hypocrite in the world. Four old men of this neighbourhood, who are people of the same stamp, meet regularly every day at this imam's house. There they vent their slander, calumny, and malice against me and the whole quarter, to the disturbance of the peace of a neighbourhood, and the promotion of dissension. Some they threaten, others they frighten, and, in short, would be lords paramount, and have every one govern himself according to their caprice, though they know not how to govern themselves. Indeed, I am sorry to see that they meddle with anything but their korân, and do not let the world live quietly."

"Well, I suppose," said the Caliph, "you wish to have a stop put to this disorder?" "You have guessed right," answered Abon Hassan, "and the only thing I should pray for would be to be Caliph but for one day, in the stead of our sovereign lord and master Haroun Alraschid, the commander of the faithful." "What would you do if you was?" said the Caliph. "I would make examples of them," answered Abon Hassan, "to the satisfaction of all honest men. I would punish the four old man with each a hundred bastinadoes on the soles of their feet, and the imam with four hundred, to teach them not to disturb and abuse their neighbours any more."

The Caliph was extremely well pleased with this thought of Abon Hassan's; and as he loved adventures, he longed to make this a very singular one. "Indeed," said he, "I approve very much of your wish, which I see proceeds from an upright

heart, that cannot bear to see the malice of wicked people go unpunished; I could like to see it take effect, and it is not so impossible a thing as you may imagine. I am persuaded that the Caliph would willingly put his authority for twenty-four hours into your hands if he knew your good intentions, and the good use you would make of it. Though a foreign merchant, I have credit enough to contribute in some degree to the execution of this plan." "I see," said Abon Hassan, "you laugh at my foolish fancy, and the Caliph himself would laugh at my extravagance too, if he knew it; yet it would be a means of informing him of the behaviour of the imam and his companions, and induce him to chastise them."

"Heaven forbid," replied the Caliph, "that I, who have been so handsomely entertained by you, should laugh at you; neither do I believe, as much a stranger as I am to you, that the Caliph would be displeased; but let us leave off talking; it is almost midnight, and time to go to bed." "With all my heart," said Abon Hassan, "I would not be any hindrance to your going to rest; but there is still some wine in the bottle, and if you please we will drink it of first, and then retire. The only thing that I have to recommend to you is, that when you go out in the morning, if I am not up, you will not leave the door open, but give yourself the trouble of shutting it after you." This the Caliph promised to do; and while Abon Hassan was talking, took the bottle and two glasses, and filled his own first, saying, "Here is a cup of thanks to you," and then filling the other, put into it artfully a little powder, which he had about him, and giving it to Abon Hassan, said, "You have taken the pains to fill for me all this night, and it is the least I can do to save you the trouble once: I beg you to take this glass; drink it off for my sake."

Abon Hassan took the glass, and to shew his guest with how much pleasure he received the honour he did him, whipt it off at once, but had scarcely set the glass upon the table, but the powder began to work, and he fell into so sound a sleep, that his head knocked against his knees so suddenly, that the Caliph could not help laughing. The Caliph ordered the slave he had brought along with him,—and who came again into the room as soon as he had supped, and had been there to receive his orders,—to take him upon his back, and follow him; but to be sure to observe the house, that he might know it again, when he was ordered to bring him back; and in this manner the Caliph, followed by the slave with Abon Hassan upon his back, went out of the house, but without shutting the door after him as Abon Hassan desired him, and went directly to his palace, and by a private door into his own apartment, where all the officers of his chamber were waiting for him, whom he

ordered to undress him and put him in his bed, which they immediately performed.

Then the Caliph sent for all the officers and ladies of the palace, and said to them, "I would have all these, whose business it is to attend my levee, wait to-morrow morning upon this man, who lies in my bed, and pay the same respect to him as to myself, and obey him in whatever he commands; let him be refused nothing that he asks for, and be spoken to and answered in everything he says or does, as if he was the commander of the faithful. In short, I expect that you look upon him as the true Caliph and commander of the faithful, without regarding me; and above all things, mistake not in the least circumstance."

The officers and ladies, who presently understood that the Caliph had a mind to divert himself, answered him by low bows, and then withdrew, every one preparing to contribute to the best of their power to perform their respective parts adroitly.

The Caliph, returning to his palace, sent for the grand vizier: "Giafar," said he, "I have sent for you to instruct you, and to prevent your being surprised to-morrow when you come to audience, to see this man that is laid here in my bed, seated on my throne in my royal robes: accost him with the same reverence and respect you pay to myself; observe and punctually execute whatever he bids you do, the same as if I commanded you. He will exercise great liberality, and commission you with the distribution of it. Do all he bids you, even if his liberality should extend so far as to empty all the coffers in my treasury; and remember to acquaint all my emirs, and all the officers without the palace, to pay him the same honour at audience as to myself, and to carry on the matter so well, that he may not perceive the least thing that may interrupt this diversion which I design myself."

After the grand vizier retired, the Caliph went to bed in another apartment, and gave Mesrour, the chief of his eunuchs, the orders which he was to execute, that everything might succeed as he intended, to gratify the wish of Abon Hassan; that he might see how Abon Hassan would use power and authority of the Caliph for the short time he desired to have it. Above all, he charged him not to fail to awake him at the usual hour, before he awakened Abon Hassan, because he had mind to be present when he arose.

Mesrour failed not to do as the Caliph had commanded; and as soon as the Caliph went into the room where Abon Hassan lay, he placed himself in a little raised closet, from whence he could see all that passed. All the officers and ladies, who were to attened Abon Hassan's levee, went in at the same

time, and took their posts according to their rank, with great silence, and ready to acquit themselves of their respective duties, as if it was the Caliph who was going to rise.

As it was just daybreak, and time to rise to morning prayer before sunrise, the officer that stood nearest the head of the bed put a sponge steeped in vinegar to Abon Hassan's nose, who presently turning his head about, without opening his eyes, with a little effort discharged a kind of phlegm, which was received in a little golden basin before it feel on the carpet. This was the usual effect of Caliph's powder, the sleep lasting longer or shorter, in proportion to the dose. When Abon Hassan laid down his head on the bolster, he opened his eyes; and by the small daylight that appeared, he found himself in a large handsome room, magnificently furnished, the ceiling of which was finely painted in the Arabesque pattern, adorned with vases of gold and silver, and the floor covered with a rich silk tapestry, and surrounded by a great many young and handsome ladies, many of them having instruments of music in their hands, and black eunuchs richly clothed, all standing with great modesty and respect. After casting his eyes on the covering of the bed, he perceived it was cloth of gold, richly embossed with pearls and diamonds, and by the bed lay, on a cushion, a habit of the same stuffs and trimmings, with a Caliph's turban.

At the sight of these glittering objects Abon Hassan was in the most inexpressible confusion and amazement, and looked upon all he saw as a dream; yet such a dream as he wished it not to be. "So," said he to himself, "it is only a dream, the effect of the wish I entertained my guest with last night;" and then he turned himself about, and shut his eyes to sleep again. At the same time the eunuch said, very respectfully, "Commander of the faithful, it is time for your majesty to rise to prayers; the morning begins to advance."

These words very surprised Abon Hassan. "Am I awake or do I sleep? said he to himself. "Ah, certainly, I am asleep! continued he, keeping his eyes shut; "there is no reason to doubt of it."

Immediately the eunuch, who saw he gave him no answer, and had no inclination to get up, said again, "Your majesty must permit me to repeat once more that it is time to rise to morning prayer, unless you choose to let it pass; the sun is just rising, and you never neglect this duty." "I am mistaken," said Abon Hassan presently: "I am not asleep, but awake; for those that sleep do not hear, and somebody speak to me:" then opening his eyes again, he saw planly by broad daylight what he had seen but indistinctly before; and started up, with a smiling countenance, like a man overjoyed at a sudden promotion.

The Caliph, who saw him penetrated his thoughts with great delight.

Then the young ladies of the palace prostrated themselves with their faces to the ground before Abon Hassan, &. those who had the instruments of music in their hairds wished him a good morrow by a concert of soft flutes, hautboys, theorboes, and other harmonious instrumnts, with which he was enchanted, and in such an ecstasy, that he knew not where he was, nor whether he was himself; but reverting to his first idea, he still doubted whether what he saw and heard was a dream or reality. He clapped his hands before his eyes, and lowering his head, said to himself, "What means all this? What am I ? and to whom does this palace belong? What can these eunuchs, handsome well-dressed officers, beautiful ladies, and musicians, mean ? How is it possible for me not to distinguish whether I am in my right senses or in a dream?"

When he took his hands from his eyes, opened them, and lifted up his head, the sun shone full in at the chamber window ; and at that instant, Mesrour, the chief of the eunuchs, came in, prostrated himself before Abon Hassan, and said," Commander of the faithful, your majesty will excuse me for representing to you, that you used not to rise so late, and that the time of prayer is over. If your majesty has not had a bad night, and has not been indisposed, it is time to ascend your throne and hold council as usual ; all your generals, governors, and other great officers of state, wait your presence in the council-hall."

At this discourse of Mesrour's, Abon Hassan was verily persuaded that he was neither asleep nor in a dream ; but at the same time was not less embarrassed and confused under this uncertainty what steps to take : at last, looking earnestly at Mesrour, said he to him in a serious tone," Who is it you speak to, and call the commander of the faithful ? I do not know you, and you must mistake me for somebody else."

Any person but Mesrour would have been dashed at these questions of Abon Hassan's ; but he had been so well instructed by the Caliph, that he played his part to a wonder. " My worthy lord and master," said he," your majesty only speaks thus to try me. Is not your majesty the commander of the faithful, monarch of the world from East, and vicar on earth* the prophet sent of God ? Mesrour, your poor slave, has not forgotten you, after so many years that he has had the honour and happiness to serve and pay his respects to your majesty. He would think himself the most unhappy of men if he has incurred your displeasure, and begs of you must humbly to remove his fears ; but had rather suppose that you have been disturbed by some troublesome dream to-night."

* Master of the world above and below.

Abon Hassan burst out a laughing at these words of Mesrour's, and fell backwards upon the bolster, which pleased the Caliph so much that he would have laughed as loud himself, if he had not been afraid of putting a stop too soon to the pleasant scene he promised himself.

Abon Hassan, when he had tired himself with laughing, sat up again, and speaking to a little eunuch stood by him, black as Mesrour, said, "Hark ye, tell me who I am?" "Sir," answered the little boy modestly, "your majesty is the commander of the believers, and God's vicar on earth." "You are a little liar, black face," said Abon Hassan. Then he called the lady that stood nearest to him: "Come hither, fair one," said he, holding out his hand, "bite the end of my finger, that I may feel whether I am asleep or awake."

The lady, who knew the Caliph saw all that passed, was overjoyed to have an opportunity of shewing her power of diverting him, and went with a grave countenance, and putting his finger between her teeth, she bit it so hard that she put him to violent pain. Snatching his hand quickly back again, he said, "I find I am awake, and not asleep. But by what miracle am I become Caliph in a night's time? This is certainly the most strange and surprising thing in the world!" Then addressing himself to the same lady, he said, "I conjure you by the protection of God, in whom you trust as well as I, not to hide the truth from me; am I really the commander of the faithful?" "It is so true," answered the lady, "that we, who are your slaves, are amazed to find that you will not believe yourself, to be so." "You are a deceiver," replied Abon Hassan; "I know very well who I am."

As the chief of the eunuchs perceived that Abon Hassan had a mind to rise, he offered him his hand, and helped him to get out of bed. No sooner were his feet set on the floor, but the chamber rang again with the repeated acclamations of the officers and ladies, who cried out altogether, "Commander of the faithful, God give your majesty a good day." "O Heaven!" cried Abon Hassan, "what a strange thing is this! Last night I was Abon Hassan, and this morning I am the commander of the believers! I cannot comprehend this sudden and surprising change." Presently some of the officers began to dress him; and when they had done, Mesrour led him through all the eunuchs and ladies, who were ranged on both sides, quite to the council chamber door, which was opened by one of the officers. Mesrour walked before him to the foot of the throne, where he stopped, and putting one hand under one arm, while another officer who followed did the same by the other, they helped him to ascend the throne. Abon Hassan sat down amidst the accla-

mations of the officers,who wished him all happiness and prosperity, and turning to the right and left he saw the officers of the guards ranged in good order, and making a fine appearance.

The Caliph in the meantime came out of the closet where he was hid, and went into another, which looked into the council-hall, from whence he could see and hear all that passed in council, where his grand vizier presided in his place when he was prevented by illness from attending in person. What pleased him highly was to see Abon Hassan fill his throne with almost as much gravity as himself.

As soon as Abon Hassan had seated himself, the grand vizier Giafar prostrated himself at the foot of the throne, and rising and addressing himself to him, said, "Commander of the faithful, God shower down blessings on your majesty in this life, receive you into his paradise in the other world, and confound your enemies."

Abon Hassan, after all that had happened that morning, and these words of the grand vizier, never doubted but that he was Caliph, as he wished to be; and so without examining any farther, how, or by what adventure, or sudden change of fortune, he immediately began to exercise his power, and loking very gravely upon the vizier, asked him what he had to say? "Commander of the faithful," replied the grand vizier, "the emirs, viziers, and other officers who are of your majesty's council, wait at the door till your majesty gives them leave to come in and pay their accustomed respects to you." Abon Hassan presently ordered the door to be opened, and the grand vizier turning, and addressing himself to the officers who waited for orders, said, "Chief of the door-keepers, the commander of the faithful orders you to do your duty."

When the door was oponed the viziers, emirs, and principal officers of the court, all dressed magnificently in their habits of ceremony, went in their order to the foot of the throne, and paid their respects to Abon Hassan; and bowing thier heads down to the carpet, kneeling on one knee, saluted him with the title of the commander of the faithful, according to the instructions of the grand vizier, and afterwards took their seats.

When this ceremony was over, and they were all placed, there was a profound silence. The grand vizier, always standing before the throne, began, according to the order of papers in his hand, to make his report of affairs, which at that time were of very little consequence. Nevertheles, the Caliph could not but admire how Abon Hassan acquitted himself in his great post without the least hesitation or embarrassment, and decided so well in all matters, as his own good sense suggested the request

was or was not proper to be granted. But before the grand vizier had finished his report, Abon Hassan perceived the judge of the police, whom he knew by sight, sitting in his place. "Stop," said he to the grand vizier, interrupting him, "I have an order of consequence to give to the judge of the police." The judge of the police perceiving that Abon Hassan looked at him, and hearing his name mentioned, arose from off his seat, and went gravely to the foot of the ground. "Judge of the police," said Abon Hassan, "go immediately to such a quarter in such a street, where you will find a mosque, and seize the imam of the mosque and four old gray-beards, and give each of the old men a hundred bastinadoes with a bull's pizzle, and the iman four hundred. After that, mount them all five, clothed in rags, upon camels, with their faces to the tails, and lead them through the whole city, with a crier before them who shall proclaim with a loud voice, 'This is the punishment of all those who trouble their heads with other people's affairs, and make it their business to create disturbances and misunderstandings in families in their neighbourhood, and do them all the mischief in their power.' My intention is also, that you enjoin them to leave that quarter, and never to set foot in it more; and while your lieutenant is conducting them through the town, return, and give me an account of the execution of my orders." The judge of the police laid his hand upon his head to shew his obedience to execute that order on pain of losing his head if he failed, and prostrating himself a second time, went away.

The Caliph was extremely well pleased at the firmness with which this order was given, and perceived that Abon Hassan was resolved not to lose the opportunity of punishing the imam and the other four old hypocrites of his quarter. In the meantime the grand vizier went on with his report, and had just finished, when the judge of the police came back from executing his commission. He approached the throne with the usual ceremony, and said, "Commander of the faithful, I found the imam and his four companions in the mosque, which your majesty pointed out; and for a proof that I have punctually obeyed your commands, I have brought an instrument signed by the principal inhabitants of that quarter." At the same time he pulled a paper out of his bosom, and presented it to the pretended Caliph.

Abon Hassan took the paper, and reading it over cautiously, with the names of the witnesses, who were all people that he knew very well, said to the judge of the police, smiling, "It is well; I am satisfied; return to your seat. These old hypocrites," said he to himself, with an air of satisfaction, "who thought fit to censure my actions, and find fault with my entertaining honest people, deserved this punishment." The Caliph,

all the time penetrated his thoughts, and felt inconceivable joy in this pleasant expedition.

Then Abon Hassan, addressing himself to the grand vizier, said, "Go to the high treasurer for a purse of a thousand pieces of gold, and carry it to the mother of one Abon Hassan, who is known by the name of the *debauchee*; she lives in the same quarter to which I sent the judge of the police. Go, and return immediately."

The grand vizier, after laying his hand upon his head, and prostrating himself before the throne, went to the high treasurer, who gave him the money, which he ordered a slave to take, and to follow him to Abon Hassan's mother, to whom he gave it saying only, "The Caliph makes you this present." She received it with the greatest surprise imaginable. She could not tell what to think of this liberality of the Caliph's, and was totally ignorant of what passed in the palace.

During the grand vizier's absence the judge of the police made the usual report of his office, which lasted till the vizier returned. As soon as he came into the council-chamber, and had assured Abon Hassan he had executed his orders, Mesrour the chief of eunuchs, who returned to the palace after he had conducted Abon Hassan to the council, came again, and made a sign to the viziers, emirs, and other officers, that the council was over, and that they they might all retire; which they did by making the same prostration at the foot of the throne as when they entered.

Abon Hassan sat not long on the Caliph's throne, but came down from it, supported in the same manner as he went up, by Mesrour and another officer of the eunuchs, who attended him back again to the apartment from whence he came, preceded all the way by the grand vizier. But he had scarce made a few steps, when he was taken with a pressing occasion; upon which they shewed him into a neat closet, paved with marble; whereas the apartment where he was, was covered with rich carpets, like the other apartments of the palace. They gave him a pair of drawers of silk, embroidered with gold, which it was usual to put on before going in there. He took them, and as he knew not the use of them, he put them into one of his sleeves, which were very wide. As it often happens that a trifle excites laughter sooner than a matter of consequence, the grand vizier, Mesrour, and all the officers of the palace near him, had likely to have burst into laughter, and spoiled all the sport: but they contained themselves, and the grand vizier was obliged at last to explain to him, that he must put on the drawers before he went into the private closet.

While Abon Hassan was there, the grand vizier went to the Caliph, who had already taken another station to observe Abon Hassan without being seen, and acquainted him with what had passed, which the Caliph enjoyed exceedingly.

When Abon Hassan came out of the closet, Mesrour went before hin, to shew him the way into an inner apartment, where there was a table spread ; several eunuchs ran before to tell the musicians that the sham Caliph was coming, who immediately began a concert of vocal and instrumental music, with which Abon Hassan was so charmed and transported, that he could not tell what to think of all he saw and heard. " If this is a dream," said he, " it is a long one. But certainly," continued he, " it is no dream ; for I can see and feel, walk and hear, and argue reasonably : whatever it is, I trust in God ; yet cannot believe but I am the commander of the faithful, for no other person could live in this splendour. The honour and respect that has been shewn me, and the obedience paid to my commands, are sufficient proofs.

In short, Abon Hassan took it for granted that he was Caliph and the commander of the faithful ; and was fully convinced of it, when he entered that magnificent and spacious hall, which was finely painted with the brightest colours intermixed with gold. Seven bands of female musicians, more beautiful than the others, were placed round the hall, and as many gold branches hung down from the ceiling, which was painted with blue and gold, intermixed with wonderful effect. In the middle of the hall was spread a table covered with massy gold plates and dishes, which scented the hall with the spices and amber wherewith the meat was seasoned ; and seven young and most beautiful ladies dressed in the richest habits of the most vivid colours, stood round this table, each with a fan in her hand, to fan Abon Hassan when at dinner.

If ever mortal was charmed, Abon Hassan was when he entered that stately hall. At every step he took, he could not help stopping to contemplate at leisure all the wonders that regaled his eyes, and turrned first to one side, and then again on the other ; which gave the Caliph, who viewed him with attention, very great pleasure. At last, he went and sat down at the table, and presently, all the ladies that stood by it began to fan the new Caliph. He looked first at one, and then at another, and admired the grace with which they acquitted themselves. He told them with a graceful smile, that he believed one of them was enough to give him all the air he wanted, and would have six of the ladies sit at table with him, three on his right hand, and threo on his left ; and he placed them at it, so that, as the table was round, which way soever he turned, his eyes might be saluted with agreeable objects.

The six ladies obeyed, and sat down at the table ; and Abon Hassan, taking notice that out of respect they did not eat, helped them himself, and invited them to eat in the most pressing and obliging terms. Afterwards, he asked their names, which they told him were Alabaster Neck, Coral Lips,

Moon Face, Sunshine, Eye's Delight, Heart's Delight, and she who fanned him was Sugar-Cane. The many soft things he said upon their names shewed him to be a man of sprightly wit, and it is not to be wondered how very much it increased the respect which the Caliph (who saw everything) had already conceived for him.

When the ladies saw that Abon Hassan had done eating, one of them said to the eunuchs who waited, "The commander of the faithful will go into the hall where the dessert is—bring some water;" upon which they all rose from the table, and taking from the eunuch, one a gold basin, another a ewer of the same metal, and a third a towel, kneeled down before Abon Hassan, and presented them to him to wash his hands, who, as soon as he had done, got up, and after a eunuch had opened the door, went, preceded by Mesrour, who never left him, into another hall, as large as the former, adorned with paintings by the best masters, and furnished with gold and silver vessels, carpets, and other rich furniture. There, seven different bands of music began a concert as soon as Abon Hassan appeared. In this hall, there were seven other large lustres, and a table in the middle, covered with dried sweetmeats and the choicest and most exquisite fruits of the season, raised in pyramids, in seven gold basins ; and seven ladies more beautiful than the others standing round it, each with a fan in her hand.

These new objects raised still greater admiration in Abon Hassan than before ; who after he had made a full stop, and given the most sensible marks of his surprise and astonishment, went directly to the table, where sitting down, he gazed a considerable time at the seven ladies, with an embarrassment that plainly shewed he knew not which to give the preference to. At last, he ordered them all to lay aside their fans and sit down, and eat with him, telling them, that it was not so hot but he could spare them that trouble.

When the ladies were all palaced about him, the first thing he did was to ask their names, which were different from the other seven, and expressed some perfection of mind or body, which distinguished them from one another ; upon which he took an opportunity, when he presented them with fruit, &c., to say something smart. "Eat this fig for my sake," said he to Chain of Hearts, who sat on his right hand; "and render the fetters, with which you loaded me the first moment I saw you, more supportable." Then presenting a bunch of grapes to Soul's Torment, "Take this cluster of grapes," said he, "on condition you instantly abate the torments which I suffer for your sake ;" and so on to the rest. By these words Abon Hassan more and more pleased and diverted the Caliph, who was delighted with his words and actions, and pleased to think he had found in him a man who diverted him so agreeably, and

suggested to him a method of being better acquainted with him.

After Abon Hassan had tasted of all the fruits in the basin he got up and followed Mesrour, who never left him, into a third hall, mugh more maginficently furnished than the other two: where he was received by the same number of musicians and ladies, who stood round a table covered with all manner of wet sweetmeats. After he had looked about him with new wonder, he advanced to the table, the music playing all the time till he sat down with him, and as he could not shew them the same civility as he had done to the rest, they helped themselves, as he desired them, to what they liked best; and he afterwords informed himself of their names, which pleased him as much as the others had done, and led him to say as many soft things to them, to the great diversion of the Caliph, who lost not a word.

By this time the day beginning to close, Abon Hassan was conducted into a fourth hall, much more superb and magnificently furnished, lighted with wax candles in seven great gold lustres, which gave a glorious light. The like was not seen in the other halls, because it was not necessary. Abon Hassan found the same number of musicians here as he had done in the other three halls, performing in concert in the most lively manner, and seeming to inspire greater joy: and he saw as many ladies standing round a table covered with seven gold basins as filled with cakes, dried sweetmeats, and all such things as were proper to promote drinking. There he saw, which he had not observed in any of the other halls, a beaufet, which was set out with seven large silver flagons full of the choicest wines, and by them seven crystal glasses of the finest workmanship.

Hitherto in the three first halls Abon Hassan drank nothing but water, according to the custom observed at Bagdad, from the highest to the lowest, and at the Caliph's court, never to drink wine till the evening; all who transgress this rule being accounted debauchees, and dare not shew themselves in the day time. This custom is the more laudable, as it requires a clear head to apply to business in the course of the day ; and as no wine is drunk till evening, no drunken people are seen in the streets in open day making disturbances in the city.

As soon as Abon Hassan entered the fourth hall, he went to the table and sat down, and was a long time in a kind of ecstasy at the sight of those seven ladies who surrounded him, and were much more beautiful than all he beheld in the other halls. He was very desirous to know all their names ; but as the music played then so very loud, and particularly the tambour, that he could not hear them speak, he clapped his hands as a sign for them to leave off playing, and a profound silence ensued. Then taking by the hand the lady who stood on the right next to him, he made her sit down by him, and presen-

ting her with a cake, asked her name. "Commander of the faithful," said the lady, "I am called Cluster of Pearls." "No name," replied Abon Hassan, "could have more properly expressed your worth; and indeed your teeth exceed the finest, pearls. Cluster of Pearls," added he, "since that is your name oblige me with a glass of wine from your fair hand, and take another with me." The lady went presently to the beaufet and brought him a glass of wine, which she presented to him with a pleasant air. Abon Hassan took the glass with a smile, and looking passionately upon her, said, "Cluster of Pearls, I drink your health; I desire you to fill out as much for yourself, and pledge me." She ran to the beaufet, and returned with a glass in her hand; but before she drank, she sung a song, which charmed him as much by the sweetness of her voice as by its novelty.

After Abon Hassan had drunk, he made another lady sit down, and presenting her with what she chose in the basins, asked her name, which she told him was Morning Star. "Your bright eyes," said he, "shine with greater lustre than that star whose name your bear. Do me the pleasure to bring me some wine;" which she did with the best grace in the world. Then turning to the third lady, whose name was Daylight, he ordered her to do the same, and so on to the seventh, to the extreme satisfaction of the Caliph.

When they had all filled him a glass round, Cluster of Pearls, whom he had just addressed, went to the beaufet, poured out a glass of nine and putting in a pinch of the same powder the Caliph had used the night before presented it to Abon Hassan; "Commander of the faithful," said she, "I beg of your majesty to take this glass of wine, and before you drink it off, do me the favour to hear a song I have made to-day, and which I flatter myself may not displease you. I never sung it before this evening." "With all my heart," said Abon Hassan taking the glass, "and as commander of the faithful, I command you to sing it; for I am persuaded that so beautiful a lady as yourself cannot make a song which does not abound with wit and pleasantry." The lady took a lute, and tuning it to her voice, sang with so much justness, grace, and expression, that Abon Hassan was in perfect ecstasy all the time, and was so much delighted, that he ordered her to sing, and was as much charmed with it as at first.

When the lady had done, Abon Hassan drank off his glass, and turning his head towards her, to give her those praises which he thought due to her, was prevenetd by the powder, which operated so suddenly, that his mouth was wide open, and his eyes close shut; and dropping his head on the table like a man overcome with sleep, he slept as profoundly as the day before at the same time the Caliph give him the powder. One

of the ladies stood ready to catch the glass, which fell out of his hand ; and then the Caliph, who took a greater satisfaction in this scene than he had promised himself, and was all along a spectator of what had passed, came into the hall to them, overjoyed at the success of his plan. He ordered Abon Hassan to be dressed again in his own clothes, and to be carried back again to his own house by the same slave that brought him, charging him to lay him on a sofa in the same room, without making any noise, and to leave the door open he came away.

The slave took Abon Hassan upon his shoulders, and carried him home by a back door of the palace, place him in his own house as he was ordered, and returned with speed, to acquaint the Caliph what he had done. "Well," said the Caliph, "Abon Hassan wished only to be Caliph for one day, to punish the imam of the mosque of his quarter, and the four scheiks or old men who had displeased him : I have procured him the means of doing this, and he ought to be content."

In the mean time, Abon Hassan, who was laid upon his sofa by the slave, slept till very late the next morning. When the powder was worked off, Abon Hassan waked and opened his eyes, and finding himself at home, was in the utmost surprise. "Cluster of Pearls ! Morning Starl ! Coral Lips ! Moon Face !" cried he, calling the ladies of the palace by their names, as he remembered them ; "where are you ? Come hither."

Abon Hassan called so loud, that his mother, who was in her own apartment, heard, and running to him upon the noise he made, said, "What ails you, son ? What has happened to you ?" At these words Abon Hassan lifted up his head, and looking haughtily at his mother, said, "Good woman ! Who is it you call son ?" "Why, you," answered his mother, very mildly ; "are not you Abon Hassen my son ? It is strange that you have forgot yourself so soon." "I your son, old trull !" replied Abon Hassan ; "you are a liar, and know not what you say ! I am not Abon Hassan, I tell you, but the commander of the faithful !"

"Hold your tongue, son," answered the mother ; "one would think you are a fool to hear you talk thus." "You are an old fool yourself," replied Abon Hassan ; "I tell you once more I am the commander of the faithful, and God's vicar on earth !" "Ah ! child," cried the mother, "is it possible that I should hear you utter such words that shew you are distracted ! What evil genius possesses you, to make you talk at this rate ? God bless you, and preserve you from the power of Satan. You are my son Abon Hassan, and I am your mother."

After she had made use of all the arguments she could think of to bring him to himself, and to shew how great an error he was in, she said, "Do not you see that the room you are now in is your own, and is not like a chamber in a palace fit for the

commander of the believers, and that you have never left it since you were born, but lived quietly at home with me? Think seriously of what I say, and do not fancy things that are not, nor ever can be. Once more, my son, think seriously of it."

Abon Hassan heard all these remonstrances of his mother very patiently, holding down his eyes, and clapping his hands under his chin, like a man recollecting himself, to examine the truth of what he saw and heard. At last, he said to his mother, just as if he was come out of a deep sleep, and with his hand in the same posture," I believe you are right; methinks I am Abon Hassan, you are my mother, and I am in my own room." Then looking at her again, and at every object before him, he added," I am Abon Hassan, there is no doubt of it, and I cannot comprehend how this fancy came into my head.

The mother really believed that her son was cured of that disorder of his mind, which she ascribed to a dream, and began to laugh with him, and ask him questions abbout this dream; when all on a sudden he started up, and looking crossly at his mother, said," Old sorceress, you know not what you say. I am not your son, nor you my mother. You deceive yourself, and would deceive me. I tell you I am the commander of the faithful, and you shall never persuade me to the contrary!" " For Heaven's sake, son," said the mother," let us leave off this discourse; recommend yourself to God, for fear some misfortune should happen to us; let us talk of something else. I will tell you what happened yesterday in our quarter to the imam of the mosque, and the four scheiks our neighbours: the judge of the police came and seized them, and gave each of them I know not how many strokes with a bull's pizzle, while a crier procalimed,' That was the punishment of all those who troubled themselves about other people's business, and employed themselves in setting their neighbours at variance.' He afterwards led them through all the streets, and ordered them never to come into our quarter again." Abon Hassan's mother little thought her son had any share in this adventure, and therefore turned the discourse on purpose to put him out of the conceit of being the commander of the faithful; but instead of effacing that idea, she rather recalled it more deeply in his imagination that it was not imaginary, but real.

Abon Hassan no sooner heard this relation, but he cried out," I am neither thy son, nor Abon Hassan, but certainly the commander of the believers. I cannot doubt of it after what you have told me. Know then that it was by my order that the imam and the four scheiks were punished: and I tell you I am certainly the commander of the faithful; therefore tell me no more of its being a dream. I was not asleep, but as much awake as I am now. You do me a pleasure to confirm what the judge of the police told me he had executed punctually

according to my order; and I am overjoyed that the imam and the four scheiks, those great hypocrites, were so chastised, and I should be glad to know how I came here. God be praised for all things! I am certainly commander of the faithful, and all thy argum nts shall not convince me of the contrary."

The mother, who could not divine or imagine why her son so strenuously and positively maintained himself to be Caliph, never disputed but that he had lost his senses, when she found he insisted so much upon a thing that was so incredible; and in this thought, said, "I pray God, son, to have mercy upon you! Pray do not talk so madly. Beseech God to forgive you, and give you grace to talk more reasonably. What would the world say to hear you rave in this manner? Do you not know that "walls have ears?' '

These remonstrances only enraged Abon Hassan the more; and he was so provoked at his mother, that he sai d, "Old woman, I have bid you once already to hold your tongue. If you do not, I shall r ise and give you cause to repent itall your life-time. I am the Caliph and the commander of the believers; and you ought to believe me when I say so."

Then the good woman perceiving that he was more distracted than ever, abandoned herself to tears, and beating her face and breast, expressed the utmost grief and astonishment to see her son in that terrible state. Abon Hassan, instead of being, appeased, and being moved by his mother's tears, on the contrary, lost all the respect due from a son to his mother, and getting up hastily, and laying hold of a cane, ran to his mother in great fury, and, in a threatening manner, that would have frightened every one but a mother so partial to him, said, "Tell me presently, wicked woman, who I am?" "I do not believe, son," replied she, looking at him tenderly, and void of fear, "that you are so abandoned by God as not to know your mother, who brought you into the world, and to mistake yourself. You are indeed my son Abou Hassan, and are very much in the wrong to arrogate to yourself the title which belongs only to our sovereign lord the Caliph Haroun Alraschid, after the noble and generous present the monarch made us yesterday. In short, I forgot to tell you, that the grand vizier Giafar came to me yesterday, and putting a purse of a thousand pieces of gold into my nands, bid me pray for the commander of the faithful, who made me that present; and does not this liberality concern you more than me, who have but a short time to live?"

At these words Abon Hassan grew quite mad. The circumstance of the Caliph's liberality his mother told him of, persuaded him more than ever that he was Caliph, remembering that he had sent the vizier. "Well, old hag," cried he, "will you be convinced when I tell you I sent you those thousand pieces of gold by my grand vizier Giafar, who obeyed my com-

mands, as I was commander of the faithful? But instead of believing me, you endeavour to distract me by your contradictions, and maintain wiih obstinacy that I am your son; but you shall not go long unpunished." After these words, he was so unnatural, in the height of his frenzy, as to beat her cruelly with his cane.

The poor mother, who could not have thought that her son would have come so soon from words to blows, called out for help so loud, that the neighbours ran into her assistance. Abon Hassan continued to beat her, at every stroke asking her if he was the commander of the faithful? To which she always answered tenderly, that he was her son.

By that time the neighbours came in, Abon Hassan's rage began to abate. The first who entered the room got between him and his mother, and taking the cane out of his hand, said to him "What are you doing, Abon Hassan? Have you lost all fear of God and your reason? Did ever a son so well brought up as you dare to strike his mother? Are you not ashamed so to treat yours, who loves you so tenderly?" Abon Hassan still full of fury, looked at his that spoke without returning an answer; and then, staring on all the rest of his neighbours that followed him, said, "Who is that Abon Hassan you speak of? Is it me you call by that name?"

This question disconcerted the neighbours a little. "How!" said he who spoke first, "do not you know your mother, who brought you up, and with whom you have always lived?" "Begone, you are impertinent people," replied Abon Hassan, "I neither know her nor you, and will not know her. I am not Abon Hassan; I am the commander of the faithful, and will make you know it to your cost."

At this discourse the neighbours no longer doubted that he was mad; and, to prevent his being guilty of the like actions, seized him, notwithstanding his resistance, and bound him hand and foot. But though apparently disabled from doing any mischief, they did not choose to leave him along with his mother. Two of them ran for the keeper of the hospital for mad folks, who came presently with chains, handcuffs, a bull's pizzle, and a great many attendants. When they entered the room Abon Hassan, who little expected such treatment, struggled to unloose himself; but after his keeper had given him two or three smart strokes upon the shoulders with the bull's pizzle, he lay so quiet, that the keeper and his people did what they would with him. As soon as they had bound and manacled him, they took him with them to the hospital. When he was got out of his house into the street, the people crowded round him; one buffeted him, another boxed him and others called him fool and mad man. To all this treatment he replied, "There is no greatness and power but in God

most high and almighty. I am treated as a fool, though I am in my right senses. I suffer all these injuries and indignit es for the love of God." He was conducted to the hospital where he was lodged in an iron cage; but before he was shut up, the keeper, who was hardened to such terrible execution, regaled him without pity with fifty strokes of the bull's pizzle on his shoulders, which he repeated every day for three weeks, bidding him remember that he was not the commander of the faithful "I am not mad; but if I did want your assistance, nothing would so effectually make me mad, as your cruel treatment of me. I want your advice," said Abon Hassan.

Abon Hassan's mother went every day to see her son, and could not forbear crying to see him fall away daily, and to hear him sigh and complain at the hardship he endured. In short, his shoulders, back, and sides, were so black and bruised, that he could not turn himself. His mother would willingly have talked with him, to comfort him, and to sound him whether he still retained the notion of being Caliph; but whenever she opened her mouth, he stopped her with so much fury, that she was forced to leave him, and return home inconsolable at his obstinacy.

By degrees those strong and lively ideas which Abon Hassan entertained, of having been clothed in the Caliph's habit and having exercised his authority, and been punctually obeyed and treated like the true Caliph, and which persuaded him when he awaked that he was so, all began to wear away insensibly. Sometimes he would say to himself, "If I was the Claiph and commander of the believers, how came I, when I awaked, to find myself at home, dressed in my own apparel? Why should I not have been attended by eunuchs, and their chief, and a crown of beautiful ladies? Why should my grand vizier Giafar, and all those emirs and governors of provinces, who prostrated themselves at my feet, forsake me? Undoubtedly, if I had any authority over them, they would have delivered me long ago out of this miserable condition I am in; certainly I ought to look upon all as a dream. It is true I commanded the judge of the police to punish the imam, and the four old men his companions; I ordered Giafar the grand vizier to carry my mother a thousand pieces of gold; and all my commands were executed. All these things are obstacles to my believing it a dream, and I cannot comprehend it; but there are so many things that I cannot comprehend, nor ever shall, that I will put my trust in God, who knows all things."

Abon Hassan was taken up with these thoughts and reflections when his mother came to see him. She found him so much altered and emaciated, that she let fall a torrent of tears; in the midst of which she saluted him as she used to do, and he returned her salute, which he had never done before, since he

had been in the hospital. This she looked upon to be a good sign. "Well, my son," said she, wiping her tears, "how do you do, and how do you find yourself? Have you renounced all those whims and fancies which the devil had put into your head?" "Indeed, mother," replied Abon Hassan, very rationally and calmly, and in a tone expressive of his grief for the excesses he had been transported to against her, "I acknowledge my error, and beg of you to forgive the excerable crime which I have been guilty of towards you, and which I detest. I ask pardon also of my neighbours that I have abused. I have been deceived by a dream; but by so extraordinary an one, and so like to truth, that I venture to affirm any other person to whom such a thing might have happened, would have been guilty of a great or greater extravagances; and I am this instant so much perplexed about, that while I am speaking I can hardly persuade myself but that what has happened to me was a matter of fact, so like was it to what happens to people who are broad awake. But whatever it was, I do and shall always look upon it as a dream and an illusion. I am convinced that I am not that shadow of a Caliph and commander of the faithful, but Abon Hassan your son, the son of a person whom I have always honoured till that fatal day, the remembrance of which will cover me with confusion, and whom I shall honor and respect all my life as I ought."

At these sensible words, the tears of sorrow and affliction which the mother of Abon Hassan had so long shed were changed into those of joy, to find her son so well recovered. "My son!" cried she, transported with pleasure "my satisfaction and comfort to hear you talk so reasonably is inexpressible; and it gives me as much joy as if I had brought you into the world a second time; but I must tell you my opinion upon this adventure and observe one thing which you may not have taken notice of; the stranger that you brought home with you one evening to sup with you, went away without shutting your chamber-door after him, as you desired him; which I believe gave the devil an opportunity to enter, and throw you into that horrible illusion you were in: and, therefore, my son, you ought to return God thanks for your deliverance, and beseech Him to keep you from falling again into the snares of the evil spirit."

"You have found out the source of my misfortunes," answered Abon Hassan. "It was that very night I had this dream which turned my brain. I bid the merchant expressly to shut the door after him; and now I find he did not do it. I am persuaded, as well as you, the devil, finding it open, came in, and filled my head full of these fancies. The people of Moussel, from whence this merchant came, may not know how we at Bagdad are well convinced that the devil is the cause of

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troublesome dreams when we leave our chamber-doors open. But since, mother, you see I am, by the grace of God, so well recovered, for God's sake get me out of this hellish place, and deliver me from the hand of this executioner, who will infallibly shorten my days if I stay here any longer." The mother, glad to hear her son was so well cured of his foolish imagination of being Caliph, went immediately to the keeper, and assuring him that he was very sensible and well, he came and examined him, and released him in her presence.

When Abon Hassan came home, he staid within doors some days, to recover his health by better living than he had found in the hospital. But when he had recovered his strength, and felt no more effect of the harsh treatment he had suffered in his confinement, he began to be weary of spending his evenings alone. He presently entered again upon the same way of living as before ; which was to provide enough every day to regale a new stranger at night.

The day on which Abon Hassan renewed his custom of going about sunset to the foot of Bagdad bridge to stop the first stranger that offered, and desire him to do him the honour of supping with him, happened to be the first day of the month, which was the day that the Caliph always set apart to go in disguise out of some of the city paths to observe with his own eyes what was committed contrary to the good government of the city, as he had established and regulated it at the beginning of his reign. He had not been long arrived at the bridge, and sat himself on a bench which was fixed to the parapet, when, looking about him, he perceived the Caliph disguised again like a Moussel merchant, and followed by the same slave. Persuaded that all his misfortunes were owing to the Caliph's (whom he took for a merchant) leaving his door open, he shuddered at the sight of him. "God preserve me ! " said he to himself ; "if I am not deceived, there is the magician again that enchanted me ! " and thereupon he got up, and looked over the parapet into the river, that he might not see him till he was past.

The Caliph, who had a mind to carry on the diversion he had received by Abon Hassan, had taken care to inform himself of all that had happened when Abon Hassan awaked at home, and conceived a great pleasure at the relation given him, especially at his being sent to a mad-house, and the treatment he received there. But as this monarch was both just and generous, and had taken a great liking to Abon Hassan, as capable of contributing further to his amusement, and had doubted whether, after renouncing his pretended character of a Caliph, he would return to his usual manner of living, he designed, with a view to get him nearer him, to dress himself again like a merchant of Moussel, the better to execute his plan. He perceived Abon Haasan at the same time he saw

him, and presently guessed by his action that he was angry with him, and wanted to shun him. This made him walk close to the parapet Abon Hassan leaned over; and when he came nigh him, he put his head over to look him in the face "Ho, brother Abon Hassan," said he "is it you? I greet you! Give me leave to embrace you?" "Not I," replied Abon Hassan, briskly, without looking at the pretended Moussel merchant; "I do not greet you; I will have neither your greeting nor your embraces. Go along!"

"What!" answered the Caliph, "do you not know me? Do you not remember the evening we spent together at your house this day month, where you did me the honour to treat me very generously?" "No," replied Abon Hassan in the same tone, "I do not know you, nor what you talk about; go, I say again, about your business."

The Caliph was not to be dashed with this rude behaviour of Abon Hassan. He knew very well the law he had imposed on himself, never to have any commerce again with a stranger he had once entertained; but though Abon Hassan had declared so much to him, he pretended to be ignorant of it. "I cannot believe," said he, "but you must know me again; it is not possible that you should have forgotten me in so short a time. Certainly some misfortune has befallen you, which inspires you with this aversion for me. However, you ought to remember, that I shew my gratitude by my good wishes, and that I offered you my interest, which is not to be slighted, in an affair which you had very much at heart."

"I do not know," replied Abon Hassan, "what your interest may be, and I have no desire to make use of it; but I am sensible the utmost of your good wishes ended in making me mad. In God's name, I say, once more, go your way, and trouble me no more."

"Ah! brother Abon Hassan," replied the Caliph, embracing him, "I do not intend to part with you in this manner; since I have had the poor fortune to meet with you a second time, you must exercise the same hospitality towards me again, that you shewed me a month ago, when I had the honour to drink with you."

"I have protested against it," said Abon Hassan, "and have so much power over myself, not to receive a second time such an unlucky man as you. You know the proverb, 'Take up your drum and begone.' Make the application to yourself. How often must I repeat it? God be with you! You have been the cause of my misfortune, and I will not venture myself with you again." "My good friend Abon Hassan," said the Caliph, embracing him again, "you treat me in a way I little expected. I beg of you not to talk to me in this harsh manner, but be persuaded of my friendship. Do me the favour to tell

me what has happened to you : for I assure you, I wished you well, and still do so ; and would be glad of an opportunity to make you any amends for the trouble I have caused you, if it has been really my fault." Abon Hassan yielded to the pressing instances of the Caliph, and bid him sit down by him. "Your incredulity and importunity," said he, "have tired my patience ; and what I am going to tell you will shew you that I do not accuse you wrongfully."

The Caliph sat down by Abon Hassan, while he told him all that had happened to him, from his waking in the palace to his waking again in his own house, all as a mere dream, with all the circumstances which the Caliph knew well as himself and which renewed his pleasure. He enlarged afterwards upon the impression that dream of being Caliph and commander of the faithful made upon him, which, he said, threw him into such extravagances, that his neighbours were obliged to bind him as a mad man, and carry him to a mad-house, where he was treated in a way that must seem very barbarous. "But," said he, "what will surprise you, and what you little think of, is, that it was altogether your fault that these things fell out ; for, if you remember, I desired you to shut the door after you, which you neglected, and the devil, finding it open, put this dream into my head, which though it was very agreeable, was the cause of the misfortune I complain of : you, therefore, for your negligence, are answerable for the horrid and detestable crime I was guilty of in lifting my hand against my mother whom I might have killed, and committed parricide, (I blush for shame when I think of it,) only becuse she said I was her son, and she would not acknowledge me for the commander of the faithful, as I thought, and positively insisted on to her that I was. You are the cause of the offence I have given my neighbours, when, running in at the cries of my poor mother, they surprised me bent on knocking her down ; which would never have happened, if you had taken care to shut my chamber-door when you went away, as I desired you. They would not have come into my house without my leave ; and, what troubles me most of all, they would not have been witnesses of my folly. I should not have been obliged te strike them in my own defence, and they would not have bound and fettered me to carry me and shut me up in the hospital for madmen, where I assure you every day that I remained confined in that hell, I received a score of strokes with a bull's pizzle." Abon Hassan recounted his complaints with great heat and vehemence to the Caliph, who knew better than he what had passed, and was delighted to find that he had succeeded so well in his plan to throw him into the vagaries he still was in. He could not help bursting out a-laughing at the simplicity wherewith he related them.

Abon Hassan, who thought that his story should rather move compassion, and that every one ought to be as much concerned at it as himself very much resented the pretended Moussel merchant's laughter : " What !" said he, " do you make a jest of me, and laugh in my face, or do you believe I laugh at you when I speak seriously ? If you want proof of what I advance, look here yourself, and see whether or no I tell you the truth :" with that, stooping down and baring his soulders, he shewed the Caliph his scars and weals the bull's pizzle had made.

The Caliph could not behold those objects without horror. He pitied poor Abon Hassan, and was sorry he had carried the jest so far. " Come, rise, dear brother," said he to him very seriously, and embracing Abon Hassan heartily in his arms ; " let us go to your house, and enjoy the happiness of being merry with you to-night ; and to-morrow, if it please God, all things will go well."

Abon Hassan, notwithstanding his resolution and oath never to admit the same stranger a second time, could not resist the caresses of the Caliph, whom he always took for a merchant of Moussel. " I will consent," said he, " if you will swear to shut my door after you, that the devil may not come in to distract my brain again." The Caliph promised that he would ; upon which they both got up, walked towards the city, and, followed by the Caliph's slave, reached Abon Hassan's house by the time it was dark.

The Caliph, the more to engage Abon Hassan, said to him, " Place a confidence in me ; I promise you on my honour I will not break my word. After this, you need not hesitate to trust in a person like me, who wishes you all happiness and prosperity, of which you will see the effects." " I desire not that," said Abon Hassan, stopping him short. " I yield to your importunity ; but I dispense with your good wishes, and beg you in God's name to form none for me. All the mischief that has hitherto befallen me arose purely from those you already expressed for me, and from your leaving the door open." " Well" replied the Caliph, still laughing at the misguided imagination of Abon Hassan," since you will have it so, be it so ; I promise you I will form none." " You do me pleasure by speaking so," said Abon Hassan ; " I desire no more ; I shall be more than satisfied provided you keep your word, and I shall forgive you all the rest."

As soon as Abon Hassan entered the door, he called for his mother and for candles, and desired his guest to sit down upon a sofa, and then placed himself by him. A little time after, supper was brought up, and they both fell to without ceremony. When they had done, Abon Hassan's mother cleared the table, set on a small dessert of fruit, wine and glasses by her son, and

withdrew, and appeared no more. Abon Hassan first filled his own glass, and then theCaliph's; and after they had drunk some time, and talked of indifferent matters, the Caliph perceiving that his host grew warm with liquor, began to talk of love, and asked him if he had ever felt that passion.

"Brother," replied Abon Hassan, familiarly, thinking his guest was his equal," I never looked upon love or marriage but as a slavery, to which I was always unwilling to submit ; and must own to you, that I never loved anything but good wine ; in short, to divert and entertain myself agreeably with my friends. Yet I do not tell you that I am so indifferent to marriage or incapable of attachment, if I could meet with a woman of such beauty and sweetness of temper as her I saw in my dream on that fatal night I first received you into my house, and you to my misfrotune, left my door open, who would pass the whole night with me drinking, singing, and playing on some instrument, and in agreeable conversation, and who would study to please and divert me : I believe, on the contrary, I should change all my indifference into a perfect attachment to such a person, and, I think, should live very happily with her. But where is such a woman to be found but in the Caliph's palace, or in those of the grand vizier or some great lords of the court, who want no money to provide them ? I choose therefore to stick close to my bottle, which is a much cheaper pleasure, and which I can enjoy as well as they." Saying these words he filled out his own and the Caliph's glass, and said," Come, take your glass, and let us pursue this charming pleasure."

When they had drunk off their wine," It is great pity," said the Caliph," that so gallant a man as you, who owns himself not insensible of love, should lead so solitary a life." I live," replied Abon Hassan," before the company of a wife, whose beauty might not please me, and who, besides, might create me a great deal of trouble by her imperfections and ill-humour." The conversation lasted a long time, and the Caliph seeing Abon Hassan had drunk up to the pitch he desired, said," Let me alone, since you have the same good taste as every other honest man, I warrant you I will find you one that shall please you." Then taking Abon Hassan's glass, and putting a pinch of the same powder into it again, filled him up a bumper, and presenting it to him, said,,' Come let us drink beforehand the fair lady's health, who is to make you happy. I am sure you will like her."

Abon Hassan took the glass laughing, and shaking his head, said, " "Be it so ; since you desire it, I cannot be guilty of so great a piece of incivility, nor disoblige a guest of so much merit in such a trifling matter. I will drink the lady's health you promise me, though I am very well contented as I

am, and do not rely on your promise." But no sooner had Abon Hassan drunk off his bumper, than he was seized with as deep a sleep as before, and the Caliph ordered the same slave to take him and carry him to the palace. The slave did so, and the Caliph, who did not intend to send back Abon Hassan as before, shut the door after him, as he had promised them, and followed him.

When they arrived at the palace, the Caliph ordered Abon Hassan to be laid on a sofa, in the fourth hall, from whence he was carried home fast asleep a month before ; but first he bade them put him on the same habit which he acted the Caliph in, which was done forthwith before him. He then sent everybody to bed, and charged all the eunuchs, officers, ladies, and musicians who were in the hall when he drank the last glass of wine which had put him to sleep, to be there by day-break, and to take care to act their parts well when he should awake. He then went to bed, charging Mesrour to awake him before they went into the hall, that he might conceal himself in the closet as before.

Mesrour, at the hour appointed, awakened the Caliph, who immediately rose, and went to the hall where Abon Hassan lay fast asleep, and when he had placed himself in his closet, Mesrour and the other officers, ladies, and musicians, who waited for him, went in, and placed themselves about the sofa, so as not to hinder the Caliph from seeing what passed, and noticing all his actions.

Things being thus disposed, and the Caliph's powder having had its effect, Abon Hassan began to awake without opening his eyes, and threw off the phlegm, which was received in a gold basin as before. In that moment the seven bands of musicians joined their charming voices to the sound of haut-boys, fifes, flutes, and other instruments, forming a very agreeable concert. Abon Hassan was in great surprise to hear that delightful harmony; but when he thought he knew again, his amazement increased. The hall that he was in seemed to be the same he saw in his first dream, and he observed the same lustres, and the same furniture and ornaments.

The concert ceased, to give the Caliph an opportunity of attending to the countenance of his new guest, and all that he might say in his surprise. The ladies, Mesrour, and all the officers of the chamber, waited in profound and respectful silence. Abon Hassan bit his finger, and cried loud enough for the Caliph to hear him, "Alas! I am fallen again into the same dream and illusion that happened to me a month ago, and must expect again the bull's pizzle and iron cage at the mad-house. Almighty God," added he, "I commit myself into the hands of

thy divine providence. He was a wicked man that I entertained at my house last night, who has been the cause of this illusion, and the hardships I must undergo. The base wretch swore to shut the door after him, but did not, and the devil came in and has turned my brain with this wicked dream of being commander of the faithful, and other phantoms which bewitch my eyes. God confound thee, Satan, and crush thee under some mountain of stones."

After these last words, Abon Hassan closed his eyes, and remained some time thoughtful and very much perplexed; then opening them again, and looking about him, cried out a second time, with less surprise, and smiling at the various objects before him," Great God! I commit myself into the hands of thy providence; preserve me from the temptation of Satan." Then shutting them again, he said," I know what I will do. I will go to sleep until Satan leaves me, and returns as he came, were I to wait till noon." They did not give him time to go to sleep again, as he had promised himself; for Strength of Hearts, one of the ladies whom he had seen before, approached, and sitting down on the sofa by him, said to him respectfully," Commander of the faithful, I entreat your majesty to forgive me for taking the liberty to tell you not to go to sleep; day appears, and it is time to rise." "Begone, Satan!,' answered Abon Hassan, raising his voice; but looking upon the lady, he said," Is it me you call the commander of the faithful? Certainly you take me for somebody else." "It is to your majesty I give that title," replied the lady," to whom it belongs, as you are sovereign of the Mussulman world, and I am your most humble slave. Undoubtedly," added she ," your majesty means to divert yourself, or this is the effect of some troublesome dream; but if you would but open your eyes, the mists which may disturb your imagination will soon be dispelled, and you will find yourself in your own palace, surrounded by your officers and slaves, who all wait your commands; and that your majesty may not be surprised to find yourself in this hall, and not in bed, I beg leave to tell you that you fell so suddenly asleep last night, that we were unwilling to wake you, to conduct you to your chamber, but laid you carefully upon the sofa." In short, she said to him so many things that appeared probable, that at last he sat up, opened his eyes, and recollected her and all the ladies again. They all drew near, and she who speak first, resuming the discourse, said," Commander of the faithful, and vicar of the prophet on earth, be not displeased if I acquaint your majesty once more that it is time to rise, for day appears."

"You are very troublesome and importunate," replied Abon Hassan, rubbing his eyes. "I am not the commander of

the faithful, but Abon Hassan; I know it well, and you shall not persuade me otherwise." "We do not know that Abon Hassan your majesty speaks of, nor desire to know him," answered the lady; "but we know you to be commander of the believers, and you cannot persuade us to the contrary."

Abon Hassan, looking about, and finding himself in the same hall, attributed all he saw and heard to such a dream as he had had before, and very much feared the dreadful consequences. "God have mercy on me!" said he, lifting up his hands and eyes, like a man who knew not where he was; "I commit myself into His Hands. I cannot doubt, after I have seen, but that the devil, who came into my chamber, possesses me, and fills my imagination full of all these visions."

The Caliph, who saw him all time, and heard these exclamations, began laughing so heartily, that he had much ado to forbear bursting into loud laughter.

Abon Hassan, laying himself down again, and shutting his eyes, the same lady again said, "Commander of the faithful, since your majesty does not rise, after we have, according to our duty, informed you it was day, and the despatch of business requires your presence, we shall use the liberty you give us in such cases." Then taking him by one arm, and calling to one of the other ladies to do the same by the other, they lifted him up, and carried him into the middle of the hall, where they set him on his breech, and taking all hands, danced and skipped round him, while the music played and rattled in the ears.

Abon Hassan was in an inexpressible perplexity of mind, and said, "What! am I indeed Caliph, and commander of the faithful?" And in the uncertainty he was in, would have said something more, but the music was too loud, that he could not be heard. At last he made a sign to String of Pearls and Morning Star, two of the ladies who were dancing, that he wanted to speak with them; upon which they forbore, and went to him. "Do not lie, now," said he, "but tell me truly who I am?"

"Commander of the faithful," replied Morning Star, "your majesty means either to surprise us, by asking this question, as if you did not know that you are commander of the faithful, and the vicar on earth of the prophet of God, master of both worlds,—that whereon we now are and that to come after death,—or else you must have had some very extraordinary dream to-night which has made you forget who you are; which may very well be, considering that your majesty has slept longer to-night than ordinary; however, if you will give me leave, I will refresh your memory with what passed yesterday." Then she told him how he went to the council, punished the imam and the four old

men, and sent a present by his grand vizier of a thousand pieces of gold to the mother of one Abon Hassan; what he did in the inner part of the palace, and what passed at the three meals which he took in the three halls, and how in the fourth your majesty did us the honour to make us sit down by you, to hear our songs, and receive wine from our hands, until your majesty fell so fast asleep, as Strength of Hearts has told you. From that time your majesty has continued, contrary to custom, in a sound sleep until now. Strength of Hearts, all your other slaves, and the officers present, can confirm what I say, and it is now time you should go to prayers."

"Very well," replied Abon Hassan, shaking his head; "you would have me believe all this; but I tell you, you are all fools, or mad, and that is great pity, for you are very pretty. Since I saw you I have been at home, where I used my mother so ill that they sent me to a mad-house, and kept me there three weeks against my will, and beat me every day with a bull's pizzle, aud yet you would make me believe all this to be a dream." "Commander of the faithful," answered Morning Star, "you are mistaken; we are all ready to swear, by all that your majesty holds most dear, that all you tell is a dream. You never stirred out of this hall since yesterday, but slept here all night along."

The confidence with which the lady assured Abon Hassan that all she said was truth, and that he had never been out of the hall since that time, made him not know what to believe, but bewildered his senses. "O Heaven!" said he to himself, "am I Abon Hassan, or the commander of the faithful? Almighty God, enlighten my understanding, and inform me of the truth, that I may know what to trust to." Then he uncovered his shoulders, and showed the ladies the livid weals of the blows he had received. "Look," said he, "judge whether these strokes could come to me in a dream, or when I was asleep. For my part, I can affirm that they were real blows; I feel the smart of them yet, and that is a testimonial there is no room to doubt of. Now, if I received these strokes in my sleep, it is the most extraordinary thing in the world, and surpasses my comprehension."

In this uncertainty, Abon Hassan called to one of the officers that stood round him: "Come hither," said he, "and bite the tip of my ear, that I may know whether I am asleep or awake." The officer obeyed him, and bit so hard, that he made him cry out horridly; the music struck up at the same time, and the officers and ladies all began to sing, dance, and skip about Abon Hassan, and made such a noise, that he was in perfect enthusiasm, and played a thousand merry

tricks. He tore of his Caliph's habit threw of his turban, and jumped up in his shirt and drawers, and taking hold two of the ladies' hands, fell a dancing and singing, and jumping and cutting capers, that the Caliph could not contain himself, but burst into so violent a laughter at this sudden pleasantry of Abon Hassan, that he fell backwards, and made a greater noise than all the musicians together. He was so long before he could check himself, that it had like to have hurt him At last he got up, and opened the lattice, and putting out his head, cried out, "Abon Hassan, have you a mind to kill me with laughing?"

As soon as the Caliph's voice was heard, everybody was silent, and Abon Hassan among the rest, who turning his head to see from whence the voice came, knew the Caliph, and the Moussel merchant, but was not in the least dashed; on the contrary, he found that he was awake, and all that had happened to him was matter of fact, and not a dream. He entered into the Caliph's pleasantry and intention. "Ha! ha!" said he looking at him with good assurance, "you are a merchant of Moussel, and complain that I would kill you; you have been the occasion of my using my mother so ill, and being sent to a mad-house. It was you who treated the imam and the four scheiks in the manner they were used and not me; I wash my hands of it. It was you who have been the cause of all my disorders and sufferings: in short, you are the agressor, and I the injured person."

"Indeed, you are in the right of it, Abon Hassan," answered the Caliph, laughing all the while; "but to comfort you, and make you amends for all your troubles, I call Heaven to witness, I am ready and willing to make you what reparation you please to ask." After these words, he came out of the closet into the hall, and ordered one of his most magnificent habits to be brought, and commanded the ladies to dress Abon Hassan in it; and when they had done so, he said, embracing him, "Thou art my brother; ask what thou wilt, and thou shalt have it."

"Commander of the faithful," replied Abon Hassan, "I beg of your majesty to do me the favour to tell me what you did to disturb my brain in this manner, and what was your design; for it is a thing of the greatest importance for me to know, that I may perfectly recover my senses."

The Caliph was ready to give him that satisfiction, and said, "First, you are to know, that I often disguise myself and particularly at night, to observe if all goes right in Bagdad; and as I wish to know what passes in its environs, I set apart the first day of every month to make a tour about it, sometimes on one side, and sometimes on another, and always

return by the bridge. The evening that you invited me to supper, I had been taking my rounds, and in our conversation you told me, that the only thing you wished for was to be Caliph for four-and-twenty hours, to punish the imam of your mosque and his four counsellors. I fancied that this desire of yours would afford me a great deal of diversion, and thought immediately how I might procure you that satisfaction. I had about me a certain powder, which immediately throws the person who takes it into a sound sleep for a certain time. I put a dose of it, without being perceived by you, into the last glass I presented you, upon which you fell fast asleep, and I ordered my slave to carry you to my palace, and came away without shutting the door. I have no occasion to repeat what happened at my palace when you awaked, and during the whole day till evening; but after you had been regaled by my orders, one of the slaves who waited on you put another dose of the same powder at night into a glass she gave you; you fell asleep as before, and the same slave carried you home, and left the door open. You have told me all that happened to you afterwards. I never imagined that you could have suffered so much as you have done. But as I have a great regard for you, I will do everything to comfort you, and make you forget all your sufferings; think of what I can do to please you, and ask me boldly what you wish."

"Commander of the faithful," replied Abon Hassan, "how great soever my tortures may have been, they are all blotted out of my remembrance, as soon as I understand my sovereign lord and master had any share in them. I doubt not in the least of your majesty's bounty; but as interests never governed me, and you give me liberty to ask a favour, I beg that it may be that of having access to your person, to have the happiness of admiring, all my life-time, your grandeur."

This last proof of disinterestedness in Abon Hassan completed the esteem the Caliph had entertained for him. "I am pleased with your request," said the Caliph, "and grant you free access to my person at all times and all hours." At the same time, he assigned him an apartment in the palace, and, in regard to his pension, told him that he would not have him apply to his treasurer, but come always to him for an order upon him; and immediately ordered his private treasurer to give him a purse containing a thousand pieces of gold. Abon Hassan made a low bow; and the Caliph left him to go to council.

Abon Hassan took this opportunity to go and inform his mother of his good fortune, and what had happened, which he told her was not a dream; for that he had actually been Caliph, and had acted as such, and received all the honours, and that she had no reason to doubt of it, since he had it confirmed by the Caliph himself.

It was not long before this story of Abon Hassan was spread all over Bagdad, and carried into all the provinces both far and near, without the omission of a single circumstance.

The new favourite, Abon Hassan, was always with the Caliph ; for, as he was a man of a pleasant temper, and created mirth wherever he went by his wit and pleasantry, the Caliph could not live without him. He formed no party of diversion without him, and sometimes carried him along with him to see his consort Zobeide, to whom he had told his story, which so highly pleased him, as it did Zobeide ; who observed that every time he came with the Caliph, he had his eyes always fixed upon one of her slaves, called Nouzhatoul-âouadat, (which is to say, *Renewed Pleasure*,) and resolved to tell the Caliph of it. "Commander of the faithful," said that princess one day, "you do not observe so well as me, that every time Abon Hassan attends you in your visits to me, he never keeps his eyes off Nouzhatul-âouadat, and makes her blush, which is almost a certain sign that she entertains no aversion for him. If you approve of it we will make a match between them."

"Madam," replied the Caliph, "you put me in mind of a thing which I ought to have done before now. I know Abon Hassan's opinion respecting marriage from himself, and have always promised him a wife that should please him. I am glad you mentioned it ; for I know not how I came to forget it. But it is better that Abon Hassan should follow his own inclination, and choose for himself ; and if Nouzhatoul-âouadat is not averse to it, we ought not to hesitate upon their marriage ; and since they are both present, they have only to say that they consent."

Abon Hassan threw himself at the Caliph's and Zobeide's feet, to shew the sense he had of their goodness to him ; and rising up, said, "I cannot receive a wife from better hands, but dare not hope that Nouzhatoul-âouadat will give me her hand as readily as I give her mine." At these words he looked upon the princess's slave, who shewed by her respectful silence, and the sudden blush that arose in her cheeks, that she was disposed to obey the Caliph and her mistress Zobeide.

The marriage was solemnised, and the nuptials celebrated in the palace with great rejoicings, which lasted several days. Zobeide, in pleasure to the Caliph, made her slave considerable presents, and the Caliph did the same to Abon Hassan. The bride was conducted to the apartment the Caliph had assigned Abon Hassan, who waited for her with all the impatience of a bridegroom, and received her with the sound of all sorts of instruments, and musicians of both sexes, who made the air echo again with their concert.

After these feasts and rejoicings, which lasted several days, the new-married couple were left to pursue their loves in peace. Abon Hassan and his spouse were charmed with each other, and lived together in perfect union, and seldom were asunder, but when either he paid his respects to the Caliph, or she to Zobeide. Indeed, Nouzhatoulaouadat was endued with every qualification capable of gaining Abon Hassan's love and attachment, and was just such a wife as he described to the Caliph, and fit to sit at the head of his table. With these dispositions they could not fail to pass their lives agreeably. They kept a good table, covered with the nicest and choiest rarities in season, by an excellent cook, who took upon him to provide everything. Their sideboard was always stored with exquisite wines, placed within their reach when at table where they, enjoyed themselves in an agreeable tete-a-tete, and afterwards entertained each other with some pleasantry or other, which made them laugh more or less, as they had in the day met with something to divert them ; and in the evenings, which they consecrated to mirth, they had generally some slight repast of dried sweetmeats, choice fruits, and cakes; and at each glass invited each other by new songs to drink, and sometimes accompanied their voices with a lute, or other instrument, which they could both touch.

Abon Hassan and Nouzhatoul-aouadat led this pleasant life a long time, unattenive to expense, when the caterer, who disbursed all the money for these expenses, brought them in a long bill, in hope of having an advance of money. They found it, too late, to be so considerable a sum, including their wedding clothes and jewels for the bride, that all the presents that the Caliph and the princessZobeide had given them at their marriage were but just enough to pay him. This made them reflect seriously on what was past, which, however, was no remedy for the present evil. But they agreed to pay the caterer ; and having sent for him, paid him all they owed him, without considering the difficulty they would be in immediately after.

The caterer went away very well pleased to receive so large a sum of ready money, though Abon Hassan and his wife were not so well satisfied with seeing the bottom of their purse, but remained a long time silent, and very much embarrassed to find themselves reduced to that condition the very first year of their marriage. Abon Hassan remembered that the Caliph, when he took him into the palace, promised never to let him want any thing; but when he considered how prodigal he had been of his money in so short a time, he was unwilling to expose himself to the shame of letting the Caliph know the ill use he had made of what he had given him, and that he wanted more. Besides, he had made over his patrimoney to his mother

as soon as the Caliph received him near his person, and was afraid to go to her, lest she should find that he had returned to the same extravagence he had been guilty of after his father's death. His wife, on the other hand, looked upon Zobeide's generosity, and the liberty she had given her to marry, as more than a sufficient recompense for her service, and thought she had not a right to ask any more.

Abon Hassan at last broke silence, and, looking upon his wife, said, "I see you are in the same embarrassment as myself, and are thinking what we must do in this unhappy juncture, when our money fails us so unexpectedly. I do not know what your sentiments may be, but mine are, let what will happen, not to retrench our expenses in the least; and I believe you will come into my opinion. The point is, how to support them without stopping to ask the Caliph or Zobeide; and I think I have fallen on the means; but we must both assist each other."

This discourse of Abon Hassan very much pleased his wife, and gave her some hopes. "I was thinking so as well as you," said, she "but durst not explain my thoughts, because I did not know how to help ourselves; and must confess that what you tell me gives me a great deal of pleasure. But since you say you have found out a way, and my assistance is necessary, you need but to tell me, and will do all that lies in my power."

"I was sure," replied Abon Hassan, "that you would not fail in this business, which concerns us both; and therefore, I must tell you, this want of money has made me think of a plan which will supply us with some, at least for a time. It consists in a little trick we will put, I upon the Cailph, and you upon Zobeide, and at which, I am sure, they will both be diverted, and it will answer very well to us. You and I will both die," "Not I, indeed," interrupted Nouzhatoul-âouadat; "you may die by yourself, if you will; I am not so weary of this life, and, whether you are pleased or not, will not die so soon. If you have nothing else to propose than that, you may do it by yourself; for I assure you I shall not join you."

"You are a woman, I mean, of such vivacity and wonderful quickness," replied Abon Hassan, "that you scarce give me time to explain my design. Have but a little patience, and you shall find that you will be ready enough to die such a death as I mean; for surely you could not think I meant a real death?" "Well," said his wife, "if it is but a sham death you design, I am at your service, and you may depend on my zeal to second you in this manner of dying; for I must tell you truly, I am very unwilling to die, as I apprehended you at first."

"Be but easy a little," said Abon Hassan, "and I will tell you what I propose. I will feign myself dead, and you shall lay me out in a white sheet, in the middle of my chamber, with my turban upon my face, my feet towards Mecca, and just ready to be carried out to burial. When you have done so, you must cry, and shed tears, as is usual in such cases, and tear your clothes and hair, or pretend to do it, and go all in tears, with your hair loose about your ears, to Zobeide. The princess will ask you the cause of your grief; and when you have told her, with words intermixed with sighs, she will pity you, and give you some money to defray the expenses of my funeral, and a piece of good brocade to cover my body with, that my interment may be the more magnificent, and to make you a habit in the room of that she saw you had torn. As soon as you return with the money and the brocade, I will get up and lay you in my place, and go and act the same part with the Caliph as you have done with Zobeide; and I dare say the Caliph will be as generous to me as Zobeide has been to you."

When Abon Hassan had explained his plan, "I think," replied Nouzhatoul-âouadat, "it will be a pleasant trick, and I am much mistaken if the Caliph and Zobeide will not like us more for it. Let us put it in execution. Leave me to myself; I will play my part at least as well as I expect you will do yours, and with as much zeal and attention, as the benefit we expect from it is great."

Nouzhatoul-âouadat liked this project very well, and said to Abon Hassan, "Come lose no time; strip to your shirt and breeches, while I prepare a sheet. I know how to bury as well as anybody; for while I was in Zobeide's service, and any of my fellow-slaves died, I had the conduction of the funeral." Abon Hassan did as his wife bid him, and laid himself flat on him back on the sheet which his wife had spread on the carpet in the middle of the room. As soon as he had crossed his arms, his wife wrapped him up, turned his feet towards Mecca, and put a piece of fine muslin and his turban upon his face, so as to leave his breath free, so that nothing seemed wanting but to put him in a coffin and carry him out to be buried. After this she pulled off her head-dress, and, with tears in her eyes, and her hair dishevelled, and seeming to tear it off, with a dismal cry and lamentation, beating her face and breast with all the marks of the most lively grief, ran across the court to Zobeide's apartments; who, hearing the voice of a person crying very loudly, commanded some of her woman to see who it was; who returned and told her that it was Nouzhatoul-âouadat, who was coming in a deplorable condition.

The princess, impatient to know what had happened to her, rose up immediately, and went to meet her at the door of her

ante-chamber. Nouzhatoul-âouadat played her part to perfection. As soon as she saw Zobeide, who held the door open, she redoubled her cries, tore her hair off by handfuls, beat her face and breast, and threw herself at her feet, bathing them with her tears.

Zobeide, amazed to see her slave in such extraordinary an affliction, asked what had happened to her; but instead of answering, she continued her sighs and sobs, and at last, feigning to strive to check them, said, with words interrupted with sighs, "Alas! my most honoured lady and mistress, what greater misfortune could have befell me than this, which obliges me to throw myself at your highness's feet? God prolong your days, my most respectable princess, in perfect health, and grant you many happy years!—Abon Hassan! poor Abon Hassan! whom you honoured with your esteem, and gave me for a husband, is no more!"

At these last words, Nouzhatoul-âouadat redoubled the tears and sighs, and threw herself again at the Princess's feet. Zobeide was extremely surprised at this news. "Abon Hassan dead!" cried she; "that healthy, agreeable, pleasant man! Indeed I did not in the least expect his death so soon; he seemed to promise a long life, and well deserved to enjoy it." Then she also burst into tears, as did all her women, who had been often witnesses of Abon Hassan's pleasantries, when the Caliph brought him to see the princess Zobeide; and all together continued a long time bewailing the loss of him. At length the princess Zobeide broke silence. "Wicked woman!" cried she, addressing herself to the false widow, "perhaps you have occasioned his death! Your ill temper has given him so much vexation, that you have at last brought him to his grave." Nouzhatoul-âouadat seemed much hurt at the reproaches of Zobeide. "Ah, madam," cried she, "I do not think I ever gave your majesty, all the time I was your slave, the least reason to entertain so disadvantageous an opinion of my conduct to a husband who was so dear to me. I should think myself the most wretched of women if you were persuaded of this. I behaved to Abon Hassan as a wife should do to a husband for whom she has a sincere affection; and I may say, without vanity, that I had for him the same regard he had for me, which proved he loved me with equal affection. I am persuaded he would, were he alive, justify me fully to your majesty; but, madam," added she, renewing her tears, "his time was come, and that was the only cause of his death."

Zobeide had really observed in her slave an uniformly equal temper and mildness, great docility and zeal for her service, which shewed she was rather actuated by inclination

than duty. She hesitated not to believe her on her word, and ordered her treasurer to fetch a hundred pieces of gold, and a piece of rich brocade.

The slave soon returned with the purse and piece of brocade, which, by Zobeide's order, she put into Nouzhatoul-âouadat's hands, who threw herself again at the princess's feet, and thanked her with great satisfaction, to think she had succeeded so well. "Go," said Zobeide, "make use of that brocade to cover the corpse of your husband, and with that money bury him handsomely and as he deserves. Moderate the transports of your affliction; I will take care of you."

As soon as Nouzhatoul-âouadat got out of the princess's presence, she dried up her tears, and returned with joy to Abon Hassan, to give him an account of her good success. When she came home, she burst out a-laughing to see her husband still stretched out in the middle of the floor; she ran to him, and bid him rise and see the fruits of his trick. He rose, and rejoiced with his wife at the sight of the purse and brocade. Unable to contain herself at the success of her artifice, "Come, husband," said she, laughing, "let me act the dead part, and see if you can manage the Caliph as well as I have done Zobeide."

"That is the temper of all women," replied Abon Hassan, "who, we may well say, have always the vanity to believe they can do things better than men, though, at the same time, what good they do is by their advice. It would be odd indeed if I, who laid this plan myself, could not carry it on as well as you. But let us lose no time in idle discourse; lie down in my place, and see if I do not come off with as much applause."

Abon Hassan wrapped up his wife as she had done him, and, with his turban unrolled, like a man in the greatest affliction, ran to the Caliph, who was holding a private council with the grand vizier Giafar, and other canfidential viziers. He presented himself at the door, and the officer, knowing he had free access, opened it. He entered holding with one hand his handkerchief before his eyes, to hide the feigned tears, which trickled down his cheeks, and striking his breast with the other, with exclamations expressing extraordinary grief.

The Caliph, who was used to see Abon Hassan with a merry countenance, was very much surprised to see him in that sorrowful state. He interrupted the business of the council to ask him the cause of his grief. "Commander of the faithful," answered Abon Hassan with repeated sighs and sobs, "God preserve your majesty on the throne, which you fill so gloriously!

A greater calamity could not have befallen me than what I now lament. Alas! Nouzhatoul-âouadat, whom you in your bounty gave me for a wife, to pass the rest of my days with, alas!"—at this exclamation Abon Hassan pretended to have his heart so full that he could not utter one syllable more, but poured forth a flood of tears.

The Caliph, who presently understood that Abon Hassan came to tell him of the death of his wife, seemed very much concerned, and said to him, with an air which shewed how much he regretted her loss, "God be merciful to her: she was a good slave, and we gave her to you with an intention to make you happy: she deserved a longer life." Then the tears ran down his face, so that he was obliged to pull out his handkerchief to wipe them off. The grief of Abon Hassan, and the tears of the Caliph, excited those of Giafar and the other viziers. They bewailed the death of Nouzhatoul-aouadat, who, on her part, was impatient to hear how Abon Hassan succeeded.

The Caliph had the same thought of the husband that Zobeida had of the wife, and imagined that he had occasioned her death. "Wretch?" said he, in a tone of indignation, "have you not been the cause of your wife's death by your ill-treatment of her? Can I doubt it? You ought at least to have had some regard for the princess my consort, who loved her more than the rest of her slaves and consented to give her to you. What a return for her kindness!"

"Commander of the faithful," replied Abon Hassan, affecting to weep more bitterly than before, "can your majesty for a moment suppose that Abon Hassan, whom you have loaded with your favours and kindness, and on whom you have conferred honours he could never have aspired to, can have been capable of such ingratitude? I loved Nouzhatoul-âouadat my wife as much on these accounts as for the many good qualities she possessed, and which drew from me all the attachment, tenderness, and love she deserved. But, my lord," added he, "she was to die, and God would no longer suffer me to enjoy a happiness for which I was indebted to your majesty and your beloved consort."

In short, Abon Hassan dissembled so well, that the Caliph, who had never heard how extravagantly he and his wife had lived, not in the least doubting his sincerity, ordered his treasurer, who was present, to give Abon Hassan a purse of a hundred pieces of gold, and a piece of brocade. Abon Hassan immediately cast himself at the Caliph's feet, and thanked him for his present. "Follow the treasurer," said that monarch; "throw the brocade over the corpse, and with the money shew the last testimony of thy love for thy wife."

Abon Hassan made no reply to these obliging words of the Caliph, but retired with a low bow, and followed the treasurer; and as soon as he had got the purse and piece of brocade, went home very well pleased with having found out so quick and easy a way of supplying his necessity, which had given him so much uneasiness.

Nouzhatoul-âouadat, weary with lying so long in the posture, never waited till Abon Hassan bid her rise; but as soon as she heard the door open, got up and ran to her husband, and asked him if he had imposed on the Caliph as well as she did on Zobeide? "You see," said he, shewing her the stuff, and shaking the purse, "that I can act a sorrowful husband for a living wife as well as you can a weeping widow for a husband not dead." Abon Hassan, however, was not without his fears, that this double trick of theirs might be attended with some ill consequences. He thought it would not be amiss to put his wife on her guards as to what might happen, that they might act in concert. "For," added he, "the better we succeed in embarrassing the Caliph and Zobeide, the more they will be pleased at last, and perhaps may shew their satisfaction by a greater liberality." And this last consideration induced them to carry on this feint farther.

The Caliph, though he had a great deal of business to transact in council, was nevertheless so impatient to go and condole with the princess upon the death of her slave, that he rose up as soon as Abon Hassan was gone, and put off the council to another day. "Follow me," said he to Mesrour, who always attended him wherever he went, and was in all his councils; "let us go and share with the princess the grief which the death of her slave Nouzhatoul-âouadat causes her."

Accordingly they went to Zobeide's apartment, whom the Caliph found sitting on a sofa, very much afflicted, and still in tears. "Madam," said the Caliph, going up to her, "it is unnecessary to tell you how much I partake with you in your affliction; since you are not insensible that what gives you pleasure or trouble has the same effect on me. But we are all mortal, and must surrender up to God that life which he has given us, when He requires it. Nouzhatoul-aouadat, your faithful slave, was endued with qualifications, that deserved your esteem, and I cannot but approve your expressing it after her death; but consider, all your grief will not bring her to life again. Therefore, madam, if you love me, and will take my advice, be comforted for his loss, and take more care of a life which you know is precious to me, and constitutes all the happiness of mine."

If the princess was charmed with these tender ssentiments which the Caliph expressed in his compliments, she was amazed

to hear of Nouzhatul-aouadat's death. This news threw her into so great a surprise, that she was not able to return an answer for some time, At last recovering she replied, with an air expressive of surprise, "Commander of the faithful, I am very sensible of all your tender sentiments; but give me leave to say, I cannot comprehend the news you tell me of the death of my slave, who is in perfect health. My affliction is for the death of Abon Hassan, her husband, your favourite, whom I esteem, as much for the regard you have for him, as because you were kind as to bring me acquainted with him, who has so often diverted me very agreeably, and for whom I have as great a value as yourself. But, sir, the little concern you shew for his death, and your so soon forgetting a man in whose company you have so often told me you took so much pleasure, amazes and surprises me; and this insensibility seems the greater, by the deception you put upon me in changing his death for that of my slave."

The Caliph, who thought that he was perfectly well informed of the death of the slave, and had just reason to believe so, because he had both seen and heard Abon Hassan, fell a laughing and shurgging up his shoulders, to hear Zobeide talk after this manner. "Mesrour," said he turning himself about to that eunuch, "what do you think of the princess? Do not women sometimes lose their senses? For in short, you have heard and seen as wall as myself." Then turning about to Zobeide, "Madam, said he, "shed no more tears for Abon Hassan, for I can assure you he is well; but rather bewail the death of your dear slave. It is not many moments since her husband came all in tears, and the most inexpressible affliction, to tell me of the death of his wife, I gave him purse of a hundred pieces of gold, and a piece of brocade, to comfort him, and bury her with; and Mesrour here, who was by, can tell you the same."

The princess took this discourse of the Caliph's to be all a jest, and thought he had a mind to impose upon her. "Commander of the faithful," replied she, "though you are used to banter, I must tell you this is not a proper time for it. What I tell you is very serious; I do not talk of my slave's death, but of Abon Hassan, her husband's, whose fate I bewail, and so ought you too." "I, madam," said the Caliph, putting on a grave countenance, "I tell you without raillery that you are deceived; Nouzhatoul-âouadat is dead, and Abon Hassan is alive, and in perfect health."

Zobeide was very much piqued at this dry answer of the Caliph. "Commander of the faithful," replied she, smartly, "God preserve you from continuing longer in this mistake;

surely you make me think your mind is not as usual. Give me leave to repeat to you once more, that it is Abon Hassan who is dead, and that my slave Nouzhatoul-aouadat, his widow, is living. It is not an hour ago since she went from hence. She came here in so disconsolate a state, that the sight of her was enough to have drawn tears from my eyes, if she had not told me her affliction, accompanied with innumerable sighs. All my women who wept with me, can bear me witness, and tell you also that I made her a present of a hundred pieces of gold, and a piece of brocade; and the grief which you found me in was upon the death of her husband; and just that instant you came in, I was going to send you a compliment of condolence.

At these words of Zobeide, the Caliph cried out, in a fit of laughter," This, madam, is a strange piece of obstinacy; but," continued he, seriously," you may depend upon Nouzhatoul-âouadat's being dead." "I tell you, no, sir," replied Zobeide instantly;" it is Abon Hassan that is dead, and you shall never make me believe otherwise."

Upon this the Caliph's anger rose in his countenance. He sat himself upon the sofa, at some distance from the princess, and speaking to Mesrour, said," Go immediately, and see which it is, and bring me word; for though I am certain that it is Nouzhatoul-âouadat, I would rather take this way than be any longer obstinately positive about a matter which I am perfectly satisfied of." No sooner had the Caliph commanded, than Mesrour was gone. "You will see," continued he addressing himself to Zobeide," in a moment which of us is right." "For my part," replied Zobeide," I know very well that I am in the right, and you will find it to be Abon Hassan." "And for myself," replied the Caliph," I am so sure that it is Nouzhatoul-âouadat, that I will lay you what wager you will, that Abon Hassan is well."

"Do not think to come off so," said Zobeide;" I accept your wager, and I am so well persuaded of his death, that I would willingly lay the dearest thing in the world against what you will, though it were of less value. You know what I have at my disposal, and what I value most; propose the bet, and I will stand to it."

"Since it is come to that," said the Caliph," I will lay my garden of pleasures against your palace of paintings, though the one is worth much more than the other." "Is the question at present," replied Zobeide," if your garden is more valuable than my palace? That is not the point. You have made choice of what you thought fit belonging to me, as an equivalent against

what you lay; I accept the wager, and will not go back; I take God to witness." The Caliph took the same oath, and both waited till Mesrour returned.

While the Caliph and Zobeide were disputing so earnestly, and with so much warmth, Abon Hassan, who foresaw their difference, was very attentive to whatever might happen. As soon as he perceived Mesrour through a window, against which he sat talking with his wife, and observed that he was coming directly to their apartment, he presently guessed what he was coming about, and bid his wife make haste to act the dead part once more, as they had agreed on, without loss of time; in short, they were so pressed, that Abon Hassan had much ado to wrap up his wife, and laid the piece of brocade which the Caliph had given him upon her, before Mesrour came. As soon as he had done that, he opened the door of his apartment, and with a melancholy, dejected countenance, and his handkerchief before his eyes, went and sat down at the head of the pretended deceased.

By that time he was seated, Mesrour came into the room. The dismal sight which met his eyes gave him a secret joy, on account of the errand the Caliph sent him on. As soon as Abon Hassan perceived him, he rose up to meet him, and kissing his hand out of respect, said, sighing and groaning, "You see me, sir, in the greatest affliction that ever could befall me; the death of my dear wife, Nouzhatoul-âuadat, whom you honoured with your favours."

Mesrour, affected by this discourse, could not refuse some tears to the memory of the deceased. He lifted up the cloth a little at the head, which was uncovered, and peeping under it, let it down again, and said, with a deep sigh, "There is no other god but God; we must all submit to His will, and every creature must return to Him. Nouzhatoul-âouadat, my good sister," added he, "thy days have been very few: God have mercy on thee." Then turning to Abon Hassan, who was all the time in tears, "We may well say," said he, "that women sometimes have whims, and loose their senses in a most unpardonable manner; for Zobeide, good mistress as she is, is in that situation at present: she will maintain to the Caliph that you are dead, and not your wife; and whatever the Caliph can say to the contrary, he cannot persuade her otherwise. He called me to witness and confirm this truth; for you know I was by when you came and told him the sorrowful news; but all signifies nothing. They are both positive; and the Caliph, to convince Zobeide, has sent me to know the truth, but I fear I shall not be believed; for when women once take up a thing, they are not to be beat out of it."

"God keep the commander of the faithful in the possession and right use of his senses," replied Abon Hassan, still sighing and crying; "you see how it is, and that I have not imposed upon his majesty .And I wish to Heaven," continued he," to dissemble the better, that I had no occasion to tell him the melancholy and affecting news. Alas! I cannot enough express my irreparable loss.". "That is true," replied Mesrour, "and I can assure you I take a great share in your affliction; but must be comforted, and not abandon yourself to your grief. I leave to you with reluctance, to return to the Caliph; but I beg the favour of you not to bury the corpse till I come again; for I will assist at the interment, and accompany it with my prayers." Mesrour went to give an account of his message. Abon Hassan waited on him to the door, and told him that he did not deserve the honour that he intended him; and for fear Mesrour should return to say something else to him, he followed him with his eyes for some time, and when he saw him at a distance, returned to his wife, and released her. "This is already," said he," a new scene of mirth, but I fancy it will not be the last; for certainly the princess Zobeide will not believe Mesrour, but will laugh at him, since she has too substantial a reason to the contrary; therefore we must expect some new event." While Abon Hassan was talking thus, Nouzhatoul-âouadat had time to put on her clothes again, and both went and sat down on a sofa opposite to the window, where they could see all that passed.

In the meantime, Mesrour reached Zobeide's apartment, and going into her closet laughing, clapped his hands like one who has something very agreeable to tell.

The Caliph, who was naturally impatient, would presently be informed of the truth of the matter, for he was piqued a little at the princess's confidence; therefore, as soon as he met Mesrour," Vile slave," said he, "is this a time to laugh? Why do not you tell me which is dead, the husband or the wife.'

"Commander of the faithful," answered Mesrour, putting on a serious countenance," it is Nouzhatoul-âouadat who is dead for the loss of whom Abon Hassan is as much afflicted as when he appeared before your majesty." The Caliph, not giving him time to pursue his story, interrupted him, and cried out, laughing heartily," Good news! Zobeide, your mistress, was a moment ago possessed of the palace of paintings, and now it is mine. She staked it against my garden of pleasures since you went; therefore you could not have done me a greater pleasure. I will take care to reward you; but give me a true account of what you saw."

"Commander of the faithful," said Mesrour, "when I came to Abon Hassan's apartment, I found the door open, and he was bewailing the death of his wife Nouzhatoul-âouadat. He sat at the head of the deceased, who was laid out in the middle of the room, with her feet towards Mecca, and was covered with that piece of brocade which your majesty made a present of to Abon Hassan. After I had expressed the share I took in this grief, I went and lifted up the pall at the head, and knew Nauzhatool-âouadat, though her face was very much swelled and changed. I exhorted Abon Hassan in the best manner I could to be comforted; and when I came away, I told to attend at his wife's funeral, and desired him not to remove the corpse till I came. This is all I can tell your majesty." "I ask no more," said the Caliph, laughing heartily, "and I am very well satisfied with your exactnesss." Then addressing himself to Zobeide, "Well, Madam," said he, "have you yet anything to say against so certain a truth? Will you always believe that Nouzhatoul-âouadat is alive, and that Abon Hassan is dead? And will you not own that you have lost your wager?"

"How, sir," replied Zobeide, who would not believe one word that Mesrour said, "do you think that I regard that impertinent fellow of a slave, who knows not what he says? I am not blind or mad. With these eyes I saw Nouzhatul-âouadat in the greates affliction: I spoke to her myself, and she told me that her husband was dead." "Madam," replied Mesrour, "I swear to you by your own life, and that of the commander of the faithful, which are both dear to me, that Nouzhatoul-âouadat is dead, and Abon Hassan is living."

"Thou liest, base, despicable slave!" said Zobeide, in a rage, "and I will confound thee immediately;" and thereupon, clapping her hands together, she called her women, who all came in. "Come hither," said the princess to them, "and speak the truth. Who was that who came and spoke with me a little before the Caliph came here?" The women all answered that it was the afflicted Nouzhatoul-âouadat; "and what," added she, addressing herself to her that was treasurer, "did I order you to give her?" "Madam," answered the treasurer, "I give Nouzhatoul-âouadat, by your orders, a purse of a hundred pieces of gold, and a piece of brocade, which she carried away with her." "Well, then, sorry slave," said Zobeide to Mesrour, in a great passion, "what have you to say to all this? Whom do you think now I ought to believe, you or my treasurer, my other women or myself?"

Mesrour did not want for arguments to contradict the princess; but as he was afraid of provoking her too much, he chose rather to be silent, though he was satisfied within himself that the wife was dead, and not the husband.

All the time of this dispute between Zobeide and Mesrour, the Caliph, who heard the evidence on both sides, which each party insisted on, and was persuaded of the contrary of what the princess said, because he had himself seen and spoken of Abon Hassan, and because of what Mesrour had told him, laughed heartily to see Zobeide so exasperated against Mesrour. "Madam," said he to Zobeide, "once more I repeat that I know not who was the author of that saying, 'that women sometimes lose their wits,' but I am sure you make it good. Mesrour came just now from Abon Hassan's and tells us that he saw Nouzhatoul-âouadat lying dead in the middle of the room, Abon Hassan alive, and sitting by her; and yet you will not believe this evidence, which nobody can reasonably refuse. I cannot comprehend this conduct."

Zobeide would not hear what the Caliph represented. "Pardon me," commander of the faithful, replied she, "if I suspect you. I see very well that you have contrived with Mesrour to vex me, and to try my patience. And as I perceive that his report was concerted between you, I beg leave to send a person to Abon Hassan's to know whether or not I am in the wrong."

The Caliph consented, and the princess charged with this important commission an old nurse, who had lived with her from her infancy, and was now present among the rest of her women. "Hark ye, nurse," said she, "you see my dispute with the commander of the faithful, and me and Mesrour; I need tell you no more. Go to Abon Hassan's, or rather to Nouzhatoul-âouadat's, for Abon Hassan is dead, and clear up this matter for me. If you bring me good news, a handsome present is your reward; make haste, and return immediately."

The nurse set out, to the great joy of the Caliph, who was delighted to see Zobeide in this embarrassment; but Mesrour, extremely mortified to find the princess so angry with him, did all he could to appease her, and to make her and the Caliph both satisfied with him. He was overjoyed when Zobeide sent the nurse; because he was persuaded that the report she would make would agree with his, and serve to justify him, and restore him to her favour.

In the meantime, Abon Hassan, who watched the window, perceived the nurse at a distance, and guessing that she was sent by Zobeide, called his wife, and told her that the princess's nurse was coming to know the truth. "Therefore," said he, "make haste and lay me out." Accordingly Nouzhatoul-âouadat did so, and covered him with the piece of brocade Zobeide had given her, and put his turban upon his face. The nurse, eager to acquit herself of her commission, came at a good round pace,

and entering the room, perceived Nouzhatoul-âouadat all in tears, her hair dishevelled, and sit at the head of her husband, beating her breast, and with all the expressions of violent grief.

The good old nurse went directly to the false widow. "My dear Nouzhatoul-âouadat," said she, with a sorrowful face, "I come not to interrupt your grief and tears for a husband whom you loved so tenderly." "Ah! good mother," replied the counterfeit widow, "you see my misfortune, and how unhappy I am by the loss of my beloved Abon Hassan. Abon Hassan, my dear husband!" cried she, "what have I done that you should leave me so soon? Have I not always preferred your will to my own? Alas! what will become of poor Nouzhatoul-âouadat?"

The nurse was in great surprise to see everything quite reverse of what the chief of the eunuchs had told the Caliph. "This black-faced Mesrour," cried she, lifting up her hands, "deserves to be confounded for having made so great a difference between my good mistress and the commander of the faithful, by the notorious lie he told them. I must tell you, daughter," said she, "the wickedness of that villain Mesrour, who has asserted, with an inconceivable impudence, before our good mistress, that you were dead, and Abon Hassan was alive!"

"Alas! my good mother," cried Nouzhatoul-âouadat, "I wish to Heaven that it was true! I should not be in this sorrowful state, nor bewail a husband so dear to me!" At these words she burst out into tears, and by her redoubled tears and cries feigned most desperate sorrow.

The nurse was so much moved by her tears, that she sat down by her, and cried too. Then gently lifting up the turban and cloth, looked on the face of the corpse: "Ah! poor Abon Hassan," she cried, covering his face again, "God have mercy upon thee! Adieu, child," said she to Nouzhatoul-âouadat; "if I could stay longer with you, I would with all my heart; but I am obliged to return immediately, to deliver my mistress from the uneasiness that black villain has occasioned her, by his impudent lie, assuring her with an oath that you was dead."

As soon as the nurse was gone, and had pulled the door after her, and Nouzhatoul-âouadat thought she would not come back again, she wiped her eyes, and released Abon Hassan, and then they both went and sat down on a sofa against the window, expecting what would be the end of this trick, and to be ready to act according as things should turn out.

The nurse, in the meantime, made all the haste she could to Zobeide. The pleasure of carrying the princess good news, and still more hopes of a good reward, added wings to her feet, and

running into the princess's closet quite out of breath, she gave her a true account of all she had seen. Zobeide hearkened to the old woman's relation with a most sensible pleasure; and when she had done, she said, with a tone which shewed she had won her cause, "Repeat it once more before the Caliph, who looks upon us all to be fools, and would make us believe we have no sense of religion, nor fear of God; and tell your story to that wicked black slave, who had the insolence to assert a falsity, though I knew it to be one."

Mesrour, who expected the nurse's report would prove favourable on his side, was very much mortified to find it so much the contrary. He was alse vexed at the anger Zobeide expressed against him, for a thing which he thought himself surer of than anybody, that he was glad of having an opportunity of speaking his mind freely to the nurse, which he durst not do to the princess. "Old toothless," said he to the nurse, "you are a liar, and there is no truth in what you say; for I saw with my own eyes Nouzhatoul-àouadat laid out in the middle of the room."

"You are a notorious liar yourself," replied the nurse, with an insulting air, "to dare to maintain so great a falsity before my face, who am just come from seeing Abon Hassan dead, and laid out, and left his wife alive." "I am not an impostor," replied Mesrour; "it is you who endeavour to lead us all into error."

"What impudence," said the nurse, "to dare to tell me I lie in the presence of their majesties, when I saw just now with my own eyes the fact I have had the honor to tell them." "Indeed, nurse," answered Mesrour again, "you had better hold your tongue, for you certainly doat."

Zobeide, who could not support this want of respect in Mesrour, who, without any regard to her, treated her nurse so injuriously in her presence, without giving the nurse time to reply to such gross an affront, said to the Caliph, "Commander of the faithful, I demand justice for this insolence to us both." She was so enraged that she could say no more, but burst into tears.

The Caliph, who had heard all this dispute, thought it very intricate. He mused some time, and could not tell what to think of so many contradictions. The princess, for her part, as well as Mesrour, the nurse, and all the women slaves who were present, were as much puzzled, and remained silent. At last the Caliph resumed the business, and addressing himself to Zobeide, said "I see very well we are all liars: myself first, and then you, Mesrour, and you, nurse; or at least it seems not one can be believed more than the other; therefore let us go ourselves to know the truth, for I can see no other way to clear up these doubts."

So saying, the Caliph rose up, the princess followed him, and Mesrour went before to open the door. "Commander of the faithful," said he, "I am overjoyed that your majesty has taken this course; and shall be much more, when I shall make it plainly appear to the nurse, not that she doats, since the expression is unfortunately displeasing to my good mistress, but that her report is not true."

The nurse wanted not a reply. "Hold your tongue, black face," said she; "you doat yourself."

Zobeide, who was very much provoked at Mesrour, could not bear to hear him attack her nurse again, without taking her part: "Vile slave," said she, "say what you will, I maintain my nurse says the truth, and look upon you as a mere liar." "Madam," replied Mesrour, "if nurse is so very certain that Nouzhatoul-âouadat is alive, and Abon Hassan is dead, I will lay her what she dares of it." The nurse was ready as he: "I dare," said she, "take you at your word; let us see if you dare unsay it." Mesrour stood to his word; and they laid a piece of gold brocade with silver flowers before the Caliph and the princess.

The apartment the Caliph and Zobeide came out of, though distant from Abon Hassan's, was nevertheless just over against it, and Abon Hassan could perceive them coming, and told his wife he was very much mistaken if the Caliph and Zobeide, preceded by Mesrour, and followed by a great number of women, were not coming to do them the honour of a visit. She looked through a lattice, and saw them. Though her husband told her beforehand, she seemed frightened, and cried out, "What shall we do? We are ruined." "Fear nothing," replied Abon Hassan; "have you forgot already what we agreed on? We will both feign ourselves dead, and you shall see all will go well. At the slow rate they come, we shall be ready before they get to the door." Accordingly, Abon Hassan and his wife wrapped up and covered themselves with the pieces of brocade and waited partiently for their visitors.

Mesrour, who came first, opened the door, and the Caliph and Zobeide, followed by their attendants, entered the room, but were extremely surprised, and stood motionless, at the dismal sight which presented itself to their view, not knowing what to make of it. At last, Zobeide, breaking silence, said to the Caliph, "Alas! they are both dead! You have done so much," continued she looking at the Caliph and Mesrour, "to endeavour to make me believe that my dear slave was dead, that I find it is true at last: grief for losing her husband has certainly killed her." "Say rather, madam," answered the Caliph, prepossessed

to the contrary, "that Nouzhatoul-äouadat died first, and the afflicted Abon Hassan sank under his grief, and could not survive his dear wife; you ought, therefore, to agree that you have lost your wager, and your palace of paintings is mine."

"Hold there," answered Zobeide, warmed at being contradicted by the Caliph; "I will maintain, it, you have lost your garden of pleasure to me. Abon Hassan died first; since my nurse told you, as well as me, that she saw her alive, and crying for the death of her husband."

The dispute of the Caliph and Zobeide brought on another between Mesrour and the nurse, who had wagered as well as they, and each pretended to win, and came at last to abuse each other very grossly.

At last the Caliph, reflecting on what had passed, began to think that Zobeide had as much reason as himself to maintan that she had won. In this embarrassment of not being able to find out the truth, he advanced towards the two corpses, and sat down at the head, searching after some expedient that might gain him the victory over Zobeide, "I swear," cried he, presently after, "by the holy name of God, that I will give a thousand pieces of gold to him that can tell me which of these two died first.'

No sooner were these words out of the Caliph's mouth, but he heard a voice under Abon Hassan's piece of broeade say, "Commander of the faithful, I died first; give me the thousand pieces of gold." At the same time he saw Abon Hassan throw off the peice of brocade, and come and prostrate himself at his feet, while his wife did the same to Zobiede, keeping on her piece of brocade out of decency. The princess at first shrieked out, so that she frightened all about her; but, recovering herself at last expressed great joy to see her dear slave rise again, just when she was almost inconsolable at having seen her dead. "Ah! wicked Nouzhatoul-âouadat," cried she, "what have I suffered for your sake? However, I forgive you from my heart since you are not dead,"

The Caliph, for his part, was not so much surprised when he heard Abon Hassan's voice; but thought he should have died with laughing at this unravelling of the mystery, and to hear Abon Hassan ask so seriously for thousand pieces of gold. "What! Abon Hassan," said he continuing to laugh aloud, "hast thou conspired against my life, to kill me a second time with laughing? How came this thought into your head, to surprise Zobeide and me thus, when we least thought of such a trick?"

"Commander of the faithful," replied Abon Hassan, "I will declare to your majesty the whole truth without the least reserve. Your majesty knows very well that I always loved to eat and drink well, and the wife you gave me rather increased than restrained that inclination. With the dispositions your majesty may easily suppose we might spend a good estate; and to make short of my story, we were not in the least sparing of what your majesty so generously gave us. This morning, accounting with our caterer, who took care to provide everything for us, and paying what we owed him, we found we had nothing left. Then reflections on what was past, and resolutions to manage better for the future, crowded into our thoughts; we formed a thousand projects, all which we rejected. At last, the shame of seeing ourselves reduced to so low a condition, and not daring to tell your majesty, made us contrive this trick to relieve our necessities, and to divert you with it, which we hope your majesty will be pleased to pardon us.

The Caliph and Zobeide were very well satisfied with Abon Hassans' sincerity, and not sorry for what was done; and then Zobiede, who had all along been very serious, began to laugh at the thoughts of Abon Hassan's scheme. The Caliph, who had not ceased laughing at the singularity of this adventure, rising up, said to Abon Hassan and his wife, "Follow; I will give you the thousand pieces of gold I promised you, for joy to find you are not dead." Zobeide desired him to let her make her slave a present of the same sum, for the same reason. By this means Abon Hassan and his dear wife Nouzhutoul-aouadat long preserved the favour of the Caliph Haroun Alraschid and the princess Zobeide, and by their liberalities were made capable of pursuing their pleasures.

THE STORY OF ALADDIN; OR THE WONDERFUL LAMP.

In the capital of one of the large and rich provinces of the kingdom of China, the name of which I do not recollect, there lived a tailor, whose name was Mustapha, without any other distinction but that which his profession afforded him, and so poor, that could hardly, by his daily labour, maintain himself and family, which consisted of a wife and son.

His son, who was called Aladdin, had been brought up after a very careless and idle manner, and by that means had contracted many vicious habits. He was wicked, obstinate, and disobedient to his father and mother, who, when he grew up, could not keep him within doors; but he would go out early in the morning, and stay out all day, playing in the streets and public places with little vagabonds of his own age.

When he was old enough to learn a trade, his father, not being able to put him out to any other, took him into his own shop, and shewed him how to use his needle; but neither good words nor the fear of chastisement were capable of fixing his lively genius. All that his father could do to keep him at home to mind his work was in vain; for no sooner was his back turned, but Aladdin was gone for that day. Mustapha chastised him, but Aladdin was incorrigible; and his father, to his great grief, was forced to abandon him to his libertinism; and was so much troubled at not being able to reclaim him, that it threw him into a fit of sickness, of which he died in a few months.

The mother of Aladdin, finding that her son would not follow his father's business, shut up the shop, sold off the implements of that trade, and with the money she got for them, and what she could get by spinning cotton, thought to maintain herself and her son.

Aladdin, who was now no longer restrained by the fear of a father, and who cared so little for his mother, that whenever she chid him he would fly in her face, gave himself entirely over to dissipation, and was never out of the streets from his companions. This course he followed till he was fifteen years old, without giving his mind to any thing whatever, or the least reflection on what would become of him. In this situation, as he was one day playing according to custom, in the street, with his vagabond troop, a stranger passing by stood still to observe him.

This stranger was a famous magician, called by the writer of this story the African Magician; and by that name I shall call him with the more propriety, as he was a native of Africa, and had been but two days come from thence.

Whether the African magician who was a good physiognomist, had observed in Aladdin's countenance something which was absolutely necessary for the execution of the design he came about, he inquired artfully about his family, who he was, and what were his inclinations; and when he had learned all he desired to know, he went up to him, and taking him aside from his comrades, said to him," Child, was not your father called Mustapha the tailor?"—" Yes, sir," answered Aladdin, " but he has been dead a long time."

At these words, the African magician threw his arms about Aladdin's neck, and kissed him several times with tears in his eyes. Aladdin, who observed his tears, asked him, What made him weep? "Alas! my son," cried the African magician, with a sigh," how can I forbear? I am your uncle; your good father was my own brother. I have been a great many years abroad travelling, and now I am come home with the hopes of seeing

him, you tell me he is dead. I assure you it is a sensible grief to me to be deprived of the comfort I expected. But it is some relief to my affection, that as far as I can remember him, I knew you at first sight, you are so like him; and I see I am not deceived." Then he asked Aladdin, putting his hand into his purse, where his mother lived; and as soon as Aladdin had informed him, he gave him a handful of small money, saying to him, "Go my son, to your mother, give my love to her, and tell her that I, will come and see her to-morrow, if I have time, that I may have the satisfaction of seeing where my good brother lived so long, and ended his days."

As soon as the African magician left his new-adopted nephew, Aladdin ran to his mother, overjoyed at the money his uncle had given him. "Mother," said he, "have I an uncle?" "No, child," replied his mother, "you have no uncle by your father's side or mine." I am just now come," answered Aladdin," from a man who says he is my uncle by my father's side assuring me that he is his brother. He cried and kissed me when I told him my father was dead; and to shew you that what I tell you is truth," added he, pulling out the money, "see what he has given me; he charged me to give his love to you and to tell you, if he has any time to-morrow, he will come and pay you a visit, that he may see at the same time the house my father lived and died in." "Indeed, child," replied the mother, "your father had a brother, but he has been dead a long time, and I never heard of another."

The mother and son talked no more then of the African magician; but the next day Aladdin's uncle found him playing in another part of the town with other children, and embracing him as before, put two pieces of gold into his hand, and said to him, "Carry this, child, to your mother, and tell her that I will come and see her tonight, and did her get us something for supper; but first show me the house where you live."

After Aladdin had shewed the African magician the house, he carried the two pieces of gold to his mother, and when he had told her of his uncle's intention, went out and bought provisions; and considering she wanted various vessels,she went and borrowed them of her neighbours. She spent the whole day in preparing the supper; and at night, when it was ready, she said to Aladdin, "Perhaps your uncle knows not how to find our house, go and see for him, and bring him if you meet with him."

Though Aladdin had shewed the magician the house, he was very ready to go, when somebody knocked at the door, which Aladdin immediately opened; and the magician came in loaded with wine and all sorts of fruits, which he brought for a dessert.

After the African magician had given what he brought into Aladdin's hands, he saluted his mother, and desired her to shew him the place where his brother Mustapha used to sit on the sofa; and when she had so done, he presently fell down and kissed it several times, crying out with tears in his eyes, "My poor brother! How unhappy am I, not to have come soon enough to give you one last embrace!" Aladdin's mother desired him to sit down in the same place, but he would not. "No," said he, "I shall take care how I do that; but give me leave to sit here over against it, that if I am deprived of the satisfaction of seeing master of a family so dear to me, I may at least have the pleasure of seeing the place where he used to sit." Aladdin's mother pressed him no father, but left him at his liberty to sit where he pleased.

When the magician had made choice of a place, and sat done, he began to enter into discourse with Aladdin's mother "My good sister," said he, "do not be surprised at your never having seen me all the time you have been married to my brother, Mustapha, of happy memory. I have been forty years absent from this country, which is my native place as well as my late brother's; and during that time have travelled into the Indies, Persia, Arabia, Syria, and Egypt, and have resided in the finest towns of those countries, and afterwards crossed over into Africa, wher I made a longer stay. At last, as it is natural for a man, how distant soever it may be, to remember his native country, relations, and acquaintance, I was very desirous to see mine again, and to embrace my dear brother; and finding I had strength and courage enough to undertake so long a journey, I immediately made the necessary preparations for it, and set out. I will not tell you the length of time it took me, all the obstacles I met with, and what fatigues I have endured, to come hither; but nothing ever mortified and afflicted me so much as the hearing of my brother's death, for whom I always had a brotherly love and friendship. I observed his features in face of my nephew, your son, and distinguished him from a number of children with whom he was at play; he can tell you how I received the most melancholy news that ever reached my ears. But God be praised for all things! It is a comfort to me to find him again in a son, who has his most remarkable features."

The African magician, perceiving that Aladdin's mother began to weep at the remembrance of her husband, changed the discourse, and turning towards Aladdin, asked him his name. "I am called Aladdin," said he. "Well, Aladdin," replied the magician, "what business do you follow? Are you of any trade?"

At this question Aladdin hung down his head, and was not a little dashed when his mother made answer, "Aladdin is an idle fellow; his father, when alive, strove all he could to teach him his trade, but could not succeed; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child; and if you do not make him ashamed of it, and make him leave it off, I despair of his ever coming to any good. He knows that his father left him no fortune, and sees me endeavour to get bread by spinning cotton every day; for my part I am resolved, one of these days to turn him out of doors, and let him provide for himself."

After these words, Aladdin's mother burst out into tears; and the magician said, "This is not well, nephew? you must think of helping yourself, and getting your livelihood. There are a great many sorts of trades; consider if you have not an inclination to some of them; perhaps you did not like your father's trade, and would prefer another: come, do not disguise your sentiments from me; I will endeavour to help you." But finding that Aladdin returned no answer,—"If you have no mind," continued he, "to learn any trade, and prove an honest man, I will take a shop for you, and furnish it with all sorts of fine stuffs and linens, and set you to trade with them; and with the money you make with them, lay in fresh goods, and then you will live after an honourable way. Consult your own inclination, and tell me freely what you think of it: you shall always find me ready to keep my word."

This proposal greatly flattered Aladdin, who mortally hated work, and had sense enough to know that such sort of shops were very much esteemed and frequented, and the owners honoured and respected. He told the magician he had a greater inclination to that business than to any other, and that he should be very much obliged to him all his life for his kindness. "Since this profession is agreeable to you," said the African magician, "I will carry you along with me to-morrow, and clothe you as richly and handsomely as the best merchants on the city, and after that we will think of opening a shop as I mean."

Aladdin's mother, who never till then could believe that the magician was her husband's brother, no longer doubted it after his promises of kindness to her son. She thanked him for his good intentions; and after having exhorted Aladdin to render himself worthy of his uncle's favour by his good behaviour, served up supper, at which they talked of several indifferent matters; and then the magician, who saw that the night was pretty for advanced, took his leave of the mother and son, and retired.

He came again the next day, as he promised, and took Aladdin along with him to a great merchant, who sold all sorts of clothes for different ages and ranks ready made, and a variety of fine stuffs. He asked to see some that suited Aladdin in size; and after choosing a suit which he liked best, and rejecting other which he did not think handsome enough, he bid Aladdin choose those he preferred. Aladdin, charmed with the liberality of his new uncle, made choice of one, and the magician immediately bought it, and all things proper to it, and paid for it without haggling.

When Aladdin found himself so handsomely equipped from top to toe, he returned his uncle all imaginable thanks; who, on the other hand, promised never to forsake him, but always to take him along with him: which he did to the most frequented places in the city, and particularly where the capital merchants kept their shops. When he brought him into the street where they sold the richest stuffs, and finest linens, he said to Aladdin, "As you are soon to be a merchant as well as these, it is proper you should frequent these shops, and be acquainted with them." Then he shewed him the largest and finest mosques, and carried him to the khans or inns where the merchants and travellers lodged, and afterwards to the sultan's palace, where he had free access; and at last brought him to his own khan, where, meeting with some merchants he had got acquainted with since his arrival, he gave them a treat, to bring them and his pretended nephew acquainted.

This treat lasted till night, when Aladdin would have taken his leave of his uncle to go home, but the magician would not let him go by himself, but conducted him safe to his mother, who as soon as she saw him so finely dressed, was transported with joy, and bestowed a thousand blessings upon the magician for being at so great an expense upon her child. "Generous relation," said she, "I know not how to thank you for your liberality. I know that my son is not deserving of your favours; and was he never so grateful, and answered your good intentions, he would be unworthy of them. For my part," added she, "I thank you with all my soul, and wish you may live long enough to be a witness of my son's gratitude, which he cannot better shew than by regulating his conduct by your good advice."

"Aladdin," replied the magician, "is a good boy, and minds well enough, and I believe we shall do very well: but I am sorry for one thing, which is, that I cannot perform to-morrow what I promised, because it is Friday, and the shops will be shut up, and therefore we cannot hire or furnish one but let it alone till Saturday. But I will call on him to-morrow, and take him to walk in the gardens, where people of the best

fashion generally walk. Perhaps he has never seen these am-
usements, he has only hitherto been among children ; but now
he must see men." Then the African magician took his leave of
the mother and the son, and retired. Aladdin, who was over-
joyed to be so well clothed, anticipated the pleasure of walking in
the gardens which lay about the town. He had never been out
of the town, nor seen the environs, which were very beautiful
and pleasant.

Aladdin rose early the next morning and dressed himself, to
be ready against his uncle calling on him ; and after he had
waited some time, he began to be impatient, and stood watching
for him at the door ; but as soon as he perceived him coming,
he told his mother, took his leave of her, and ran to meet him.

The magician caressed Aladdin when he came to him.
" Come along, my dear child," said he," and I will shew you
fine things." Then he led him out at one of the gates of the
city, to some large fine houses, or rather palaces, to each of
which belonged beautiful gardens, into which anybody might
go. At every house he came to, he asked Aladdin if he did not
think it fine ; and Aladdin was ready to answer when any one
presented itself, crying out," Here is a finer house, uncle, than
any we have seen yet," By this artifice the cunning magician
got Aladdin a pretty way into the country ; and as he had a
mind to carry him farther, to execute his design, he took an op-
portunity to sit down in one of the gardens by a fountain of cle-
ar water, which discharged itself by a lion's mouth of bronze in-
to a great basin, pretending to be tired, the better to rest Alad-
din." Come, nephew," said he," you must be weary as well as
me ; let us rest ourselves, and we shall be better able to walk."

After they had sat down, the magician pulled from his gir-
dle a handkerchief with cakes and fruit, which he had provided
on purpose, and laid them on the edge of the basin. He broke
a cake in two, gave one half to Aladdin, and ate the other him-
self ; and in regard to the fruit, he left him at liberty to take
which sort he liked best. During this short repast, he exhorted
his nephew to leave off keeping company with children, and seek
that of wise and prudent men. to improve by their conversation;
" for," said he," you will soon be at a man's estate, and you can-
not too early begin to imitate their conversation." When they
had eaten as much as they liked, they got up, and pursued their
walk through the gardens, which were separated from one an-
other only by small ditches, which only marked out the limits
without interrupting the communication ; so great was the con-
fidence the inhabitants reposed in each other. By this means,
the African magician drew Aladdin insensibly beyond the gar-
dens, and crossed the country, till they almost came to the moun-
tains

Aladdin, who had never been so far in his life before, began to find himself much tired with so long a walk, and said to the magician," Where are we going, uncle? We have left the gardens a great way behind us, and I see nothing but mountains; if we go much farther, I do not know whether I shall be able to reach the town again." "Never fear, nephew," said the false uncle ;" I will shew you another garden, which surpasses all we have yet seen; it is not far off, it is but a little step; and when we come there, you will say that you would have been sorry to have been so nigh it, and not seen it." Aladdin was soon persuaded; and the magician, to make the way seem shorter and less fatiguing, told him a great many stories.

At last they came between two mountains of moderate height and equal size, divided by a narrow valley, which was where the magician intended to bring Aladdin, to put into execution a design that had brought him from Africa to China. "We will go no farther now," said he to Aladdin: "I will shew you some very extroadinary things, and what nobody ever saw before; which, when you have seen, you will thank me for; but while I strike fire, do you gather up all the loose sticks you can see, to kindle a fire with."

Aladdin found there so many dried sticks, that before the magician had lighted a match, he had gathered up a great heap. The magican presently set them on fire, and when they were all in a blaze, the magician threw in some incense he had about him, which raised a great cloud of smoke, which he dispersed on each side, by pronouncing several magical words which Aladdin did not understand.

At the same time, the earth trembled a little, and opened just before the magician and Aladdin, and discovered a stone about half a yard square, laid horizontally, with a brass ring fixed into the middle of it, to raise it up by. Aladdin was so frightened at what he saw, that he would have run away; but as he was to be serviceable to the magician, he caught hold of him, scolded him, and gave him such a box on the ear, that he knocked him down, and had like to have beat his teeth down his throat. Poor Aladdin got up again trembling, and with tears in his eyes, said to the magician, "What have I done, uncle, to be treated after this severe manner?" "I have many reasons for it," replied the magician: "I am your uncle, and supply the place of your father, and you ought to make no reply. But, child," added he, softening, "do not be afraid of anything; for I shall not ask anything of you, but that you obey me punctually, if you would reap the advantages which I intended you should." These fair promises calmed Aladdin's fears and resentment; and when the magician saw that he was

come to himself, he said to him, "You see what I done by virtue of my incense, and the words I pronounced. Know, then, that under this stone there is hid a treasure which is destined to be yours, and which will make you richer than the greatest monarch in the world: this is so true, that no other person but yourself is permitted to touch this stone, and to pull it up and go in; for I am forbid ever to touch it, or set foot in this treasure when it is opened; so you must, without fail, punctually execute what I tell you, for it is a matter of great consequence both to you and me."

Aladdin, amazed at all he saw and heard the magician say of the treasure, which was to make him happay for ever, forget what was past, and rising up, said to the magician, "Well, uncle, what is to be done? Command me, I am ready to obey you." "I am overjoyed, child" said the African magician, embracing him, "to see you take hold of the ring, and left up that stone. Indeed, uncle," replied Aladdin, "I am not strong enough to lift it; you must help me." "You have no occasion for my assistance," answered the magician; " if I help you, we shall be able to do nothing: you must lift it up yourself: take hold of the ring, only pronounce the names of your father and grandfather, then lift it up, and will find it will come easily." Aladdin did as the magician bade him, and raised the stone with a great deal of ease, and laid it on one side.

When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door and steeps to go down lower. "Observe, my son," said the African Magician, " what I am going to say to you: go down into that cave, and and when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted place, divided into three great halls, in each of which you see four large brass vessels placed on each side, full of gold and silver, but take care you do not meddle with them. Before you go into the first hall, be sure to tuck up your gown, and wrap it well about you, and then go through the second into the third without stopping. Above all things, have a care that you do not touch the walls, so much as with your clothes; for if you do, you will die instantly. At the end of the third hall, you will find a door which leads into a garden planted with fine trees loaded with fruit; walk directly across the garden by a path which will lead you to five steps that will bring you open a terrace, where you see a niche before you, and in that niche a lighted lamp. Take the lamp down, and put it out; when you have thrown away the wick, and poured out the liquor, put it in your breast, and bring it to me. Do not be afraid that the liquor will spoil your

clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out. If you have a mind to any of the fruit of the garden, you may gather as much as you please."

After these words, the magician drew a ring off his finger, and put it upon one of Aladdin's telling him that it was a preservative against all evil, while he observed that he had prescribed to him. After this instruction, he said, "Go down boldly, child, and we shall both be rich all our lives."

Aladdin jumped into the cave, went down the steps, and found the three halls just as the African magician had described them. He went through them with all the precaution the fear of death could inspire, if he failed to observe all that he was told very carefully: crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and as the magician told him, put it in his bosom. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the garden, to observe the fruit, which he only had a glimpse of in crossing it. All the trees were loaded with extraordinary fruit, of different colours on each tree: some bore fruit entirely white, and some clear and transparent as crystal; some pale red, and others deeper; some green, blue, and purple, and others yellow; in short, there was fruit of all colours. The white were pearls; the clear and transparent, diamonds; the deep red, rubies; the paler, ballas rubies;* the green, emeralds; the blue, turquoises; the purple, amethysts; and those that were of yellow cast, sapphires; and so of the rest. All these fruits were so large and beautiful, that nothing was ever seen like them. Aladdin was altogether ignorant of their value, and would have preferred figs and grapes, or any other fruits, before them; and though he took them only for coloured glass of little value, yet he was so pleased with the variety of the colours, and the beauty and extraordinary size of the fruit, that he had a mind to gather some of every sort; and accordingly filled his two pockets, and the two new purses his uncle had bought for him with the clothes which he gave him; and as he could not put them in his pockets, he fastened them to his girdle. Some he wrapped up in the skirts of his gown, which was of silk, large and wrapping, and crammed his breast as full as it could hold.

Aladdin, having thus loaded himself with riches he knew not the value of, returned through the three halls with the same precaution, and made all the haste he could, that he might not make his uncle wait, and soon arrived at the mouth of the cave, where the African magician awaited him with the utmost impatience. As soon as Aladdin saw him, he cried out, "Pray, uncle, lend me your hand to help me out. "Give me the lamp

* Ballas rubies, are rubies of the brightest colour.

first," replied the magician; "it will be troublesome to you." "Indeed, uncle," answered Aladdin, "I cannot now; it is not troublesome to me; but I will as soon as I am up," The African magician was so obstinate, that he would have the lamp before he would help him up; and Aladdin, who had encumbered himself so much with his fruit, that he could not well get at it, refused to give him it till he was out of the cave. The African magician, provoked at this obstinate refusal of the lad, flew into a terrible passion, and threw a little of his incense into the fire, which he had taken care to keep in, and no sooner pronounced two magical words, but the stone which had closed the mouth of the cave moved into its place, with the earth over it, in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the African magician's plainly shewed him to be neither Aladdin's uncle, nor Mustapha, the tailor's brother, but a true African, a native of that part of the world. For as Africa is a country whose inhabitants delight most in magic of any other in the whole world, he had applied himself to it from his youth; and after about forty years' experience in enchantments, works of geomancy, fumigations, and reading of magic books, he had found out that there was in the world a wonderful lamp, the possession of which would render him more powerful than any monarch in the world, if he could obtain it; and by a late operation of geomancy, he found out that this lamp lay concealed in a subterraneous place in the midst of China, in the stiuation, with all the circumstances, already described. Fully persuaded of the truth of this discovery, he set out from the farthest part of Africa, and, after a long and fatiguing journey, came to the town nearest to this treasure. But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterraneous place where it was, but must receive it from the hands of another person. For this reason, he addressed himself to Aladdin, whom he looked upon as a young lad of no consequence, and fit to serve his purpose; resolving, as soon as he got the lamp into his hands, to sacrifice poor Aladdin to his avarice and wickedness, by making the fumigation mentioned before, and saying those two magical words, the effect of which was to remove the stone into its place again, that he might have no witness of the transaction.

The blow he gave Aladdin, and the authority he assumed over him, was only to use him to fear him, and to make him obey him the more readily, and give him the lamp as soon as he asked for it. But his too great precipitation in executing his wicked intention on poor Aladdin, and his fear lest some body should come that way during their dispute, and discover what he wished to keep secret, produced an effect quite contrary to what he proposed to himself.

When the African magician saw that all his great hopes were frustrated for ever, he returned that same day for Africa ; but went quite round the town, and at some distance from it, for fear lest some persons who had seen him walk out with the boy, seeing him come back without him, should entertain any jealousy of him, and stop him.

According to all appearances, there was no prospect of Aladdin being any more heard of. But the magician, when he contrived his death, had forgotten the ring he put on his finger, which preserved him, though he knew not its virtue ; and it is amazing that the loss of that, together with the lamp, did not drive the magician to despair ; but magicians are so much used to misfortunes, and events contrary to their wishes, that they do not lay them to heart, but still feed themselves all their lives with unsubstantial notions and chimeras.

As for Aladdin, who never suspected this bad usage from his pretended uncle, after all his caresses, and what he had done for him, his surprise is more easily to be imagined than expressed by words. When he found himself buried alive, he cried, and called out to his uncle to tell him he was ready to give him the lamp ; but all in vain since his cries could not be heard by him, and he remained in this dark abode. At last when he had quite tired himself with crying, he went to the bottom of the steps, with a design to get into the garden, where it was light ; but the door, which was opened before by enchantment, was now shut by the same means. Then he redoubled his cries, and sat down on the steps, without any hopes of ever seeing the light again, and in a melancholy certainty of passing from the present darkness into that of a speedy death.

Aladdin remained in this state two days, without eating or drinking, and on the third day looked upon death as inevitable. Clasping his hands with an entire resignation to the will of God, he said, "There is no strength or power but in the great and high God." In this action of joining his hands, he rubbed the ring which the magicain put on his finger, and of which he knew not yet the virtue, and immediately a genie of an enormous size and frightful look rose out of the earth, his head reaching the vault, and said to him, "What wouldst thou have with me? I am ready to obey thee as thy slave, and the slave of all who have the ring on their finger ; I, and the other slaves of that ring."

At another time, Aladdin, who had not been used to such visions, would have been so frightened, that he would not have been able to speak at the sight of so extraordinary a figure ; but the danger he was in made him answer without hesitation, "Whoever thou art, deliver me from this place, if thou art able."

He had no sooner made an end of these words, but the earth opened, and he found himself on the very spot where the magician first brought him.

It was some time before Aladding's eyes could bear the light, after having been so long in total darkness; but after he had endeavoured by degress to support it, and began to look about him, he was very much surprised not to find the earth open, and could not comprehend how he had got so soon out of its bowels. There was nothing to be seen but the place where the fire had been, by which he could nearly judge whereabouts the cave was. Then turning himself about towards the town, he perceived it in the midst of the gardens that surrounded it, and knew the way back by which the magiciam had brought him to it; then, returning God thanks to see himself once more in the world, where he never more expected to be, he made the best of his way home. When he got within his mother's door, the joy to see her, and his faintness for want of sustenance for three days, made him faint, and he remained for a long time as dead. His mother, who had given him over for lost or dead, seeing him in this condition, omitted nothing to bring him to himself again. As soon as he recovered, the first words he spoke were, "Pray, mother, give me something to eat, for I have not put a morsel of anything into my mouth these three days." His mother brought what she had, and set it before him. "My son," said she, "be not too eager, for it is dangerous; eat but a little at a time, and take care of yourself. Besides, I would not have you talk; you will have time enough to tell me what has happened to you when you are recovered. It is a great comfort to me to see you again after the affliction I have been in since Friday, and the pains I have taken to learn what had become of you, ever since I found it was night, and you were not returned."

Aladdin took his mother's advice, and ate and drank moderately. When he had done, "Mother," said he to her, "I cannot help complaining of you, for abandoning me so easily to the discretion of a man who had a design to kill me, and who at this very moment thinks my death certain. You believed he was my uncle, as well as I; and what other thoughts could we entertain of a man who was so kind to me, and made such advantageous proffers? But I must tell you, mother, he is a rogue and a cheat, and only did what he did, and made me all those promises, to accomplish my death; but for what reason neither you nor I can guess.—For my part, I can assure you I never gave him any cause to deserve the least ill-treatment from him. You shall judge of it yourself, when you have heard all that passed from the time I left you, till he came to the execution of his wicked design."

Then Aladdin began to tell his mother all that happened to him from Friday., when the magician took him to see the palaces and gardens about that town, and what fell out in the way, till they came to the place between the two mountains, where the great prodigy was to be performed; how, with incense which the magician threw into the fire, and some magical words which he pronounced, the earth opened, and discovered a cave which led to an inestimable treasure. He forgot not the blow the magician gave him, and in what manner he softened again, and engaged by great promises, and putting a ring on his finger, to go down into the cave. He did not omit the least circumstance of what he saw in crossing the three halls and the garden, and his taking the wonderful lamp, which he pulled out of his bosom and shewed to his mother, as well as the transparent fruit of different colours, which he had gathered in the garden as he returned, two purses full of which he gave to his mother. But though these fruits were precious stones, brilliant as the sun, and the reflection of a lamp which then lighted the room might have led them to think they were of great value, she was as ignorant of their worth as her son, and cared nothing for them. She had been bred in a middling rank of life, and her husband's poverty prevented her being possessed of such things, nor had she, or her relations or neighbours ever seen them, so that we must not wonder that she looked on them as things of no value, and only pleasing to the eye by the variety of their colours.

Aladdin put them behind one of the cushions of the sofa he sat upon, and continued his story, telling his mother that when he returned and presented himself at the mouth of the cave, upon his refusal to give the magician the lamp till he had got out, the stone, by his throwing some incense into the fire, and using two or three magical words, stopped it up, and the earth closed again. He could not help bursting into tears at the representation of the miserable condition he was in, to find himself buried alive in a dismal cave, till by the touching of his ring, the viture of which he was then an entire stranger to, he, properly speaking, came to life again. When he had made an end of his story, he said to his mother, "I need say no more; you know the rest. This is my adventure, and the danger I have been exposed to since you saw me."

Aladdin's mother heard with so much patience as not to interrupt him this surprising and wonderful relation, notwithstanding it could be no small affliction to a mother, who loved her son tenderly; but yet in the most moving part, which discovered the perfidy of the African magician, she could not help shewing, by marks of the greatest indignation, how much she detested

him ; and when Aladdin had finished his story, she broke out into a thousand reproaches against that vile imposter. She called him perfidious traitor, barbarian, assassin, deceiver, magician, and an enemy and destroyer of mankind. "Without doubt, child," added she, "he is a magician, and they are plagues to the world, and by their enchantments and sorceries have commerce with the devil. Bless God for preserving you from his wicked designs ; for your death would have been inevitable, if you had not called upon him, and implored his assistance." She said a great deal more against the magician's treachery ; but finding, while she talked, her son Aladdin, who had not slept for three days and nights, began to nod, she put him to bed, and soon after went to bed herself.

Aladdin, who had not had one wink of sleep while he was in the subterraneous abode, slept very heartily all that night, and never waked till the next morning ; when the first thing that he said to his mother was, he wanted something to eat, and that she could not do him a grater pleasure than to give him his breakfast. "Alas ! child," said she, "I nave not a bit of bread to give you, you ate up all the provisions I had in the house yesterday ; but have a little patience, and it shall not be long before I will bring you some : I have a little cotton, which I have spun ; I will go and sell it, and buy bread, and something for our dinner." "Mother," replied Aladdin, "keep your cotton against another time, and give me the lamp I brought home yesterday ; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too."

Aladdin's mother took the lamp, and said to her son, "Here it is, but it is very dirty ; if it was a little cleaner I believe it would bring something more." She took a little fine sand and water to clean it ; but had no sooner began to rub it, but in an instant a hideous genie of gigantic size appeared before her, and said to her in a voice like thunder, "What wouldst thou have ? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands ; I, and the other slaves of the lamp."

Aladdin's mother was not able to speak at the sight of this frightful genie, but fainted away ; when Aladdin, who had once before seen such another genie in the cavern, without losing time or reflection, snatched the lamp out of his mother's hands, and said to the genie boldly, "I am hungry ; bring me something to eat." The genie disappeared immediately, and in an instant returned with a large silver basin on his head, and twelve covered plates of the same metal, which contained some excellent meats : six large white loaves on two other plates, and two

bottles of wine, and two silver cups in each hand. All these things he placed upon a table, and disappeared; and all this was done before Aladdin's mother came out of her swoon.

Aladdin went presently, and fetched some water, and threw it in her face, to recover her: whether that or the smell of the meats the genie procured brought her to life again, it was not long before she came to herself. "Mother," said Aladdin, "do not mind this; it is nothing at all; get up, and come and eat; here is what will put you in heart, and at the same time satisfy my extreme hunger: do not let such fine meat be cold, but fall to."

His mother was very much surprised to see the great basin, twelve plates, six loaves, and the two bottles and cups, and to smell the delicious odour which exhaled from the plates. "Child" said she to Aladdin, "to whom are we obliged for this great plenty and liberality? Has the sultan been made acquainted with our poverty, and had compassion on us?" "It is no matter, mother," said Aladdin; "let us sit down and eat; for you have almost as much need of a good breakfast as myself; when we have done, I will tell you." Accordingly, both mother and son sat down, and ate with the better stomach, as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the basin and plates, though she could not well tell whether they were silver or any other metal, so little accustomed were she and her son to see such, and the novelty more than the value attracted their attention.

In short, the mother and son sat at breakfast till it was dinner-time, and then they thought it would be best to put the two meals together; yet after this, they found they should have enough left for supper, and two meals for next day,

When Aladdin's mother had taken away and set by what was left, she went and sat down by her son on the sofa. "Aladdin," said she, "I expect now that you should satisfy my impatience, and tell me exactly what passed between the genie and you while I was in a swoon;" which he presently complied with.

She was in a great amazement at what her son told her, as at the appearance of the genie; and said to him, "But, son what have we to do with genies? I never in my life hear that any of my acquaintances had ever seen one. How came that vile genie to address himself to me, and not to you to whom he had appeared before in the cave?" "Mother," answered Aladdin, "the genie you saw is not the same who appeared to me, though he resembles him in size: no, they had quite different persons and habit: they belong to different masters. If you remember, he that I first saw called himself the slave of the ring on finger;

and this you saw called himself the slave of the lamp you had in your hands: but I believe you did not hear him, for I think you fainted away as soon as he began to speak."

"What!" carried the mother, "was your lamp, then, the occasion of that cursed genie addressing himself rather to me than to you? Ah! my son, take it out of my sight, and put it where you please. I will never touch it. I had rather you would sell it, than run the hazard of being frightened to death again by touching it; and if you would take my advice, you would part also with the ring, and not have anything to do with genies who as our prophet has told us, are only devils."

"With your leave, mother," replied Aladdin, "I shall now take care how I sell a lamp, as I was going to do, which may be so serviceable both to you and me. Have not you been an eye-witness of what it hath procured us, and it shall still continue to furnish us with subsistence and maintenance. You may suppose, as I do, that my false and wicked uncle would not have taken so much pains, and undertaken so long, and tedious a journey, if it had not been to get into his posession this Wonderful lamp, which he preferred before all the gold and silver which he knew was in his halls, and which I have seen with my own eyes. He knew too well the merit and worth of this lamp, not to prefer it so great a treasure; and since chance hath discovered the virtue of it to us, let us make a profitable use of it, without making any great stir, and drawing the envy and jealousy of our neighbours upon us. However, since the genies fright you so much, I will take it out of your sight, and put it where I may find it when I want it. As for the ring, I cannot resolve to part with that neither; for, without that, you had never seen me again; and though I am alive now, perhaps, if it was gone, I might not be so some moments hence; therefore I hope you will give me leave to keep that, and to wear it always on my finger. Who knows what dangers you and I may be exposed to, which neither of us can foresee, and which it may deliver us?" As Aladdin's arguments were just, and had a great deal of weight in them, his mother had nothing to say against them, but only replied that he might do what he pleased but for her parts,she would have nothing to do with genies, but, would wash her hands of them, and never say anything more about them.

By the next night they had eaten all the provisions the genie had brought; and the next day Aladdin, who could not bear the thoughts of hunger, took one of the silver plates under his coat, and went out early to sell it, and addressing himself to a Jew whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew

took the plate and examined it, and no sooner found that it was good silver, but he asked Aladdin how much he valued it at. Aladdin, who knew not the value of it, and never had been used to such traffic, told him he would trust to his judgment and honour. The Jew was somewhat confounded at this plain dealing ; and doubting whether Aladdin understood the material, or the full value of what he offered him to sell, he took a piece of gold out of his purse, and give it him, though it was but the sixtieth part of the worth of the plate. Aladdin took the money very eagerly, and as soon as he got it in his pocket, retired with so much haste, that the Jew, not content with the exorbitancy of his profit, was vexed he had not penetrated into Aladdin's ignorance, and was going to run after him, to endeavour to get some change out of the piece of gold ; but Aladdin ran so fast, and had got so far, that it would have been impossible for him to overtake him.

Before Aladdin went home to his mother he called at a baker's, bought a loaf, changed his money, and went home, and gave the rest to his mother, who went and bought provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve plates, one at a time, to the Jew, for the same money ; who, after the first time, durst not offer him less, for fear of losing so good a chap. When he had sold the last plate, he had recourse to the basin, which weighed ten times as much as the plate, and would have carried it to his old purchaser, but that it was too large and cumbersome ; therefore he was obligod to bring him home with him to his mother's, where the Jew had examined the weight of the basin, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

They lived on these ten pieces in a frugal manner a pretty while ; and Aladdin, who had been used to an idle life, left off playing with young lads of his own age ever since his adventure with the African magician. He spent his time in walking about, and talking with people with whom he had got acquainted. Sometimes he would stop at the most capital merchants shops, where people of distinction met, and listen to the discourse, by which he gained some little knowledge of the world.

When all the money was spent, Aladdin had recourse again to the lamp. He took it in his hand, looked for the same place where his mother had rubbed it with the sand, and rubbed it also, and the genie immediately appeared, and said, "What wouldst thou have ? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands—I, and the other slaves of the lamp." "I am hungry," said Aladdin ; "bring me something to eat." The genie disappeared, and

presently returned with a basin, and the same number of covered plates, &c , and set them down on a table, and vanished again.

Aladdin's mother, knowing what her son was going to do, went out that time about some business, on purpose to avoid be ing in the way when the genie came ; and when she returned, which was not long after, and found the table and sideboard so a second time, was almost as much surprised as before, at the prodigious effect of the lamp. However, she sat down with her son, and when they had eaten as much as they had a mind to, she set enough by to last them two or three days.

As soon as Aladdin found that their provisions and money were spent, he took one of these plates, and went to look for his Jew chapman again ; but passing by a goldsmith's shop who had the character of a very fair and honest man, the goldsmith perceiving him, called to him, and said, " My lad, I have often observed you go by, loaded as you are at present, and talk with such a Jew, and then come back again empty-handed. I imagine that you carry something that you sell to him ; but perhaps you do not know what a rogue he is, and that he is the greatest rogue among all the Jews, and is so well known, that nobody will have anything to do with him. What I tell you is for your own good. If you will shew me what you now carry, and it is to be sold, I will give you the full worth of it ; or I will direct you to other merchants who will not cheat you."

The hopes of getting more money for his plate induced Aladdin to pull it from under his coat, and shew it to the goldsmith. The old man, who at first sight saw that it was made of the finest silver, asked him if he had sold any such as that to the Jew, and Aladdin told him plainly that he had sold him twelve such, for a piece of gold each. " What a villain ! " cried the goldsmith ; " but," added he, " my son, what is past cannot be recalled. By shewing you the value of this plate, which is of the finest silver we use in our shops, I will let you see how much the Jew has cheated you."

The goldsmith took a pair of scales, weighed the plate, and after he had told Aladdin how much an ounce of fine silver contained and was worth, he demonstrated to him that his plate was worth by weight sixty pieces of gold, which he paid him down immediately, " If you dispute my honesty," said he, " you may go to any other of our trade, and if he gives you any more, I will be bound to forfeit twice as much ; for we gain only the fashion of the plate that we buy, and that fairest dealing Jews do not."

Aladdin thanked him for his good advice, so greatly to his advantage, and never after went to any other person, but sold him all his plates and the basin, and had as much for them as the weight came to.

Though Aladdin and his mother had an inexhaustible treasure of money in their lamp, and might have had whatever they had a mind to every time it failed, yet they lived with the same frugality as before, except that Aladdin went more neat : as for his mother, she wore no clothes but what she earned by her spinning cotton. After their manner of living, we may easily suppose that the money Aladdin had sold the plates and basin for was sufficient to maintain them some time. They went on for many years by the help of the produce Aladdin, from time to time, made of his lamp.

During this time Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, and linens, silk stuffs, and jewellery, and oftentimes joining in their conversation, acquired a complete knowledge of the world, and assumed its manners. By his acquaintance among the jewellers, he come to know that the fine fruits which he had gathered when he took the lamp were not colouredglass, but stones of extraordinary value. For as he had seen all sorts of jewels bought and sold in their shops, but none that were so beautiful or so large as his, he found, that instead of coloured glass, he possessed an inestimable treasure ; but had the prudence not to say anything of it to any one, not even to his mother.

One day, as Aladdin was walking about the town, he heard an order of the sultan's published, for all people to shut up their shops and houses, and keep within doors, while the princess Badr-oul-boudour, * the sultan's daughter, went to the baths and back again.

This public order inspired Aladdin with a great curiosity to see the princess's face, which he could not do without getting into the house of some acquaintance, and through a window ; but this did not satisfy him, when he considered that the princess, when she went to the baths, had a veil on ; but to gratify his curiosity, he presently thought of a scheme which succeded ; that was, to place himself behind the door of the bath, which was so situated that he could not fail of seeing her face.

Aladdin had not waited long before the princess came, and he could see her plainly through a chink of the door without being seen. She was attended with a great crowd of ladies, slaves, and eunuchs, who walked on each side, and behind her. When she came within three or four paces from the door of the baths, she took off her veil, and gave Aladdin an opportunity of a full look at her.

Till then Aladdin, who had never seen any woman's face but his mother's, who was old, and never could boast of any such

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* Which is to say, the Full Moon of Full Moons.

features, thought that all women were like her, and could hear people talk of the most surprising beauties without being the least moved; for whatever words are made use of to set off the merit of a beauty, they can never make the same impression as the beauty herself.

But as soon as Aladdin had seen the princess Badr-oul-boudour, his sentiments were very much changed, and his heart could not withstand all those inclinations so charming an object inspires. The princess was the most beautiful brunette in the world; her eyes were large, lively, and sparkling; her looks sweet and modest; her nose was of a just proportion and without a fault; her mouth small, her lips of a vermillion red, and charmingly agreeable symmetry; in a word, all the features of her face were perfectly regular. It is not therefore surprising that Aladdin, who had never seen, and was a stranger to so many charms, was dazzled, and his senses quite ravished with such an assemblage. With all these perfections the princess had so delicate a shape, so majestic an air, that the sight of her was sufficient to inspire respect.

After the princess had passed by Aladdin and entered the baths, he remained some time astonished, and in a kind of ecstasy, retracing and imprinting the idea of so charming an object deeply in his mind. But at last considering that the princess was gone past him, and that when she returned from the bath her back would be towards him, and then veiled, he resolved to quit his post and go home. But when he came there, he could not conceal his uneasiness so well but that his mother perceived it, and was very much surprised to see him so much more thoughtful and melancholy than usual; and asked him what had happened to him to make him so, or if he was ill. Aladdin returned her no answer, but sat carelessly down on the sofa, and remained in the same condition, full of the charming Badr-oul-boudour. His mother, who was dressing supper, pressed him no more. When it was ready, she set it on the table before him; but perceiving that he gave no attention to it, she bid him eat, and had much ado to persuade him to change his place; and when he did, he ate much less than usual, and all the time cast down his eyes, and observed so profound a silence, that she could not possibly get the least word out of him in answer to all the questions she put, to find the reasons of so extraordinary an alteration.

After supper, she asked him again, why he was so melancholy, but could get no information, and he determined to go to bed, rather than give her the least satisfaction. Without examining how Aladdin passed the night, his mind full as it was with the beautiful charms of the princess Badr-oul-boudour, I

shall only observe that as he sat next day on the sofa, over against his mother, as she was spinning cotton, he spoke to her in these words : "I perceive, mother, that my silence yesterday has very much troubled you ; I was not, nor am I sick, as I fancy you believed ; but I can tell you, that what I felt then and now endure, is worse than any disease. I cannot tell well what ails me, but doubt not what I am going to tell you will inform you.

"It was not known in this quarter of the town, and therefore you could know nothing of it, that the princess Badr-oul-boudour, the sultan's daughter, was to go to the baths after dinner. I heard this as I walked about the town, and an order was issued, that, to pay all the respects that was due to that princess, all the shops should be shut up in her way thither, and everybody keep within doors, to leave the streets free for her attendants. As I was not then far from the bath, I had a great curiosity to see the princess's face ; and as it occurred to me that the princess, when she came nigh the door of the bath, would pull her veil off, I resolved to get behind that door. You know the situation of the door, and may imagine that I must have a full view of her, if it happened as I expected. The princess threw off her veil, and I had the happiness of seeing her lovely face with the greatest satisfaction imaginable. This, mother, was the cause of my melancholy and silence yesterday ; I love the princess with so much violence, that I cannot express it ; and as my lively passion increases every moment, I cannot live without the possession of the amiable princess Badr-oul-boudour, and am resolved to ask her in marriage of the sultan her father."

Aladdin's mother listened with attention to what her son told her ; but when he talked of asking the princess Badr-oul-boudour in marriage of the sultan, she could not help bursting out into a loud laugh. Aladdin would have gone on with his discourse, but she interrupted him. "Alas ! child," said she, "what are you thinking of? You must be mad to talk so."

"I assure you, mother," replied Aladdin, "that I am not mad, but in my right senses : I foresaw that you would reproach me with this folly and extravagance ; but I must tell you once more, that I am resolved to demand the princess Badr-oul-boudour of the sultan in marriage, and your remonstrances shall not prevent me."

"Indeed, son," replied the mother, seriously, "I cannot help telling you, that you have quite forgot yourself ; and if you would put this resolution of yours in execution, I do not see who you can get to venture to propose it for you." "You yourself," replied he immediately. "I go to the sultan !" an-

swered the mother, amazed and surprised. "I shall take care how I engage in such an affair. Why, who are you, son," continued she," that you can have the assurance to think of your sultan's daughter? Have you forgot that your father was one of the poorest tailors in the capital, and that I am of no better extraction? and do not you know that sultans never marry their daughters but to princes, sons of sultans like themselves?"

"Mother," answered Aladdin," I have already told you that I foresaw all that you have said, or can say: and tell you again, that neither your discourse nor your remonstrances shall make me change my mind. I have told you that you must ask the princess Badr-oul-boudour in marriage for me: it is a favour I desire of you, with all the respects I owe you; and I beg of you not to refuse me, unless you would rather see me in my grave, than by so doing give me new life."

The good old woman was very much embarrassed, when she found Aladdin so obstinately persisting in so foolish a design. "My son," said she again," I am your mother, who brought you into the world, and there is nothing that is reasonable but I would readily do for you. If I was to go and treat about your marriage with some neighbour's daughter, whose circumstances were equal with yours, I would do it with all my heart; and then they would expect you should have some little estate or fortune, or be of some trade. When such poor folks as we are have a mind to marry, the first thing they ought to think of is how to live. But without reflecting on the meanness of your birth, and the little merit and fortune you have to recommend you, you aim at the highest pitch of fortune: and pretensions are no less than to demand in marriage the daughter of your sovereign, who with one single word can crush you to pieces. I say nothing of what respects yourself. I leave you to reflect on what you have to do, if you have ever so little thought. I come now to consider what concerns myself. How could so extraordinary a thought come into your head, as that I should go to the sultan, and make a proposal to him, to give his daughter in marriage to you? Suppose I had, not to say the boldness, but the impudence to present myself before the sultan, and make so extavagant a request, to whom should I address myself to be introduced to his majesty? Do you not think the first person I should speak to would take me for a mad woman, and chastise me as I should deserve? Suppose there is no difficulty in presenting myself to an audience of the sultan, as I know there is none to those who go to ask justice, which he distributes equally among his subjetcs; I know too that to those who ask some favour, he grants it with pleasure when he sees it is deserved, and the persons are worthy of it. But is that your case? And do you think you have deserved the

favour you would have me ask for you? Are you worthy of it? What have you done to deserve such a favour? What have you done either for your prince or country? How have you distinguished yourself? If you have done nothing to merit so great a favour, nor are worthy of it, with what face shall I ask it? How can I open my mouth to make the proposal to the sultan? His majestic presence and the lustre of his court would presently silence me, who used to tremble before my late husband your father, when I asked him for anything. Here is another reason, my son, which you do not think of, which is, nobody ever goes to ask a favour of the sultan without a present; for by a present, they have this advantage that if for some particular reasons the favour is denied, they are sure to be heard. But what presents have you to make? And if you had any that was worthy of the least attention of so great a monarch, what proportion could it bear to the favour you would ask? Therefore, reflect well on what you are about, and consider, that you aspire to a thing which is impossible for you to obtain."

Aladdin heard very calmly all that his mother could say to endeavour to dissuade him from his design, and after he had weighed her representation in all points, made answer: "I own, mother, it is great rashness in me to presume to carry my pretensions so far; and a great want of consideration, to ask you with so much heat and precipitancy to go and make the proposal of my marriage, to the sultan, without first taking proper measures to procure a favourable reception, and therefore beg your pardon. But be not surprised, that through the violence of my passion I did not at first sight see everything that was necessary to be done, to procure me that happiness I seek after. I love the princess Badr-oul-boudour beyond all you can imagine; or rather I adore her, and shall always preserve in my design of marrying her; which is a thing I have determined and resolved on. I am obliged to you for the hint you have given me, and look upon it to as the first step I out to take to procure me the happy success I promise myself.

"You say, it is not customary to go to the sultan without a present, and that I have nothing worthy of his acceptance. As to what you say about the present, I agree with you, and own that I never thought of it; but as to what you say that I have nothing fit to present him with, do not you think, mother, that what I brought home with me that day on which I was delivered from an inevitable death, may be an agreeable present, I mean those things you and I both took for coloured glasses; but now I am undeceived, and can tell you that they are jewels of an inestimable value, and fit for the greatest monarchs. I know the worth of them by frequenting the jewellers' shops; and you

may take my word for it, all the jewels that I saw in the most capital jewellers' shops were not compared to those we have, either for size or beauty, and yet they value them at an excessive price. In short, neither you nor I know the value of ours, but be it as it will, by the little experience I have, I am persuaded that they will be received very favourably by the sultan: you have a large procelain dish fit to hold them ; fetch it, and let us see how they will look, when we have ranged them according to their different colours."

Aladdin's mother fetched the china dish, and he took the jewels out of the two purses in which he had kept them, and placed them in the dish. But the brightness and lustre they had in the day-time, and the variety of the colours, so dazzled the eyes both of mother and son, that they were astonished beyond measures; for they had only seen them by the light of a lamp ; for though Aladdin had seen them hang on the trees like fruit, beautiful to the eye, yet as he was but a boy, he did not take much notice of them ; but looked on them only as trinkets.

After they had admired the beauty of this present some time, Aladdin said to his mother, "Now you cannot excuse yourself from going to the sultan, under the pretext of not having a present to make him, since here is one which will gain you a favourable reception."

Though Aladdin's mother, notwithstanding the beauty and lustre of the present, did not believe it so valueable as her son esteemed it, she thought it might nevertheless be agreeable to the sultan, and that she could not have anything to say against it, but was always thinking of the request Aladdin wanted her to make to the sultan by favour of his present. My son," said she, "I cannot conceive that your present will have its desired effect, and that the sultan will look upon me with a favourable eye; and I am sure, that if I attempt to acquit myself on this message of yours, I shall have no power to open my mouth ; and therefore I shall not only lose my labour, but the present, which you say is so extraordinary, and shall return home again in confusion, to tell you that your hopes are frustrated. I have told the consequence, and you ought to believe me; but," added she, "I will exert my best endeavours to please you, and wish I may have power to ask the sultan as you would have me ; but certainly he will either laugh at me, or send me back like a fool, or be in so great a rage, as to make us both the victims of his fury."

She used a great many more arguments to endeavour to make him change his mind ; but the charms of the princess Badr-oul-boudour had made too great an impression on his heart

to dissuade him from his design. Aladdin persisted in desiring his mother to execute his resolution, and she, as much out of tenderness as for fear he should be guilty of a greater piece of extravagance, condescended to his request.

As it was now late, and the time of day for going to the sultan's palace was past, it was put off till the next. The mother and son talked of different matters the remaining part of the day ; and Aladdin took a great deal of pains to encourage his mother in the task she had undertaken to go to the sultan ; while she notwithstanding all his arguments, could not persuade herself she could ever succeed ; and it must be confessed she had reason enough to doubt. "Child," said she to Aladdin, "if the sultan should receive me as favourably as I wish for your sake, and should hear my proposal with calmness, and after this kind reception should think of asking me where lie your riches and your estate, (for he will sooner inquire after than your person,)—if, I say, he should ask me the question, what answer would you have me return him ?"

"Let us not be uneasy, mother," replied Aladdin, "about what may never happen. First, let us see how the sultan receives, and what answer he gives you. If it should so fall out, that he deisires to be informed of all that you mention, I have thought of an answer, and am confident that the lamp, which hath subsisted us so long, will not fail me in time of need."

Aladdin's mother could not say anything against what her son then proposed ; but reflected that the lamp might be capable of doing greater wonders than just providing victuals for them. This consideration satisfied her, and at the same time removed all the difficulties which might have prevented her from undertaking the service she had promised her son with the sultan ; when Aladdin, who penetrated into his mother's thoughts, said to her, "Above all things, mother, be sure to keep the secret, for thereon depends the success we have to expect ;" and after this caution, Aladdin and his mother parted to go to bed. But violent love, and the great prospect of so immense a fortune, had so much possessed the son's thoughts, that he could not rest as he could have wished. He rose at daybreak, and went presently and awakened his mother, pressing her to get herself dressed to go to the sultan's palace, and to get in first, as the grand vizier, and all the great officers of state, went in to take their seats in the divan, where the sultan always assisted in person.

Aladdin's mother did all her son desired. She took the china dish, in which they had put the jewels the day before, tied up in two napkins, one finer than the other, which was tied at four corners for more easy carriage, and set forwards for the sultan's palace, to the great satisfaction of Aladdin. When she

came to the gates, the grand vizier, and the other viziers, and most distinguished lords of the court, were just gone in ; and, notwithstanding the crowd of people who had business at the divan was extraordinarily great, she got into the divan, which was a large spacious hall, the entry into which was very magnificent. She placed herself just before the sultan, grand vizier, and the great lords, who sat in that council, on his right and left hand. Several cases were called, according to their order, and pleaded and adjudged, until the time the divan generally broke up, when the sultan rising, dismissed the council, and returned to his apartment, attended by the grand vizier : the other viziers and ministers of state returned, as also did all those whose business called them thither ; some pleased with gaining their cases, others dissatisfied at the sentences pronouuced against them, and some in expectation of their being heard the next sitting.

Aladdin's mother, seeing the sultan rise and retire, and all the people go away, judged rightly that he would not come again that day, and resolved to go home. When Aladdin saw her return with the present designed for the sultan, he knew not at first what to think of her success, and in the fear he was in lest she should bring him some ill news, he had not courage enough to ask her any questions, till his mother, who had never set foot into the sultan's palace before, and knew not what was every day practised there, freed him from his embarrassment, and said to him, with a great deal of simplicity," Son, I have seen the sultan, and am very well persuaded he has seen me too ; for I placed myself just before him, and nothing could hinder him from seeing me ; but he was so much taken up with all those who talked on all sides of him, that I pitied him, and wondered at his patience in hearing them. At last I believe he was heartily tired, for he rose up suddenly, and would not hear a great many who were ready prepared to speak to him, but went away, at which I was very well pleased, for indeed I began to lose all patience, and was extremely tired with staying so long. But there is no harm done ; I will go again to-morrow ; perhaps the sultan may not be so busy."

Though Aladdin's passion was very violent, he was forced to be satisfied with this excuse, and to fortify himself with patience. He had at least the satisfaction to find that his mother had got over the greatest difficulty, which was to procure access to the sultan, and hoped that the example of those she saw speak to him would embolden her to acquit herself better of her commision when a favourable opportunity offered to speak to him.

The next morning she went to the sultan's palace with the present, as early as the day before ; but when she came there,

she found the gates of the divan shut, and understood that the council sat but every other day, therefore she must come again the next. This news she carried to her son, whose only relief was to guard himself with patience. She went six times afterwards on the days appointed, placed herself always directly before the sultan, but with as little success as the first time, and might have perhaps come a thousand times to as little purpose, if the sultan himself had not taken a particular notice of her: for it is very probable that only those who came with petitions approached the sultan, and each pleaded this cause, in its turn, and Aladdin's mother was not one of them.

That day at last, after the council was broke up, when the sultan was returned to his own apartment, he said to grand vizer, " I have for some time observed a certain woman, who comes constantly every day that I go into council, and has something wrapped up in a napkin : she always stands up from the beginning to the breaking up of the council, and affects to place herself just before me. Do you know what she wants ?"

" Sir," replied the grand vizier, who knew no more than the sultan what she wanted, but had not a mind to seem uninformed," your majesty knows that women often form complaints on trifles ; perhaps this woman may come to complain to your majesty, somebody has sold her some bad flour, or some such trifling matter." The sultan was not satisfied with this answer, but replied, " If this woman comes again next council-day, do not fail to call her, that I may hear what she has to say," The grand vizier, made answer by kissing his hand, and lifting it up above his head, signifying his willingness to lose it if he failed.

By this time, Aladdin's mother was so much used to go to the council, and stand before the sultan, that she did not think it any trouble, if she could but satisfy her son that she neglected nothing that lay in her power to please him ; so the next council-day she went to the divan, and placed herself, before the sultan as usual ; and before the grand vizier had made his report of business, the sultan perceived her, and compassionating her for having waited so long, he said to the grand vizier," Before you enter upon any business, remember the woman I spoke to you about ; bid her come near, and let us hear and dispatch her business first." The grand vizier immediately called the chief of the officers, who stood ready to obey his commands ; and pointing to her, bid him go to that woman, and tell her to come before the sultan.

The chief of the officers went to Aladdin's mother, and, at a sign he gave her, she followed him to the foot of the sultan's throne, where he left her, and retired to his place by the grand

vizier. Aladdin's mother, by the example of a great many others whom she saw salute the sultan, bowed her head down to the carpet, which covered the steps of the throne, and remained in that posture till the sultan bid her rise, which she had no sooner done, than the sultan said to her," Good woman, I have observed you to stand a long time, from the beginning to the rising of the divan ; what business brings you here ?"

At these words, Aladdin's mother prostrated herself a second time ; and when she got up again, said, " Monarch of monarchs, before I tell your majesty the extraordinary and almost incredible business which brings me before your high throne, I beg of you to pardon the boldness or rather impudence of the demand I am going to make, which is so uncommon, that I tremble, and am ashamed to propose it to my sultan." In order to give her the more freedom to explain herself, the sultan ordered everybody to go out of the divan but the grand vizier, and then told her that she might speak without restraint.

Aladdin's mother, not content with this favour of the sultan's to save her the trouble and confusion of speaking before so many people, was notwithstanding for securing herself against his anger, which, from the proposal she was going to make, she was not a little apprehensive of ; therefore resuming her discourse, she said, " I beg of your majesty, if you should think my demand the least injurious or offensive, to assure me first of your pardon and forgiveness." " Well," replied the sultan, " I will forgive you, be it what it will, and no hurt shall come to you : speak boldly."

When Aladdin's mother had taken all these precautions, for fear of the sultan's anger, she told him faithfully how Aladdin had seen the princess Badr-oul-boudour,the violent love that fatal sight had inspired him with, the declaration he had made to her of it when he came home, and what representations she had made to dissuade him from " a passion no less injurious," said she, " to your majesty, as sultan, than to the princess your daughter. But," continued she, " my son, instead of taking my advice and reflecting on his boldness, was so obstinate as to persevere in it, and to threaten me with some desperate act, if I refused to come and ask the princess in marriage of your majesty ; and it was not till after an extreme violence on myself, I was forced to have this complaisance for him, for which I beg your majesty once more to pardon not only me, but forgive Aladdin my son, for entertaining such a rash thought as to aspire to so high an alliance."

The sultan hearkened to this discourse with a great deal of mildness, without shewing the least anger or passion ; but before he gave her any answer, he asked her what she had

brought tied up in that napkin. She took the china dish, which she had set down at the foot of the throne, before she prostrated herself before him; she untied it and p resented it to the sultan.

The sultan's amazement and surprise were inexpressible, when he saw so many large, beautiful, and valuable jewels collected in one dish. He remained for some time motionless with admiration. At last, when he had recovered himself, he received the present from Aladdin's mother's hand, and crying out in a transport of joy, "How rich and how beautiful!" After he had admired and handled all the jewels, one after another, he turned about to his grand vizier, and shewing him the dish, said, "Look here, and confess that your eyes never beheld any thing so rich and beautiful before." The vizier was charmed. "Well," continued the sultan, "what sayest thou to such a present? Is it not worthy of the princess my daughter? And ought I not to bestow her on one who values her at so great a price?"

These words put the grand vizier into a strange agitation. The sultan had some time before signified to him his intention of bestowing the princess his daughter on a son of his; therefore he was afraid, and not without grounds, that the sultan, dazzled by so rich and extraordinary a present, might change his mind. Thereupon, going to him, and whispering him in the ear, he said to him, "Sir, I cannot but own that the present is worthy of the princess; but I beg of your majesty to grant me three months before you come to a resolution. I hope, before that time my son, on when you have had the goodness to look with a favourable eye, will be able to make a nobler present than Aladdin, who is an entire stranger to your majesty."

The sultan, though he was very well persuaded that it was not possible for the vizier to provide so considerable a present for his son to make the princess, yet he hearkened to him and granted him that favour. So turning about to Aladdin's mother, he said to her, "Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the princess my daughter till some furniture I design for her be got ready, which cannot be finished these three months; but at the expiration of that time come again."

Aladdin's mother returned home much more overjoyed than she could have imagined, for she looked upon her access to the sultan as a thing impossible; and besides, she had met with a favourable answer, instead of the refusal and confusion she expected. From two circumstances Aladdin, when he saw his mother return, judged that she brought him good news: the one was, that she returned sooner than ordinary; and the next

was, the gaiety of her countenance. "Well, mother," said he to her, "may I entertain any hopes, or must I die with despair?" When she had pulled off her veil, and had sat herself down on the sofa by him, she said to him, "Not to keep you long in suspense, son, I will begin by telling you, that instead of thinking of dying, you have every reason to be very well satisfied." Then pursuing her discourse, she told him how that she had an audience before everybody else, which made her come home so soon; the precautions she had taken lest she should have displeased the sultan, by making the proposal of marriage between him and the princess Badr-oul-boudour, and the favourable answer she had from the sultan's own mouth; and that, as far as she could judge, the present wrought that powerful effect. "But when I least expected it," said she "and he was going to give me an answer, the grand vizier whispered him in the ear, and I was afraid it might be some obstacle to his good intentions towards us."

Aladdin thought himself the most happy of all men, at hearing of this news, and thanked his mother for all the pains she had taken in the pursuit of this affair, the good success of which was of so great a importance to his peace. Though, through his impatience to enjoy the object of his passion, three months seemed an age, yet he disposed himself to wait with patience, relying on the sultan's word, which he looked upon to be irrevocable. But all that time he not only counted the hours, days, and weeks but every moment. When two of the three months were past, his mother one evening going to light the lamp, and finding no oil in the house, went out to buy some, and when she came inte the city, found a general rejoicing, The shops, instead of being shut up, were open, dressed with foliage, every one striving to shew their zeal in the most distinguished manner. The streets were crowded with officers in habits of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen. Aladdin's mother asked the oil-merchant what was the meaning of all those doings. "Whence came you, good woman," said he, ', that you don't know that the grand vizier's son is to marry the princess Badr-oul-boudour, the sultan's daughter, tonight? She will presently return from the baths; and these officers that you see, are to assist at the cavalcade to the palace, where the ceremony is to be solemnised."

This was news enough for Aladdin's mother. She ran, till she was quite out of breath, home to her son, who little suspected any such thing. "Child," cried she, "you are undone! you depend upon the sultan's fine promises, but they will come to nothing." Aladdin was terribly alarmed at these words. "Mother," replied he, "how do you know the sultan has been guilty of a breach of promise?" "This night," answered the

mother, "the grand vizier's son is to marry the princess Badr-oul-boudour.' She then related how she had heard it; so that from all circumstances he had no reason to doubt the truth of what she said.

At this account, Aladdin was thunderstruck. Any other man would have sunk under the shock: but a secret motive of jealousy soon roused his spirits, and he bethought himself of the lamp, which had till then been so useful to him; and without venting his rage in empty words against the sultan, the vizier, or his son, he only said, "Perhaps, mother, the vizier's son may not be so happy to night as he promises himself: while I go into my chamber a moment, do you go and get supper ready." She accordingly went about it, and she guessed that her son was going to make use of the lamp, to prevent if possible, the consummation of the marriage.

When Aladdin had got into his chamber, he took the lamp, and rubbed it in the same place as before, and immediately the genie appeared, and said to him, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I and the other slaves of the lamp." "Hear me," said Aladdin; "thou hast hitherto brought me whatever I wanted as to provisions; but now I have business of the greatest importance for thee to execute. I have demanded the princess Badr-oul-boudour in marriage of the sultan her father: he promised her to me, but he asked three months' time; and instead of keeping that promise, has this night, before the expiration of that time, married her to the grand vizier's son. I have just heard this, and have no doubt of it. What I ask of you is, that as soon as the bride and bridegroom are in bed, you bring them both hither in their bed." "Master," replied the genie, "I will obey you. Have you any other commands?" "None at present," answered Aladdin; and then the genie disappeared.

Aladdin went down stairs, and supped with his mother, with the same tranquillity of mind as usual; and after supper, talked of the princess's marriage as of an affair wherein he had not the least concern: and afterwards returned to his own chamber again, and left his mother to go to bed; but he, for his part, sat up till the genie had executed his orders.

In the meantime, everything was prepared with the greatest magnificence in the sultan's palace, to celebrate the princess's nuptials; and the evening was spent with all the usual ceremonies and great rejoicings till midnight, when the grand vizier's son, on a signal given him by the chief of the princess's eunuchs, slipped away from the company, and was introduced by that officer into the princess's apartment, where the nuptial bed was

prepared. He went to bed first, and in a little time after, the sultaness, accompanied by her own women, and those of the princess, brought the bride, who, according to the custom of new married ladies, made great resistance. The sultaness herself helped to undress her, put her into bed by a kind of violence; and after having kissed her, and wished her good night, retired with all the women, and the last who came out shut the door. No sooner was the door shut, but the genie, as the faithful slave of the lamp, and punctual in executing the command of those who possessed it, without giving the bridegroom the least time to caress his bride, to the great amazement of them both, took up the bed, and transported it in an instant into Aladdin's chamber, where he set it down.

Aladdin, who waited impatiently for this moment, did not suffer the vizier's son to remain long in bed with the princess. "Take this new married man," said he to the genie, "and shut him up in the house of office, and come again to-morrow morning after daybreak." The genie presently took the vizier's son out of bed, and carried him in his shirt whither Aladdin bid him; and after he had breathed upon him, which prevented his stirring, he left him there.

Great as was Aladdin's love for the princess Badroulboudour, he did not talk much to her when they were alone; but only said with a passionate air, "Fear nothing, adorable princess; you are here in safety; for, notwithstanding the violence of my passion, which your charms have kindled, it shall never exceed the bounds of the profound respect I owe you. If I have been forced to come to this extremity, it is not with any intention of affronting you but to prevent an unjust rival's possessing you, contrary to the sultan your father's promise in favour of me."

The princess, who knew nothing of these particulars, gave very little attention to what Aladdin could say. The fright and amazement of so unexpected an adventure had put her into such a condition, that could not get one word from her. However, he undressed himself and got into the vizier's son's place, and lay with his back to the princess, putting a sabre between himself and her, to shew that he deserved to be punished, if he attempted anything against her honour.

Aladdin, very well satisfied with having thus deprived his rival of the happiness he had flattered himself with enjoying that night, slept very quietly, though the princess Badr-oulboudour never passed a night so ill in her life; and if we consider the condition the genie left the grand vizier's son in, we may imagine that the new bridegroom spent it much worse.

Aladdin had no occasion the next morning to rub the lamp to call the genie ; he came at the hour appointed, and just when he had done dressing himself, and said to him, "I am here, master ; what are your commands ?" "Go," said Aladdin, "fetch the vizier's son out of the place where you left him, and put him into his bed again, and carry it to the sultan's palace, from whence you brought it." The genie presently returned with the vizier's son. Aladdin took up his sabre, the bridegroom was laid by the princess, and in an instant the nuptial bed was transported into the same chamber of the palace from whence it had been brought. But we must observe, that all this time the genie never appeared either to the prince or the grand vizier's son. His hideous form would have made them die with fear. Neither did they here anything of the discourse between Aladdin and him ; they only preceived the motion of the bed, and their transportation from one place to another ; which we may well imagine was enough to frighten them.

As soon as the genie had sat down the nuptial-bed in its proper place, the sultan, curious to know how the princess his daughter had spent the wedding-night, opened the door to wish her good morning. The grand vizier's son, who was almost perished with cold, by standing in his shirt all night, and had not had time to warm himself in bed, no sooner heard the door open, but he got out of bed, and ran into the wardobe, where he had undressed himself the night before.

The sultan went to the bedside, kissed the princess between the eyes, according to the custom, wishing her a good-morrow and asked her, smiling, how she had passed the night. But, lifting up her head, and looking at her more earnestly, he was extremely surprised to see her so melancholy, and that neither by a blush nor any other sign she could satisfy his curioisty. She only cast at him a sorrowful look, expressive of great affliction or great dissatisfaction. He said a few words to her; but finding that he could not get a word from her, he attributed it to her modesty, and retired. Nevertheless, he suspected that there was something extraordinary in this silence, and thereupon went immediately to the sultaness's apartment, and told her in what a state he found the princess, and how she received him. "Sir," said the sultaness, "your majesty ought not to be surprised at this behaviour ; all new married people always have a reserve about them ; the next day she will be quite another thing in two or three days' time, and then she will receive the sultan her father as she ought ; but I will go and see her," added she ; "I am very much deceived if she receives me in the same manner."

As soon as the sultaness was dressed, she went to the princess's apartment, who was still in bed. She undrew the curtain,

wished her good-morrow, and kissed her. But how great was her surprise when she returned no answer: and looking more attentively at her, she perceived her to be very much dejected, which made her judge that something had happened which she did not understand. "How comes it, child," said the sultaness, "that you do not return my caresses? Ought you to treat your mother after this manner? And do you think I do not know what may have happened in your circumstances? I am apt to believe you do not think so, and something extraordinary has happened: come, tell me freely, and leave me no longer in a painful suspense."

At last the princess Badr-oul-boudour broke silence with a great sigh, and said," Alas! madam, most honoured mother, forgive me if I have failed in the respect I owe you. My mind is so full of the extraordinary things which have befallen me this night, that I have not yet recovered my amazement and fright, and scarce know myself." Then she told her how the instant after she and her husband were in bed, the bed was transposed into a dark dirty room, where he was taken from her and carried away, where she knew not, and she was left alone with a young man, who, after he had said something to her, which her fright did not suffer her to hear, laid himself down by her, in her husband's place, but first put his sabre between them: and in the morning her husband was brought to her again, and the bed was transported back to her own chamber in an instant." All this," said she, "was but just done, when the sultan my father came into my chamber. I was so overwhelmed with grief, that I had not power to make him one word of answer: therefore I am afraid that he is offended at the manner in which I received the honour he did me: but I hope he will forgive me, when he knows my melancholy adventure, and the miserable state I am in at present."

The sultaness heard all the princess told her very patiently, but would not believe it. "You did well, child," said she," not to speak of this to your father: take care not to mention it to anybody, for you will certainly be thought mad if you talk at this rate." "Madam," replied the princess,, "I can assure you I am in my right senses: ask my husband, and he will tell you the same story." "I will," said the sultaness; "but if he should talk in the same manner, I shall not be better persuaded of the truth, Come, rise, and throw off this idle fancy: it will be a fine story indeed, if all the feasts and rejoicings in the kingdom should be interrupted by such a vision. Do not you hear the trumpets sounding, and drums beating, and concerts of the finest music? Cannot all these inspire you with joy and pleasure, and make you forget all the fancies you tell me of?" At the same time, the sultaness callled the princess's women, and

after she had seen her get up, and set her toilet, she went to the sultan's apartment, and told him that her daughter had got some odd notions in her head, but that there was nothing in them.

Then she sent for the vizier's son, to know of him something of what the princess had told her; but he, thinking himself highly honoured to be allied to the sultan, resolved to disguise the matter. "Son-in-law," said the sultaness, "are you as much infatuated as your wife?" "Madam," replied the vizier's son, "may I be so bold as to ask the reason of that question?" "Oh! that is enough," answered the sultaness; "I ask no more, I see you are wiser than her."

The rejoicings lasted all that day in the palace, and the sultaness, who never left the princess, forgot nothing to divert her, and induce her to take part in the various diversions and shows; but she was so struck with the idea of what had happened to her that it was easy to see her thoughts were entirely taken up about it. Neither was the grand vizier's son's affliction less, but that his ambition made him disguise it, and nobody doubted but he was a happy bridegroom.

Aladdin, who was well acquainted with what passed in the palace, never disputed but that the new-married couple were to lie together again that night, notwithstanding the troublesome adventure of the night before; and therefore, having as great an inclination to disturb them, he had recourse to his lamp, and when the genie appeared, and offered his service, he said to him, "The grand vizier's son and the princess Badroulboudour are to lie together again to-night: go, and as soon as they are in bed, bring the bed hither, as thou didst yesterday."

The genie obeyed Aladdin as faithfully and exactly as the day before: the grand vizier's son passed the night as coldly and disagreeably as before, and the princess had the mortification again to have Aladdin for her bedfellow with the sabre between them. The genie, according to Aladdin's orders, came the next mornig, and brought the bridegroom and laid him by his bride, and then carried the bed and new-married couple back again to the palace.

The sultan, after the reception the princess Badroulboudour had given him that day, was very anxious to know how she passed the second night, and if she would give him the same reception, and therefore went into her chamber as early as the morning before. The grand vizier's son, more ashamed and mortified with the ill success of this last night, no sooner heard him coming, but he jumped out of bed, and ran hastily into the wardrobe. The sultan went to the princess's bed-side, and after the caresses he had given her the former morning, bid her good-morrow.

"Well, daughter," he said," are you in a better humour than you were yesterday morning?" Still the princess was silent, and the sultan, perceived her to be more troubled, in greater confusion than before, and doubted not but that something very extraordinary was the cause; but provoked that his daughter should conceal it, he said to her in a rage, with his sabre in his hand," Daughter, tell me what is the matter, or I will cut off your head immediately."

The princess, more frightened at the menaces and tone of of the enraged sultan, than at the sight of the drawn sabre, at last broke silence, and said, with tears in her eyes, "My dear father and sultan, I ask your majesty's pardon if I have offended you, and hope, that out of your goodness and clemency you will have compassion on me, when I have told you in what a miserable condition I have spent this last night and the night before."

After this preamble, which appeased and affected the sultan, she told him what had happened to her in so moving a manner, that he, who loved her tenderly, was most sensibly grieved. She added, "If your majesty doubts this truth of this account, you may inform yourself from my husband, who, I am persuaded, will tell you the same thing."

The sultan immediately felt all the extreme uneasiness so surprising an adventure must have given the princess." Daughter," said he "you are very much to blame for not telling me this yesterday, since it concerns me as much as yourself. I did not marry you with an intention to make you miserable, but that you might enjoy all the happiness you deserve and might hope for from a husband, who to me seemed agreeable to you. Efface all these troublesome ideas out of your memory; I will take care and give orders that you shall have no more such disagreeable and insupportable nights."

As soon as the sultan got back to his own apartment, he sent for the grand vizier. "Vizier said he, "have you seen your son, and has he not told you anything?" The vizier replied, "No." Then the sultan related all that the princess Bedroulboudour had told him, and afterwards said, "I do not doubt but that my daughter has told me the truth; but nevertheless I should be glad to have it cofirmed by your son: therefore go and ask him how it was."

The grand vizier went immediately to his son, and communicated to him what the sultan had told him, and enjoined him to conceal nothing from him, but to tell him the whole truth. "I will disguise nothing from you, father," replied the son, "for indeed all that the princess says is true; but what relates particularly to myself she knows nothing of. After my

marriage, I have passed two such nights as are beyond imagination or expression; not to mention the fright I was in, to feel my bed lifted up four times, and transported from one place to another, without being able to guess how it was done. You shall judge of the miserable condition I was in, to pass two whole nights in nothing but my shirt, standing in a kind of privy, unable to stir out of the place where I was put, or to move the least movement, though I could not perceive any obstacle to prevent me. Yet I must tell you that all this ill-usage does not in the least lessen those sentiments of love, respect, and gratitude I entertain for the princess, and of which she is so deserving; but I must confess, that notwithstnding all the honour and splendour that attends my marrying my sovereign's daughter, I would much rather die, than live longer in so great an alliance, if I must undergo what I have already endured. I do not doubt but that the princess entertains the same sentiments, and that she will readily agree to a separation, which is so necessary both for her repose and mine. Therefore, father, I beg you, by the same tenderness you had for me to procure me so great an honour, to get the sultan's consent that our marriage may be declared null and void."

Notwithstanding the grand vizier's ambition to have his son allied to the sultan, the firm resolution he saw he had formed to be separated from the princess, made him not think it proper to propose to him to have a little patience for a few days, to see if this disappointment would not have an end; but left him to go and give the sultan an account of what he had told him, assuring him that all was but too true. Without waiting till the sultan himself, whom he found pretty much disposed to it, spoke of breaking the marriage, he begged of him to give his son leave to retire from the palace; alleging for an excuse, that it was not just that the princess should be a moment longer exposed to so terrible a persecution upon his son's account.

The grand vizier found no great difficulty to obtain what he asked. From that instant the sultan, who had determined in it already, gave orders to put a stop to all rejoicings in the palace and town, and sent expresses to all parts of his dominions to countermand his first orders; and in a short time all rejoicings ceased.

This sudden and unexpected change gave rise, both in the city and kingdon, to various speculations and inquiries; but no other account could be given of it, except that both the vizier and his son went out of the palace very much dejected. Nobody but Aladdin knew the secret, He rejoiced within himself for the happy success procured for him by his lamp, which now he had no more occasion to rub to produce the genie, to

prevent the consummation of the marriage, which he had certain information was broken off, and that his rival had left the palace. But, what is most particular, neither the sultan nor the grand vizier, who had forgotten Aladdin and his request, had the least thought that he had any hand in the enchantment which caused the dissolution of the marriage.

Nevertheless, Aladdin waited till the three months were completed, which the sultan had appointed for the communication of the marriage between the princess Badroulboudour and himself; but the next day sent his mother to the palace, to remind the sultan of his promise.

Aladdin's mother went to the palace, as her son had bid her, and stood before the divan in the same place as before. The sultan no sooner cast his eyes upon her, but he knew her again, and remembered her business, and how long he had put her off; therefore, when the grand vizier was beginning to make his report, the sultan interrupted him, and said, "Vizier, I see the good woman who made me the present some months hence: forbear your report till I have heard what she has to say." The vizier then, looking about the divan, presently perceived Aladdin's mother, and sent the chief of the officers for her.

Aladdin's mother came to the foot of the throne and prostrated herself as usual, and when she rose up again, the sultan asked her what she would have. "Sir," said she, "I come to represent to your majesty, in the name of my son, Aladdin, that the three months, at the end of which you ordered me to come again, are expired; and to beg you to remember your promise."

The sultan, when he took this time to answer the request of this good woman, the first time he saw her, little thought of hearing any more of a marriage which he imagined must be very disagreeable to the princess, when he only considered the meanness and poverty of Aladdin's mother in her dress, not above common run; but this summons for him to be as good as his word was somewhat embarassing to him; he declined giving an aswer till he had consulted his vizier, and signified to him the little inclination he had to conclude a match for his daughter with a stranger whose fortune he supposed to be very mean indeed.

The grand vizier freely told the sultan his thoughts on the matter, and said to him, "In my opinion, sir, there is an infallible way for your majesty to avoid a match so disproportionable, without giving Aladdin, were he better known to your majesty, any cause of complaint; which is, to set so high a value upon the princess, that were he never so rich, he could not come up to it. This is the only way to make him desist from so bold, not to say rash, an undertaking, which he never weighed before he engaged in it."

The sultan, approving of the grand vizier's advice, turned about to Aladdin's mother, and after some reflection, said to her, "Good woman, it is true sultans ought to be as good as their words, and I am ready to keep mine, by making your son happy by the marriage of the princess, my daughter. But as I cannot marry her without some valuable consideration from your son, you may tell him, I will fulfil my promise as soon as he shall send me forty basins of massy gold, brimful of the same things you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many young and handsome well-made white slaves, all dressed magnificently. On these conditions, I am ready to bestow the princess, my daughter, on him; therefore, good woman, go and tell him so, and I will wait till you bring me his answer."

Aladdin's mother prostrated herself a second time before sultan's throne, and retired. In her way home, she laughed within herself at her son's foolish imagination. "Where," said she, "can he get so many such large gold basins, and enough of that cloured glass to fill them? Must he go again to that subterraneous abode, the entrance into which is stopped up, and gather them off the trees? But where will be get so many such slaves as the sultan requires? It is altogether out of his power, and I believe he will not be well satisfied with my embassy this time." When she came home, full of these thoughts, she said to her son, "Indeed, child, I would not have you think any farther of your marriage with the princes Badrulboudour. The sultan received me very kindly, and I believe he was well inclined to you; but if I am not very much deceived, the grand vizeir has made him change his mind, as you will guess from what I have to tell you. After I had represented to his majesty that the three months were expired, and begged of him to remember his promise, I observed that he whispered with his grand vizier before he gave me this answer." Then she gave her son an exact account of what the sultan said to her, and the conditions on which he consented to the match. Afterwards she said to him, "The sultan expects your answer immediately; but," continued she, laughing, "I believe he may wait long enough."

"Not so long, mother, as you imagine," replied Aladdin; "the sultan is mistaken if he thinks by this exorbitant demand to prevent my entertaining thoughts of the princess. I expected greater difficulties, and that he would have set a higher price upon that incomparable princess. But I am very well pleased; his demand is but a trifle to what I could have done for her. But while I think of satisfying his request go and get us samething for dinner, and leave the rest to me."

As soon as Aladdin's mother was gone out to market, Alad-

din took up the lamp, and rubbing it, the genie appeared, and offered his service as usual. "The sultan," said Aladdin to him, gives me the princess, his daughter, in marriage; but demands first of me forty large basins of massy gold, brimful of the fruits of the garden from whence I took this lamp you are slave to; and these he expects to have carried by as many black slaves, each preceded by a young handsome well-made white slave, richly clothed. Go, and fetch me this present as soon as possible, that I may send it to him before the divan breaks up." The genie told him his command should be immediately obeyed, and disappeared.

In a little time afterwards the genie returned with forty black slaves, each bearing on his head a basin of massy gold of twenty marks weight, full of pearls, diamonds, rubies and emeralds, all large and more beautiful than those presented to the sultan before. Each basin was covered with a silver stuff, embroidered with flowers of gold: all these, and the white slaves, quite filled the house which was but a small one, and the litttle court before it, and the little garden behind. The genie asked Aladdin if he had any other commands. Aladdin telling him that he wanted nothing farther then, the genie disappeared.

When Aladdin's mother came from market, she was in a great surprise to see so many people and such vast riches. As soon as she had laid down her provisions, she was going to pull off her veil; but Aladdin provented her, and said, "Mother, let us lose no time: but before the sultan and the divan rise, I would have you return to the palace, and go with this present as the dowry he asked for the princess Badroulboudour, that he may judge by the diligence and exactness of the ardent and sincere zeal I have to procure myself the honour of this alliance." Without waiting for his mother making a reply, Aladdin opened the street door, and made the slaves walk out; a white slave followed always by a black one with a basin on his head. When they were all got out, the mother followowd the last black slave, and he shut the door, and then retired to his chamber, full of hopes that the sultan, after this present, which was such as he required, would at length receive him as his son-in-law.

The first white slave that went out of the house made all the people, who were going by and saw him stop; and before they were all gone out of the house, the streets were crowded with spectators, who ran to see so extraordinary and noble a sight. The dress of each slave was so rich, both for the stuff and the jewels, that those who were dealers in them valued each no less than a million of money; besides the neatness and propriety of the dress, the good grace, noble air, and delicate shape and proportion of each slave was unparalleled; their grave walk at an

equal distance from each other, the lustre of the jewels, which were large, and curiously set in their girdles of massy gold, in beautiful symmetry, and those ensigns of precious stones in their hats, which were of so particular a taste, put the crowds of spectators into so great admiration, that they could not be weary of gazing at them, and following them with their eyes as far as possible ; but the streets were so crowded with people that none could move out of the spot they stood on. As they were to pass through a great many streets to go to the palace, a great part of the city had an opportunity of seeing them. As soon as the first of these slaves arrived at the palace gate, the porters formed themselves into order, and took him for a king, by the richness and magnificence of his habit, and were going to kiss the hem of his garment ; but the slave, who was instructed by the genie, prevented them, and said, "We are only slaves ; our master will appear at a proper time."

Then this slave, followed by the rest, advanced into the second court, which was very spacious, and in which the sultan's household was ranged during the sitting of the divan. The magnificence of the officers, who stood at the head of their troops, was very much eclipsed by the slaves who bore Aladdin's present, of which they themselves made a part. Nothing was ever seen so beautiful and brilliant in the sultan's palace before ; and all the lustre of the lords of his court was not to be compared to them.

As the sultan, who had been informed of their march, and coming to the palace, had given orders for them to be admitted when they came, they met with no obstacle, but went into the the divan in good order, one part filing to the right and the other to the left. After they had all entered, and had formed a great semicircle before the sultan's throne, the black slaves laid the basins on the carpet, and all prostrated themselves, touching the carpet with their foreheads and at the same time the white slaves did the same. When they all rose again, the black slaves uncovered the basins, and then all stood with their arms crossed over their breasts with great modesty.

In the meantime, Aladdin's mother advanced to the foot of the throne, and having paid her respects, said to the sultan, "Sir, my son Aladdin is sensible this present, which he has sent your majesty, is much below the princess Badr-oul-boudour's worth ; but hopes, nevertheless, that your majesty will accept of it, and make it, agreeable, to the princess, with the greater confidence that he has endeavoured to conform to the conditions you were pleased to impose on him."

The sultan was not able to give the least attention to this compliment of Aladdin's mother. The moment he cast his eyes on the forty basins, brimful of the most precious, brilliant, and

beautiful jewels he had ever seen, and the fourscore slaves, who appeared, by the comeliness of their persons, and the richness and magnificence of their dress, like so many kings, he was so struck, that he could not recover from his admiration ; but, instead of answering the compliment of Aladdin's mother, addressed himself to the grand vizier, who could not any more than the sultan comprehend from whence such a profusion of riches could come.—"Well, vizier," said he aloud, "who do you think it can be that has sent me so extraordinary a present, and neither of us know? Do you think him worthy of the princess Badr-oul-boudour, my daughter?"

The vizier, notwithstinding his envy and grief to see a stranger preferred to be the sultan's son-in-law before his son, durst not disguise his sentiments. It was too visible that Aladdin's present was more than sufficient to merit his being received into that great alliance ; therefore, adopting the sultan's sentiments, he returned this answer : "I am so far, sir, from having any thoughts that the person who has made your majesty so noble a present is unworthy of the honour you would do him, that I sould be bold to say he deserved much more, if I was not persuaded that the greatest treasure in the world ought not to be put in a balance with the princess, your majesty's daughter." —This advice was applauded by all the lords who were then in council.

The sultan made no longer hesitation, nor thought of informing himself whether Aladdin was endowed with all the qualifications requisite in one who aspired to be his son-in-law. The sight alone of such immense riches, and Aladdin's d ligence in satisfying his demand, without starting the least d fficulty on the exorbitant conditions he had impose l on him, easily persuaded him that he could want nothing to render him accomplished, and such as he desire l. Therefore, to send Aladdin's mother b ick with all the satisfaction she could desire, he said to her, "G od woman, go and tell your son that I wait to receive him with open arms and embrace him ; and the more ha-te he makes to come and receive the princess my daughter from my hands, greater pleasure he will do me."

As soon as Aladdin's mother retired, overjoyed as a woman in her condition must be, to see her son raised beyond all expectations to such great fortune, the sultan put an end to the audience for that day ; and, rising from his throne, ordered that the princess's eunuchs should come and carry those basins into their mistress's apartament, whither he went himself to examine them with her at his leisure. The fourscore slaves were not forgotten, but were conducted into the palace ; and some time after, the sultan, telling the princess Badr-oul-boudour of their magnificent appearance, ordered them to be brought before her

apartment, that she might see through the lattices he exaggerated not in his account of them.

In the meantime Aladdin's mother got home, and shewed in her air and countenance the good news she brought her son. "My son," said she to him, "you have now all the reasons in the world to be pleased : you are, contrary to my expectations, arrived at the height of your desires, and you know what I always told you. Not to keep you too long in suspense, the sultan, with the approbation of the whole court, has declared that you are worthy to possess the princess Badr-oul-boudour, and waits to embrace you, and conclude your marriage ; therefore you must think of making some preparations for that interview, that may answer the high opinion he has formed of your person ; and after the wonders I have seen you do, I am persuaded nothing can be wanting. But I must not forget to tell you, the sultan waits for you with great impatience, therefore lose no time to go to him."

Aladdin, charmed with this news, and full of the object which possessed his soul, made his mother very little reply, but retired to his chamber. There after he had rubbed his lamp, which had never failed him in whatever he wished for the obedient genie appeared. "Genie," said Aladdin, "I want to bathe immediately ; and you must afterwards provide me the riches and most magnificent habit ever worn by a monarch." No sooner were the words out of his mouth, but the genie rendered him, as himself invisible, and transported him into a bath of the finest marble of all sorts of colours, where he was undressed, without seeing by whom, in a neat and spacious hall. From the hall he was led to the bath, which was of a moderate heat, and he was there rubbed and washed with all sorts of scented water. After he had passed through several degrees of heat, he came out, quite a different man from what he was before. His skin was clear, white, and red, and his body lightsome and free ; and when he returned into the hall, he found instead of his own, a suit, the magnificence of which very much surprised him. The genie helped him to dress, and when he had done, transported him back to his own chamber, where he asked him if he had any other commands. "Yes," answered Aladdin ; "I expect you should bring me as soon as possible a horse, that surpasses in beauty and goodness the best in the sultan's stables, with a saddle, bridle, and housing, and other accoutrements worth a million of money. I want also twenty slaves, as richly clothed as those who carried the present to the sultan, to walk by my side, and follow me, and twenty more such to go before me in two ranks. Besides these, bring my mother six women slaves to wait on her, as richly dressed at least as any of the princess Badr-oul-boudour's, each loaded with a complete suit fit for

any sultaness. I want also ten thousand pieces of gold in ten purses. Go and make haste.

As soon as Aladdin had given these orders, the genie disappeared, and presently returned with the horse, the forty slaves, ten of whom carried each a purse with one thousand pieces of gold, and six women slaves, each carrying on her a different dress for Aladdin's mother, wrapped up in a piece of silver stuff, and presented them all to Aladdin.

Of the ten purses Aladdin took but four, which he gave to his mother, telling her those were to supply her with necessaries; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people as they went to the sultan's palace. The six slaves who carried the purses he ordered likewise to march before him, three on the right hand and three on the left. Afterwards he presented the six women slaves to his mother, telling her they were her slaves, and that the dresses they had brought were for her use.

When Aladdin had thus settled matters, he told the genie he would call for him when he wanted him, and thereupon the genie disappeared. Aladdin's thoughts now were only of answering, as soon as possible, the desire the sultan had shewn to see him. He despatched one of the forty slaves to the palace, with an order to address himself to the chief of the officers, to know when he might have the honour to come and throw himself at the sultan's feet. The slave soon acquitted himself of his message, and brought for answer that the sultan waited for him with impatience.

Aladdin immediately mounted his horse, and began his march in the order we have already described; and though he never was on horse back before, he appeard with such extraordinary grace, that the most experienced horseman would not have taken him for a novice. The streets through which he was to pass were almost instantly filled with and innumerable concourse of people, who made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold into the air on both sides. Neither did these acclamations and shouts of joy come only from those who scrambled for the money, but from a superior rank of people, who could not forbear applauding publicly Aladdin's generosity. Not only those who knew him once when he played in the streets like a vagabond, did not know him again; those who saw him but a little while before hardly knew him, so much were his features altered: such were the effects of the lamp, as to procure by degrees to those who possessed it perfection agreeable to the rank the right use of it

advanced them to. Much more attention was paid to Aladdin's person than to the pomp and magnificence of his attendants, which had been taken notice of the day before, when the slaves walked in procession with the present to the sultan. Nevertheless the horse was very much admired by good judges, who knew not how to discern his beauties, without being dazzled with the jewels and richness of the furniture : and when the report was everywhere spread about, that the sultan was going to give the princess Badr-oul-boudour in marriage to him, nobody regarded his birth, nor envied his good fortune, so worthy he seemed of it.

When he arrived at the palace, everything was prepared for his reception ; and when he came to the second gate, he would have alighted from off his horse, agreeable to the custom observed by the grand vizier, the generals of the armies, and governors of provinces of the first rank ; but the chief of the officers, who waited on him by the sultan's order, prevented him, and attended him to the council hall, where he helped him to dismount ; though Aladdin opposed him very much, but could not prevail. The officers formed themselves into two ranks at the entrance of the hall. The chief put Aladdin on his right hand, and through the midst of them led him to the sultan's throne.

As soon as the sultan perceived Aladdin, he was no less surprised to see him more richly and magnificently clothed than ever he had been himself, than surprised at his good mien, fine shape, and a certain air of unexpected grandeur, very different from the meanness his mother appeared in.

But notwithstanding, his amazement and surprise did not hinder him from rising off his throne, and descending two or three steps quick enough to prevent Aladdin's throwing himself at his feet. He embraced him with all the domonstrations of friendship. After this civility, Aladdin would have cast himself at his feet again ; but he held him fast by the hand, and obliged him to sit between him and the grand vizier.

Then Aladdin, resuming the discourse, said, "I receive, sir the honour which your majesty out of your great goodness is pleased to confer on me; but permit me to tell you, that I have not forgotten that I am your slave; that I know the greatness of your power, and that I am sensible how much my birth is below the splendour and lustre of the high rank to which I am raised If in any way," continued he, " I could have merited so favourable a reception, I confess I owe it merely to the boldness which chance inspired in me to raise my eyes, thoughts and desires to the divine princess, who is the object of my wishes. I ask your majesty' spardon for my rashness, but I cannot dissemble, that I should die with grief if I should lose my hopes of seeing them accomplished."

"My son," answered the sultan, embracing him a second time, "you would wrong me to doubt for a moment of sincerity; your life from this moment is too dear to me not to preserve it, by presenting you with the remedy which is at my disposal. I prefer the pleasure of seeing and hearing you before all your treasure added to mine."

After these words the sultan give a signal and immediately the air echoed with the sound of trumptes and hautboys, and other musical instruments: and at the same time the sultan led Aladdin into a magnificent hall, where there was prepared a noble feast. The sultan and Aladdin ate by themselves, the grand vizier and the lords of the court, according to their dignity and rank, waited all the time. The conversation turned on different subjects; but all the while the sultan took so great a pleasure in seeing him, that he hardly ever took his eyes of him; and throughout all their conversation Aladdin shewed so much good sense, as confirmed the sultan in the good opinion, he had of him.

After the feast, the sultan sent for the chief judge of his capital, and ordered him to draw up immediately a contract of marriage between the princess Badr-oul-boudour his daughter, and Aladdin. In the meantime the sultan and he entered into another conversation on various subjects, in the presence of the grand vizier and the lords of the court, who all admired the solidity of his wit, the great ease and freedom wherewith he delivered himself, and the beautiful thoughts, and his delicacy in expressing them.

When the judge had drawn up the contract in all the requisite forms, the sultan asked Aladdin if he would stay in the palace, and solemnise the ceremonies of marriage that day. To which he answered, "Sir, though great is my impatience to enjoy your majesty's goodness, yet I beg of you to give me leave to differ it till I have built a palace fit to receive the princess in; I therefore desire you to grant me a convenient spot of ground near your palace, that I may come the more frequently to pay my respects to you, and I will take care to have it finished with all diligence." "Son," said the sultan, "take what ground you think proper; there is land enough before my palace; bnt consider, I cannot then see you so soon united with my daughter, which would complete my joy." After these words he embraced Aladdin again, who took his leave with as much politeness as if he had been bred up and had always lived at court.

Aladdin mounted his horse again, and returned home in the same order he came, with the acclamations of the people, who wished him all happiness and prosperity. As soon as he

dismounted, he retired to his own chamber, took the lamp, and called the genie as before, who in the usual manner made him a tender of his service. "Genie," said Aladdin, "I have all the reason in the world to commend your exactness in executing hitherto punctually whatever I have asked you to do; but now, if you have any regard for the lamp your mistress, you must shew, if possible, more zeal and diligence than ever. I would have you build me, as soon as you can, a palace over against and at a proper distance from the sultan's fit to receive my spouse, the princess, Badr-oul-boudour. I leave the choice of the materials to you, that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours, and of the rest of the building. But I expect, that in that highest storey of this palace you shall build me a large hall with a dome, and four equal fronts; and that, instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; that each front shall contain six windows, the lattices of all which except one, must be left unfinished and imperfect, and shall be so enriched with art and symmetry diamonds, rubies and emeralds, that they shall exceed everything of the kind that has ever been in the world. I would have an inner and outer court before this palace; and a curious garden; but above all things take care that there be laid in a place which you shall point out to me, a treasure of gold and silver coin. Besides, this palace must be well provided with kitchens, and offices, store-houses, and rooms to keep choice furniture in, for every season of the year. I must have stables full of the finest horses with their equerries and grooms, and hunting equipage. There must be officers to attend the kitchens and offices, and woman slaves to wait on the princess. You understand what I mean; therefore go about it, and come and tell me when all is finished."

By the time Aladdin had instructed the genie with his intentions respecting the building of his palace, the sun was set. The next morning by break of day, Aladdin, whose love for the princess would not let him sleep, was no sooner up but the genie presented himself, and said, "Sir, your palace is finished; come and see how you like it." Aladdin had no sooner signified his consent, but the genie transported him thither in an instant, and he found it so much beyond his expectation, that he could not enough admire it. The genie led him through all the apartments, where he met with nothing but what was rich and magnificent, with officers and slaves, all dressed according to their rank and the services, to which they were appointed. Then the genie shewed him the treasury, which was opened by a treasurer, where Aladdin saw heaps of purses, of different sizes, piled up to the top of the ceiling, and disposed in most

pleasing order. The genie assured him of the treasurer's fidelity, and thence led him to the stables, where he shewed him some of the finest horses in the world, and the grooms busy in dressing them ; from thence they went to the store-houses, which were filled with all necessary provisions, both for the food and ornament of the horses.

When Aladdin had examined the palace from top to bottom, and particularly the hall with the four-and-twenty windows, and found it much beyond whatever he could have imagined, he said to the genie, "Genie, no one can be better satisfied than I am ; and indeed I should be very much to blame if I found any fault. There is only one thing wanting, which I forgot to mention ; that is, to lay from the sultan's palace to the door of the apartment designed for the princess, a carpet of fine vlevet for her to walk upon." The genie immediately disappeared, and Aladdin saw what he desired executed that minute. Then the genie returned and carried Aladdin home, before the gates of the sultan's palace were opened.

When the porters, who had always been used to an open prospect, came to open the gates, they were amazed to find it obstructed, and to see a carpet of velvet spread for a great way. They did not immediately see what it meant ; but when they could discern Aladdin's palace distinctly, their surprise was increased. The news of so extraordinary a wonder was presently spread through the palace. The grand vizier, who came soon after the gates were open, was no less amazed than other people at this novelty, but ran and acquainted the sultan, and endeavoured to make him believe it to be all enchantment. "Vizier," replied the sultan, "why will you have it to be enchantment? You know as well as I, that it is Aladdin's palace, which I gave him leave to build, to receive my daughter in. After the proof we have had of his riches, can we think it strange that he should build a palace in so short a time? He has a mind to surprise us, and let us see what wonders are to be done with ready money every day. Confess sincerely with me that enchantment you talk of proceed from a little envy." The hour of going to council put an end to the conversation.

When Aladdin had heen conveyed home and had dismssed the genie, he found his mother up, and dressing herself in one of those suits that were brough t her. By the time the sultan came from the council, Aladdin had prepared his mother to go to the palace with her slaves, and desired her, if she saw the sultan, to tell him she came to do herself the honour to attend the princess towards evening to her palace. Accordingiy she went; but though she and the women slaves who followed her were all dressed like sultanesses, yet the crowd was nothing

near so great, because they were all veiled, and had each an upper garment on, agreeable to the richness and magnificence of their habits. As for Aladdin, he mounted his horse, and took leave of his paternal house for ever, taking care not to forget his wonderful lamp, by the assistance of which he had reaped such advantages, and arrived at the utmost height of his wishes, and went to the palace in the same pomp as the day before.

As soon as the porters of the sultan's palace saw Aladdin's mother, they went and informed the sultan, who presently ordered the bands of trumpets, cymbals, drums, fifes, and hautboys, placed in different parts of the palace to play and beat so, that the air resounded with concerts, which inspired the whole city with joy: the merchants began to adorn their shops and houses with fine carpets and cushions, and bedeck them with boughs, and prepare illuminations against night. The artists of all sorts left their work, and the people all repaired to the great space between the sultan's and Aladdin's palace; which last drew all their attention, not only because it was new to them but because there was no comparison between the two buildings. But their amazement was, to comprehend by what unheard of miracle so magnificent a palace should be so soon built, it being apparent to all that there were no prepared materials, or any foundations laid, the day before.

Aladdin's mother was received in the palace with honour, and intoduced into the princess Badr-oul-boudour's apartment, by the chief of the eunuchs. As soon as the princes saw her, she went and saluted her, and desired her to sit down on her sofa; and while her women made an end of dressing her, and adorned her with the jewels Aladdin had presented her with, a noble collation was served up. At the same time, the sultan who had a mind to be as much with his daughter as possible before he parted with her came and paid her great respects. Aladdin's mother had often talked to the sultan, in public, but he had never seen her with her veil off, as she was then; and though she was somewhat advanced in years she had the remains of a good face, which shewed what she had been in her youth. The sultan, who had always seen her dressed very meanly not to say poorly, was surprised to find her as richly and magnificently clothed as the princess his daughter. This made him think Aladdin equally prudent and wise in whatever he undertook.

When it was night, the princess took her leave of the sultan her father: their adieus were tender and accompained with tears. They embraced each other several times, and at last the princess left her own apartment and set forward for Aladdin's palace, with his mother on her left hand followed by a

hundred women slaves, dressed with surprising magificence. All the bands of music, which played from the time Aladdin's mother arrived joined together led the procession followed by a hundred chiaoux and the like number of black eunuchs, in two files with their officers at their head. Four hundred of the sultan's young pages carried flambeaux on each side, which, together with the illuminations of the sultan and Aladdin's palaces made it as light as day.

In this order the princess walked on the carpet which was spread from the sultan's palaces to Aladdin's preceded by bands of musician who as they advanced joining with those on the terraces of Aladdin's palaces formed a concert which extraordinary and confused as it appeared increased the joy not only of the crowd assembled in the great square but of all that were in the two palaces, the town, and a great way round about it.

At length the princess arrived at the new palace. Aladdnin ran with all imaginable joy to receive her at the entrance of the apartment appointed for him. His mother had taken care to point him out to the princess, in the midst of the officers that surrounded him, and she was charmed with his person as soon as she saw him. " Adorable princess,', said Aladdin to her, accosting her, and saluting her respectfully, " if I have the misfortune to have displeased you by my boldness in aspiring to the possession of so lovely a princess, and my sultan's daughter, I must tell you that you ought to blame your bright eyes and charms, not me."—" Prince, as I may now call you," answered the princess, " I am obedient to the will of my father; and it is enough for me to have seen you, to tell you that I obey without reluctance."

Alladdin, charmed with so agreeable and satisfactory an answer, would not keep the princess standing after she had walked so far, which was more than she was used to do; but took her by the hand, which he kissed with the greatest demonstrations of joy, and led her into a large hall, illuminated with an infinite number of wax candles, where, by the care of the genie, a noble feast was served up. The plates were of massy gold, and contained the most delicate meats. The vases, basins, and goblets, with which the beaufet was furnished, were gold also, and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this great wealth. The princess, dazzled to see so much riches collected in one place, said to Aladdin, " I thought, prince, that nothing in the world was so beautiful as the sultan my father's palace; but the sight of this hall alone is sufficient to shew I was deceived."

Then Aladdin led the princess to the place appointed for her, and as soon as she and his mother were sat down, a band

of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted without intermission to the end of the repast. The princess was so charmed, that she declared she never heard anything like it in the sultan her father's court ; but she know not that the musicians were fairies chosen by the genie, slave of the lamp.

When the supper was ended, and the table taken away, there entered a company of dancers, who danced, according to the custom of the country, several figure dances, ending with a dancing man and woman, who performed their parts with surprising lightness and agility, and shewed all the address they were capable of. About midnight, Aladdin, according to the custom of that time in China, rose up and presented his hand to the princess Badr-oul-boudour to dance with her, and to finish the ceremonies of their nuptials. They danced with so good a grace, that they were the admiration of all the company. When they left off, Aladdin did not let the princess's hand go, but led her to the apartment where the nuptial bed was prepared. The princess's women helped to undress her, and put her to bed : Aladdin's officers did the same by him, and then all retired. Thus ended the ceremonies and rejoicings at the marriage of Aladdin with the princess Badr-oul-boudour.

The next morning when Aladdin awaked, his valetsde-chamber presented themselves to dress him, and brought him another habit as rich and magnificent as that he wore the day before. Then he ordered one of the horses appointed for his use to be got ready, mounted him, and went in the midst of a large troop of slaves to the sultan's palace. The sultan received him with the same honours as before, embraced him, placed him on the throne near him, and ordered in breakfast. Aladdin replied, "I beg your majesty will dispense with me from accepting that honour to-day : I come to ask you to come and take a repast in the princess's palace, attended by your grand vizier, and all the lords of your court." The sultan consented with pleasure, rose up immediately, ard, as it was not far off, went thither on foot, with Aladdin on his right hand, the grand vizier on his left, preceded by the chiaoux and principal officers of his palace, and followed by all the great lords of his court.

The nearer the sultan approached Aladdin's palace, the more he was struck with its beauty, but was much more amazed when he entered it ; and could not forbear breaking out into exclamations of approbatoin. But when he came into the hall with the four-and-twenty windows, into which Aladdin had invited him, and had seen the ornaments, and, above all, cast his eyes on the windows, enriched with diamonds,, rubies, emeralds, all large perfect stones ; and when Aladdin had

observed to him, that it was as rich on the outside, he was so much surprised, that he remained some time motionless. After he recovered himself, he said to his vizier, "Is it possible that there should be such a stately palace so nigh my own, and I be an utter stranger to it till now?" "Sir," replied the grand vizier, "your majesty may remember that the day before yesterday, you gave Aladdin, whom you accepted for your son-in-law, leave to build a palace over against your own, and that very day at sunset there was no palace on this spot, and yesterday I had the honour first to tell you that the palace was built and finished." "I remember it," replied the sultan, "but never imagined that the palace was one of the wonders of the world; for where in all the world besides shall we find walls of courses of massy gold and silver, instead of brick, stone, or marble; and diamonds, rubies, and emeralds set thick about the windows? There never was anything mentioned like it in this world before."

The sultan would examine and admire the beauty of all the windows and counting them, found that there were but three-and-twenty windows that were so richly adorned, and he was greatly astonished that the twenty-fourth was left imperfect. "Vizier," said he, for that minister made a point of never leaving him, "I am surprised that a hall of this magnificence should be left thus imperfect." "Sir," replied the grand vizier, "without doubt Aladdin only wanted time to finish this window like the rest; for it is not to be supposed but that he has sufficient jewels for it, and that he will set about it the first opportunity."

Aladdin, who had left the sultan to go and give some orders, returned just as the vizier had given that prince his supposed reasons. "Son," said the sultan to him, "this hall is the most worthy of admiration of any hall in the world; there is only one thing that surprises me, which is, to find one of the windows unfinished. Is it from the forgetfulness or negligence of the workmen, or want of time, that they have not put the finishing stroke to so beautiful a piece of architecture?" "Sir," answered Aladdin, "it was for none of these reasons that your majesty sees it in this condition. The thing was done by design, and it was by my orders that the workmen left it thus, since I had a mind that your majesty should have the glory of finishing this hall and the palace also together, and I beg of you to approve of my good intention, that I may remember the favours I have received from you." "If you did it with this intention," replied the sultan, "I take it kindly, and will give orders about it immediately." He accordingly sent for the most considerable jewellers and goldsmiths in his capital.

In the meantime, the sultan when out of this hall, and Aladdin led him into that where he had regaled the princess Badr-oul-boudour on their wedding-day. The princess came immediately afterwards, and received the sultan her father with an air that shewed how much she was satisfied with her marriage. Two tables were immediately spread with the most delicious meats, all served up in gold dishes. The sultan, princess, Aladdin, and the grand vizier, sat down at the first, and all the lords of the court at the second, which was very long. The sultan was very much pleased with the meats, and owned he had never eaten anything more excellent. He said the same of the wines, which were delicious : but what he most of all admired was four large beaufets, profusely furnished with large flagons, basins, and cups, all of massy gold, set with jewels. He was besides charmed with several bands of music, which were ranged along the hall, and formed most agreeable concerts.

When the sultan rose from table, he was informed that the jewellers and goldsmiths he had sent for attended ; upon which he returned to the hall, and shewed them the window which was unfinished. "I sent for you," said he, "to fit up this window in as great perfection as the rest : examine them well, and make all the despatch you can, to make them all alike."

The jewellers and goldsmiths examined the other three-and-twenty windows with great attention, and after they had consulted together to know what each could furnish, they returned themselves before the sultan, whose paincipal jeweller, undertaking to speak for the rest, "Sir, we are all willing to exert our utmost care and industry to obey your majesty ; but among us all we cannot furnish jewels enough for so great a work." "I have more than are necessary," said the sultan ; "come to my palace, and you shall choose what are fitting."

When the sultan returned to his palace, he ordered his jewels to be fetched out, and the jewellers took a great quantity, particularly those which Aladdin had made him a present of, which they soon used, without making any great advance in their work. They came again several times for more, and in a month's time had not finished half their work In short, they used all the jewels the sultan had of his own, and borrowed of the vizier, and yet the work was not half done.

Aladdin, who knew that all the sultan's endeavours to make this window like the rest were in vain, and that he never could compass it with credit, sent for the jewellers and goldsmiths, and not only bid them desist from their work, but ordered them to undo what they had begun, and to carry all their jewels back to the sultan and to the vizier. They undid in a few hours what they had been six weeks about, and retired, leaving Aladdin alone

in the hall. He took the lamp, which he carried about him, and rubbed it, and presently the genie appeared. "Genie," said Aladdin, "I ordered thee to leave one of the four-and twenty windows of this hall imperfect, and thou hast executed my commands punctually; now, I would have thee make it like the rest." The genie immediately disappeared. Aladdin went out of the hall, and returning soon after into it, he found the window, as he wished it to be, like the others.

In the meantime, the jewellers and goldsmiths reached the palace, and were introduced into the sultan's presence, where the first jeweller, presenting the jewels which he had brought back, said, in the name of all the rest, "Sir, your majesty knows how long we have been upon the work you were pleased to set us about, in which we used all imaginable industry. It was far advanced, when Aladdin obliged us not only to leave off, but to undo what we had already begun, and bring your majesty your jewels back." The sultan asked them if Aladdin gave them any reason for so doing, and they answering that he had given them none, he ordered a horse to be brought to him presently, which he mounted, and rode to Aladdin's palace, with some few attendants on foot by his side. When he came there, he alighted at the staircase, which led up to the hall with the twentyfour windows, and went directly up to it, without giving previous notice to Aladdin; but it happened that at that very juncture Aladdin was opportunely there, and had just time to receive him at the door.

The sultan, without giving Aladdin time to complain obligingly of his not giving him notice,that he might have acquitted himself with the more duty and respect, said to him, "Son, I come myself to know the reason why you left so noble and magnificent a hall as this is imperfect."

Aladdin disguised the true reason, which was, that the sultan was not rich enough in jewels to be at so great in expense, but said, "It is true your majesty saw this hall unfinished, but I beg of you now to see if anything is wanting."

The sultan went directly to the window which was left imperfect, and when he found it like the rest, he fanicied that he was mistaken, and examined the two windows of each side, and afterwards all the four-and-twenty; and when he was convinced that the window, which several workmen had been so long about, was finished in so short a time, he embraced Aladdin and kissed him between his eyes. "My son," said he, "what a man you are to do such surprising things always in the twinkling of an eye! There is not your fellow in the world. The more I know you, the more I admire you."

Aladdin received these praises from the sultan with a great deal of modesty, and replied in these words: "Sir, it is a great honour to me to deserve your majesty's goodwill and approbation, and I assure you I shall study to deserve them more."

The sultan returned to his palace as he came, but would not let Aladdin go back with him. When he came there, he found his grand vizier waiting for him, to whom he related the wonder he had been a witness of with the utmost admiration, and in such terms as left that minister no room to doubt but that fact was as the sultan related it; though he was the more confirmed in his belief that Aladdin's palace was the effect of enchantment, as he told the sultan the first moment he saw it. He was going to repeat the same thing again, but the sultan interrupted him, and said, "You told me so once before. I see, vizier, you have not forgot your son's marriage to my daughter." The grand vizier plainly saw how much the sultan was prepossessed, and therefore avoided any disputes, and let him remain in his own opinion. The sultan, as certain as he rose in a morning, went into the closet to look at Aladdin's palace, and would go many times in a day to contemplate and admire it.

All this time, Aladdin did not confine himself in his palace, but took care to shew himself once or twice a week in the town, by going sometimes to one mosque, and sometimes to another, to prayers or to pay a visit to the grand vizier, who affected to pay his court to him on certain days, or to do the principal lords of the court the honour to return their visits, after he had regaled them at his palace. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people, as he passed through the streets and squares, which were generally on those occasions crowded. Besides, no one came to his palace gates to ask alms, but returned satisfied with his liberality. In short, he so divided his time, that not a week passed but Aladdin went either once or twice a hunting, sometimes in the environs of the city, sometimes farther off; at which times the villages through which he passed felt the effect of his generosity, which gained him the love and blessings of the people; and it was common for them to swear by his head. In short, without giving the least umbrage to the sultan, to whom Aladdin, by his affable behaviour and liberality, had won the affections of the people, and was more beloved than the sultan himself. With all these good qualities he shewn a courage and a zeal for the public good which could not be sufficiently applauded. He gave sufficient proofs of both in a revolt on the broders of that kingdom: for he no sooner understood that the sultan was levying an army to disperse the rebels, but he begged the command of it, which he found no difficulty to obtain. As soon as he was at the head of

the army, he marched against the rebels with so much expedition, that the sultan heard of the rebels before he had received an account of his arrival in the army. And though this action rendered his name famous throughout the kingdom, it made no alteration in his disposition ; but he was as affable after his victory as before.

Aladdin had behaved himself after this manner several years. When the African, who undesignedly had been the instrument of raising him to so high a pitch of fortune, bethought himself of him in Africa, whither, after his expedition, he returned ; and though he was almost persuaded that Aladdin died miserably in the subterraneous abode where he left him, yet he had the curiosity to inform himself about his end with certainty ; and as he was a great geomancer, he took out of a cupboard a square covered box, which he made use of in his geomantic observations, then set himself down on his sofa, set it before him, and uncovered it. After he had prepared and levelled the sand which was in it, with an intention to discover whether or no Aladdin died in the subterraneous abode, he cast the points, and formed a horoscope, by which, when he came to examine it, he found that Aladdin, instead of dying in the cave, had escaped out of it, lived splendidly, was very rich, had married a princess, and was very much honoured and respected.

The magician no sooner understood by the rules of his diabolical art, that Aladdin had arrived to that height of good fortune, but a colour came into his face, and he cried out in a rage, "This poor sorry tailor's son has discovered the secret and virtue of the lamp! I believed his death to be certain, but find too plainly he enjoys the fruit of my labour and study. But I will prevent his enjoying it long, or perish in the attempt. He was not a great while deliberating on what he should do ; but the next morning mounted a barb which was in his stable, set forwards, and never stopped but just to refresh himself and his horse, till he arrived at the capital of China. He alighted, took up his lodgidgs in a khan, and stayed there the remainder of the day and the night, to refresh himself after so long a journey.

The next day his first object was to inquire what people said of Aladdin ; and, taking a walk through the town, he went to the most public and frequented places, where people of the best distinction met to drink a certain warm liquor, which he had drunk often when he was there before. As soon as he sat down, he was presented with a glass of it, which he took ; but, listening at the same time to the discourse of the company on each side of him, he heard them talking of Aladdin's palace.

When he had drank off his glass, he joined them; and, taking this opportunity, asked them particularly what palace that was they spoke so advantageously of. "From whence come you?" said the person to whom he addressed himself; "you must certainly be a stranger, not to have seen or heard talk of prince Aladdin's palace, (for he was called so after his marriage with the princess Badr-oul-boudour.) I do not say," continued the man, "that it is one of the wonders of the world, but that it is the only wonder of the world, since nothing so grand, rich, and magnificent was ever seen. Certainly you must have come from a great distance, not to have heard of it; it must have been talked of all over the world. Go and see it, and then judge whether I have told you more than the truth." "Forgive my ignorance," replied the African magician; "I arrived here but yesterday, and came from the farthest part of Africa, where the fame of this palace had not reached when I came away. For the affair which brought me hither was so urgent, that my sole object was to get here as soon as I could, without stopping anywhere, or making any acquaintance. But I will not fail to go and see it; my impatience is so great, I will go immediately and satisfy my curiosity, if you will do me the favour to shew me the way thither."

The person to whom the African magician addressed himself took a pleasure in shewing him the way to Aladdin's palace, and he got up, and went thither instantly. When he came to the palace, and had examined it on all sides, he doubted not but that Aladdin had made use of the lamp to build it. Without attending to the inability of Aladdin, a poor tailor's son he knew that none but the genies, the slaves of the lamp, the attaining of of which he had missed, could have performed such wonders; and, piqued to the quick at Aladdin's happiness and greatness he returned to the khan where he lodged.

The next thing was to know where the lamp was; if Aladdin carried it about with him, or where he kept it; and this he was to discover by an operation of geomancy. As soon as he entered his lodging, he took his square box of sand, which he always carried along with him when he travelled, and after he had performed some operations, he knew that the lamp was in Aladdin's palace; and so great was his joy at the discovery that he could hardly contain himself. "Well," said he, "I shall have the lamp, and I defy Aladdin's preventing my carrying it off, and making him sink to his original meanness, from which he has taken so high a flight."

It was Aladdin's misfortune at that time to be gone a hunting for eight days, of which only three were expired, which the magician came to knew by this means. After he had performed this operation, which gave him so much joy, he went

to the master of the khan, entered into discourse with him on indifferent matters, and, among the rest, told him he had been to see Aladdin's palace ; and, after exaggerating on all that he had seen most surprising and most striking to him and all the world, he added, "But my curiosity leads me farther, and I shall not be easy till I have seen the person to whom this wonderful edifice belongs." "That will be no difficult matter," replied the master of the khan ; "there is not a day passes but he gives an opportunity when he is in town, but at present he is not at home, and has been gone these three days on a hunting-match, which will last eight."

The magician wanted to know no more : he took his leave of the master of the khan, and returning to his own chamber, said to himself, "This is an opportunity I ought by no means to let slip, but will make the best use of it." To that end he went to a maker and seller of lamps, and asked for a dozen of copper lamps. The master of the shop told him he had not so many by him, but if he would have patience till the next day, he would get him so many against any time he had a mind to have them. The magician appointed his time, and bid him take care that they should be handsome and well polished. After promising to pay him well, he returned to his inn.

The next day the magician called for the twelve lamps, paid the man his full price for them, put them into a basket which he brought on purpose, and, with the basket hanging on his arm, went directly to Aladdin's palace ; and when he came near it, he began crying, "Who will change old lamps for new ones ?" As he went along, he gathered a crowd of children about him, who hooted at him, and thought him, as did all who chanced to be passing by, mad or a fool, to offer to change new lamps for old ones.

The African magician never minded their scoffs and hootings, or all they could say to him, but still continued crying, "Who will change old lamps for new ones ?" He repeated that so often, walking backwards and forwards about the princess Badr-oul-boudour's palace, that the princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and not being able to distingush his words, by reason of the hooting of the children and increasing mob about him, sent one of her women slave down to know what he cried.

The slave was not long before she returned, and ran into the hall, laughing so heartily, that the princess could not forbear herself. "Well, giggler," said the princess, "will you tell me what you laugh at ?" "Madam," answered the slave, laughing still, "who can forbear laughing, to see a fool, with a basket on

his arm, full of fine new lamps, asking to exchange them for old ones? The children and mob crowding about him so that he can hardly stir, make all the noise they can by deriding him."

Another woman slave, hearing this, said, "Now you speak of lamps, I know not whether the princess may have observed it, but there is an old one upon the cornice, and whoever owns it will not be sorry to find a new one in its stead. If the princess has a mind, she may have the pleasure to try if this fool is so silly as to give a new lamp for an old one, without taking anything for the exchange."

The lamp this slave spoke of was Aladdin's Wonderful Lamp, which he, for fear of losing it, had laid upon the cornice before he went hunting; which precaution he made use of several times before, but neither the princess, the slaves, nor the eunuchs, had ever taken notice of it. At all other times but hunting, he carried it about him, and then, indeed, he might have locked it up; but other people have been guilty of as great over-sights, and will be so to the end of time.

The princess Badr-oul-boudour, who knew not the value of this lamp, and the interest that Aladdin, not to mention herself, had to keep it safe from everybody else, entered into the pleasantry, and bid a eunuch take it, and go and make the exchange. The eunuch obeyed, went out of the hall, and no sooner got to the palace gates, but he saw the African magician, called to him, and shewing him the old lamp, said to him, "Give me a new lamp for this."

The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where all was gold or silver. He snatched it eagerly out of the eunuch's hand, and thrusting it as far as he could into his breast, offered him his basket, and bid him choose which he liked best. The eunuch picked out one, and carried it to the princess Badr-oul-boudour; but the exchange was no sooner made, than the place rung with the shouts of the children, deriding the magician's folly.

The African magician gave everybody leave to laugh as much as they pleased; he stayed not long about Aladdin's palace, but made the best of his way, without crying any longer, "New lamps for old ones." His end was answered, and by his silence he got rid of the children and the mob.

As soon as he got out of the square between the two palaces, he skulked down the streets which were least frequented; and having no more occasion for his lamps or basket, set all down in the midst of a street where nobody saw him; then scouring down another street or two, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which

were very long, he bought some provisions before he left the city, got into the fields, and turned into the road which led to a lonely remote place, where he stopped for a time, to execute the design he came about never caring for his horse, which he left at the khan; but thinking himself prefectly compensated by the treasure he had acquired.

In this place the African magician passed the remainder of the day, till the darkest time of night, when he pulled the lamp out of his breast, and rubbed it. At that summons, the genie appeared, and said, "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp." "I command thee," replied the magician, "to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this town, such as it is, and with all the people in it, to such a place in Africa." The genie made no reply, but with the assistance of the other genies, the slaves of the lamp, transported him and the palace entire immediately to the place he appointed in Africa; where we will leave the magician, palace, and the princess Badr-oul-boudour, to speak of the surprise of the sultan.

As soon as the sultan rose the next morning, according to custom, he went into his closet, to have the pleasure of contemplating and admiring Aladdin's palace; but when he first looked that way, and, instead of a palace, saw an empty space, such as it was before the palace was built, he thought he was mistaken, and rubbed his eyes: he looked again, and saw nothing more the second time than the first, though the weather was fine, the sky clear, and the daybreak beginning to appear had made all objects very distinct. He looked through the two openings on the right and left, and saw nothing more than he had formerly been used to see out of them. His amazement was so great that he stood for some time turning his eyes to the spot where the palace had stood, but where it was no longer to be seen. He could not comprehend how so large a palace as Aladdin's which he saw plainly every day, and but the day before, should vanish so soon, and not leave the least remains behind. "Certainly," said he to himself "I am not mistaken; it stood there; if it had tumbled down, the materials would have lain in heaps; and if it had been swallowed up by an earthquake, there would be some mark left." Whatever was the case, though he was convinced that no palace stood there, he could not help staying there some time, to see whatever he might not be mistaken. At last he retired to his apartment, not without looking behind him before he quitted the spot, and ordered the grand vizier to be fetched in all haste; and in the meantime sat down, his mind agitated by so many different thoughts, that he knew not what to resolve on.

The grand vizier did not make the sultan wait long for him but came with so much precipitation, that neither he nor his attendants, as they passed by, missed Aladdin's palace ; neither did the porters, when they opened the palace gates, observe any alteration.

When he came into the sultan's presence, he said to him, "Sir, the haste in which your majesty sent for me makes me believe something very extraordinary has happened, since you know this is council-day, and I shall not fail attending you there very soon." "Indeed," said the sultan, "it is something very extraordinary, as you say, and you will allow it to be so : tell me what has become of Aladdin's palace." "Aladdin's palace !" replied the grand vizier, in great amazement ; "I thought as I passed by it, it stood in its usual place : such substantial buildings are not so easily removed." "Go into my closet," said the sultan, "and tell me if you can see it."

The grand vizier went into the closet, where he was struck with no less amazement than the sultan had been. When he was well assured that there was not the least appearance of this palace, he returned to the sultan. "Well," said the sultan, "have you seen Aladdin's palace ?" "Sir," answered the vizier, "your majesty may remember that I had the honour to tell you, that palace, which was the subject of your admiration, with all its immense riches, was only the work of magic and a magician ; but your majesty would not pay the least attention to what I said."

The sultan, who could not deny what the grand vizier had represented to him, flew into the greater passion. "Where is that wicked wretch," said he, "that I may have his head cut off immediately." "Sir," replied the grand vizier, "it is some days since he came to take his leave of your majesty ; he ought to be sent to, to know what is become of his palace, since he cannot be ignorant of what, has been transacted." "That is too great an indulgence," replied the sultan ; "go and order a detachment of thirty horse, to bring him to me loaded with chains." The grand vizier went and gave orders for a detachment of thirty horse, and instructed the officer who commanded them how they were to act, that Aladdin might not escape them. The detachment pursued their orders ; and, about five or six leagues from the town, met him returning from hunting. The officer went up to him, and told him that the sultan was so impatient to see him, that he had sent them to accompany him home.

Aladdin had not the least suspicion of the true reason of their meeting him, but pursued his way hunting ; but when he came within half a league of the city, the detachment surrounded him, and the officer addressed himself to him, and said, "Prince

Aladdin, it is with great regret that I declare to you the sultan's order to arrest you, and to carry you before him as a criminal. I beg of you not to take it ill that we acquit ourselves of our duty, and to forgive us."

Aladdin, who felt himself innocent, was very much surprised at this declaration, and asked the officer if he knew what crime he was accused of, who replied he did not. Then Aladdin, finding that his retinue was much inferior to this detachment, alighted off his horse, and said to the officer, "Execute your orders; I am not conscious that I have commited any crime against the sultan's person or government." A large long chain was immediately put about his neck, and fastened round his body, so that both his arms were pinioned down; then the officer put himself at the head of the detachment, and one of the troopers taking hold of the end of the chain, and proceeding after the officer, led Aladdin, who was obliged to follow him on foot, into the town.

When this detachment entered the suburbs, the people who saw Aladdin thus as a state criminal, never doubted but that his head was to be cut off; and as he was generally beloved, some took sabres and other arms; and those who had none, gathered stones, and followed the detachment. The last five of the detachment faced about to disperse them; but their numbers presently increased so much, that the detachment began to think that it would be well if they could get into the sultan's palace before Aladdin was rescued; to prevent which, according to the different extent of the streets, they took care to cover the ground by extending or closing. In this manner they arrived at the palace square, and there drew up in a line, and faced about till their officer and the trooper that led Aladdin had got within the gates, which were immediately shut.

Aladdin was carried before the sultan, who waited for him, attended by the grand vizier, in a balcony; and as soon as he saw him, he ordered the executioner, who waited there on purpose, to cut off his head without hearing him, or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Aladdin's neck and body, and laid down a skin stained with the blood of the many criminals he had executed, he made Aladdin kneel down, and tied a bandage over his eyes. Then drawing his sabre, he took his measure to strike the blow, by flourishing it three times in the air, waiting for the sultan's giving the signal to separate his head from his body.

At that instant, the grand vizier, perceiving that the populace had forced the guard of horse, and crowded the great square before the palace, and were scaling the walls in several places,

and beginning to pull them down, to force their way in, he said to the sultan, before he gave the signal, "I beg of your majesty to consider what you are going to do, since you will hazard your palace being forced; and who knows what fatal consequence may attend it?" "My palace forced!" replied the sultan; "who can have that boldness?" "Sir," answered the grand vizier, "if your majesty but cast your eyes towards the great square, and on the palace walls, you will know the truth of what I say."

The sultan was so frightened when he saw so great a crowd, and perceived how enraged they were, that he ordered the executioner to put his sabre immediately in the scabbard, and to unbind Aladdin; and at the same time bid the chiaoux declare to the people that the sultan had pardoned him, and that they might retire?

Then all those who had already got upon the walls, and were witnesses of what had passed, abandoned their design, and got quickly down, overjoyed that they had saved the life of a man they dearly loved, published the news among the rest, which was presently confirmed by the chiaoux from the top of the terraces. The justice which the sultan had done to Aladdin soon disarmed the populace of their rage; the tumult abated, and the mob dispersed

When Aladdin found himself at liberty, he turned towards the balcony, and perceiving the sultan, raised his voice, and said to him in a moving manner, "I beg of your majesty to add one favour more to that which I have already received, which is, to let me know my crime." "Your crime!" answered the sultan; "perfidious wretch! do you not know it? Come up hither, and I will shew it you."

Aladdin went up, and presenting himself to the sultan, the latter going before him without looking at him, said, "Follow me;" and then led him into his closet. When he came to the door, he said, "Go in; you ought to know whereabouts your palace stood; look round, and tell me what is become of it."

Aladdin looked round, but saw nothing. He perceived very well the spot of ground his palace had stood on; but not being able to divine how it should disappear, this extraordinary and surprising event threw him into so great confusion and amazement, that he could not return one word of answer.

The sultan growing impatient, said to him again, "Where is your palace, and what is become of my daughter?" Then Aladdin, breaking silence, said to him, "Sir, I see very well, and own that the palace which I have built is not in the same place it was, but is vanished; neither can I tell your majesty where it may be, but can assure you I have no hand in it."

"I am not so much concerned about your palace," replied the sultan; "I value my daughter ten thousand times before it, and would have you find her out, otherwise I will cause your head to be struck of, and no consideration shall prevent it."

"I beg of your majesty," answered Aladdin, "to grant me forty days to make my inquiries; and if in that time I have not the success I wish for, I will come again, and offer my head at the foot of your throne, to be disposed of at your pleasure." "I give you the forty days you ask for," said the sultan; "but think not to abuse the favour I shew you, by imagining you shall escape my resentment: for I will find you out in whatsoever part of the world you are."

Aladdin went out of the sultan's presence with great humiliation, and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in so great a confusion, that he durst not lift up his eyes. The principal officers of the court, who all professed themselves his friends, and whom he had never disobliged, instead of going up to him to comfort him, and offer him a retreat in their houses, turned their backs on him, as much to avoid seeing him, as lest he should know them. But had they accosted him with a word of comfort, or offer of service, they would have no more known Aladdin. He did not know himself, and was no longer in his senses, as plainly appeared by asking everybody he met, and at every house, if they had seen his palace, or could tell him any news of it.

These questions made everybody believe that Aladdin was mad. Some laughed at him, but people of sense and humanity, particularly those who had any connexion of business or friendship with him, really pitied him. For three days he rambled about the city after this manner, without coming to any resolution, or eating anything but what some good people forced him to take out of charity.

At last, as he could no longer, in his unhappy condition, stand in a city where he had formerly made so fine a figure, he quitted it, and took the road to the country; and after he had traversed several fields in a frightful uncertainty, at the approach of night he came to a river side. There, possessed by his despair, he said to himself, "Where shall I seek my palace? In what province, country, or part of the world, shall I find that and my dear princess, whom the sultan expects from me? I shall never succeed; I had better free myself at once from so much fruitless fatigue and such bitter grief which preys upon me." He was just going to throw himself into the river, but, as a good Mussulman, true to his religion, he thought he could not do it without first saying his prayers. Going to prepare himself, he went first to the river side to wash his hands and

face, according to custom. But that place being steep and slippery, by reason of the water's beating against it, he slid down and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him, he still had on the ring which the African magician put on his finger before he went down into the subterraneous abode to fetch the precious lamp, which had not been taken from him. In slipping down the bank he rubbed the ring so hard by holding on the rock, that immediately the same genie appeared whom he saw in the cave where the magician left him. "What wouldst thou have?" said the genie. "I am ready to obey thee as thy slave, and the slave of all those that have that ring on their finger; both I and the other slaves of the ring."

Aladdin, agreeably surprised at an apparition he so little expected in the despair he was in, replied, "Save my life, genie, a second time, either by shewing me to the place where the palace I have caused to be built now stands, or immediately transport it back where it first stood." "What you command me," answered the genie, "is not in my power; I am only the slave of the ring; you must address yourself to the slaves of the lamp." "If it be so," replied Aladdin, "I command thee, by the power of the ring, to transport me to the place where my palace stands, in what part of the world soever it is, and set me down under the princess Badr-oul-boudour's window." These words were no sooner out of his mouth, but the genie transported him into Africa, to the midst of a large meadow, where his palace stood, a small distance from a great city, and set him exactly under the windows of the princess's apartment, and then left him. All this was done almost in an instant.

Aladdin, notwithstanding the darkness of the night, knew his palace and the princess Badr-oul-boudour's apartment again very well; but as the night was far advanced, and all was quiet in the palace, he retired to some distance, and sat down at the foot of a large tree. There, full of hopes, and reflecting on his happiness, for which he was indebted to pure chance, he found himself in a much more peaceable situation than when he was arrested and carried before the sultan, delivered from the danger of losing his life. He amused himself for some time with these agreeable thoughts; but not having slept for five or six days, he was not able to resist the drowsiness which came upon him, but fell fast asleep where he was.

The next morning, as soon as day appeared, Aladdin was agreeably awakened, not only by the singing of the birds which had roosted in the tree under which he had passed the night, but all those which perched in the thick trees of the palace garden. When he cast his eyes on that wonderful edifice, he

felt an inexpressible joy to think he should soon be master of it again, and once more possess his dear princess Badr-oul-boudour. Pleased with these hopes, he immediately got up, went towards the princess's apartment, and walked some time under her window, in expectation of her rising, that he might see her. During this expectation, he began to consider with himself from whence the cause of his misfortune proceeded; and after mature reflection, he no longer doubted that it was owing to his having put his lamp out of his sight He accused himself of negligence, and the little care he took of it, to let it be a moment away from him. But what puzzled him most was, he could not imagine who had been so jealous of his happiness. He would soon have guessed this, if he had known that both he and his palace were in Africa, the very name of which would soon have made him remember the magician, his declared enemy; but the genie, the slave of the ring, had not made the least mention of the name of the place nor had Aladdin asked him.

The princess Badr-oul-boudour rose earlier that morning than she had done since her transportation into Africa by the magician, whose presence she was forced to support once a day, because he was master of the palace; but she had always treated him so harshly, that he dared not reside in it. As she was dressing, one of the women, looking through the window, perceived Aladdin, and presently ran and told her mistress. The princess, who could not believe the news, went that moment herself to the window, and seeing Aladdin, immediately opened it. The noise the princess made in opening the window made Aladdin turn his head that way, who, knowing the princess, saluted her with an air that expressed his joy. To lose no time, said she to him, "I have sent to have the private door opened for you. Enter and come up;" and then shut the window.

The private door, which was just under the princess's apartment, was soon opened, and Aladdin was conducted up into the princess's chamber. It is impossible to express the joy of those lovers at seeing each other, after a separation which they both thought was for ever. They embraced several times, and shewed all the marks of a sincere love and tenderness, after an event so unforeseen and melancholy. After these embracings, and shedding the tears of joy, they sat down, and Aladdin, beginning the discourse, said, "I beg of you, princess, in God's name, before we talk of anything else, to tell me, both for your own sake, the sultan your father's and mine, what has become of an old lamp which I left upon the cornice in the hall of the four-and-twenty windows, before I went to hunting."

"Alas! dear husband," answered the princess, "I am afraid our misfortune is owing to that lamp: and what grieves me most is that I have been the cause of it." "Princess," rep-

lied Aladdin. "do not blame yourself since it was entirely my fault, and I ought to have taken more care of it. But let us now think only of repairing the loss: tell me what has happened, and into whose hands it has *fallen.*"

Then the princess Badr-oul-boudour gave Aladdin an account how she changed the old lamp for a new one, which she ordered to be fetched, that he might see it, and how the next morning she found herself in the unknown country they were then in, which she was told was Africa, by the traitor who had transported her thither by his magic art.

"Princess," said Aladdin, interrupting her, "you have informed me who the traitor is by telling me we are in Africa. He is the most perfidious of all men; but this is neither a time nor place to give you a full account of his villainies. I desire you only to tell me what he has done with the lamp, and where he has put it. "He carries it carefully wrapt up in his bosom," said the princess; "and this I can assure you, because he pulled it out before me, and shewed it to me in triumph."

"Princess," said Aladdin, "do not be displeased that I trouble you with so many questions, since they are equally important both to you and me. But to come to what most particularly concerns me. Tell me, I conjure you, how so wicked and perfidious a man treats you?" "Since I have been here," replied the princess, "he comes once every day to see me; and I am persuaded the little satisfaction he receives from his visits makes him come not oftener. All his discourse tends to persuade me to break that faith I have pledged to you, and to take him for a husband; giving me to understand, I ought not to entertain any hopes of ever seeing you again, for that you were dead, and had your head struck off by the sultan my father's order. He added, to justify himself, that you were an ungrateful wretch; that your good fortune was owing to him, and a great many other things of that nature, which I forbear to repeat; but as he received no other answer from me but grievous complaints and tears, he was always forced to retire with as little satisfaction as he came. I doubt not his intention is to allow me time to vanquish my grief in hopes afterwards that I may change my sentiment; and if I persevere in an obstinate refusal, to use violence. But my dear husband's presence removes all my disqueits."

"I am confident it is not in vain," replied Aladdin, "since my princess's fears are removed, and I think I have found the means to deliver you from both your enemy and mine: to execute this design, it is necessary for me to go to the town. I shall return by noon, and then will communicate my design to you, and tell you what must be done by you to ensure success.

But that you may no[illegible]rised, I think it proper to acquaint you that I shall change [illegible]rel, and beg of you to give orders that I may not wa[illegible]t the private door, but that it may be opened at the firs[illegible];" all which the princess promised to observe.

When Aladdin had got out [illegible]lace by that door he looked round about him on all si[illegible] perceiving a peasant going into the country, he hastened a[illegible]; and when he had overtaken him, made a proposal to him [illegible]e clothes, which the man agreed to. They went behind a [illegible]nd there made the exchange. The countryman went abo[illegible]business, and Aladdin to the city. After traversing severa[illegible] he came to that part of the town where all sorts of merch[illegible]artisans had their particular streets, according to their tra[illegible] went into that of the druggists; and going into one of [illegible]est and best furnished shops, asked the druggist if he ha[illegible], powder which he named.

The druggist looking upon Aladdin by his habits t[illegible] very poor, and that he had not money enough to pay for[illegible] told him he had it, but that it was very dear; upon which Aladdin, penetrating his thoughts, pulled out his purse, and shewing him some gold, asked for half a drachm of the powder: which the druggist weighed, and wrapt up in a piece of paper, and gave him, telling him the price was a peice of gold. Aladdin put the money into his hands, and staying no longer in the town but just to get a little refreshment, returned to the palace, where he waited not long at the private door. When he came into the princess's apartment, he said to her, "Princess, perhaps the aversion you tell me you have for your ravisher, may be an objection to your executing what I am going to propose to you; but give me leave to tell you, it is proper that you should at this juncture dissemble a little, and do violence to your inclinations, if you would deiliver yourself from him, and give my lord the sultan, your father, the satisfaction of seeing you again.

"If you will take my advice," continued he, "dress yourself this moment in one of your choichest habits, and when the African magician comes, make no difficulty to give him the best reception; receive him with an open countenance, without affectation or constraint, yet so as that, if there remains any cloud of affliction, he may imagine time will dissipate it. In your conversation, let him understand that you strive to forget me; and that he may be the more fully convinced of your sincerity, invite him to sup with you, and give him to understand you should be glad to taste some of the best wines of his country. He will presently go to fetch you some. During his absence, put into one of the cups like that you are accustomed to drink

and mine will be complete to-morrow morning." The princess, who had not quite supped, guessing that Aladdin might be hungry, ordered the meats that were served up in the great hall, and were scarce touched, to be brought down. The princess and Aladdin ate as much as they thought fit, and drank in like manner of the African magician's old wine; during which time their discourse could not be any otherwise than satisfactory, and then they retired to their own chamber.

From the time of the transportation of Aladdin's palace, and of the princess Badr-oul-boudour in it, the sultan, that princess's father, was inconsolable for the loss of her, as he considered it. He hardly slept night or day, and instead of taking measures to avoid everything that could keep off his affliction, he, on the contrary, indulged in it: for whereas before he used to go every morning into his closet, to please himself with that agreeable prospect, he went now many times in the day, to renew his tears, and plunge himself into the deepest melancholy, by the idea of no more seeing that which once gave him so much pleasure, and reflecting how he had lost what was the most dear to him in this world.

The very morning of the return of Aladdin's palace, the sultan went by break of day into his closet, to indulge his sorrows. Collected in himself, and in a pensive mood, he cast his eyes in a melancholy manner towards the place where he remembered the palace once stood, expecting only to see an open space: but perceiving that vacancy filled up, he at first imagined it to be the effect of a fog: but looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. Then joy and gladness succeeded to sorrow and grief. He returned immediately into his apartment, and ordered a horse to be saddled and brought to him in all haste, which he mounted that instant, thinking could not make haste enough to get to Aladdin's palace.

Aladdin, who foresaw what would happen, rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the sultan coming, and got down soon enough to receive him at the foot of the great staircase, and to help him to dismount. "Aladdin," said the sultan, "I cannot speak to you till I have seen and embraced my daughter."

He led the sultan into the princess Badr-oul-boudour's apartment, who, having been told by him, when he rose, that she was no longer in Africa, but in China, and in the capital of the sultan her father, had just done dressing herself. The

sultan embraced her with his face bathed in tears of joy; and the princess, on her side, gave him all the testimonies of the extreme pleasure the sight of him gave her.

The sultan was some time before he could open his lips, so great was his surprise and joy to find his daughter again, after he had given her up for lost; and the princess, after seeing her father, let fall tears of joy.

At last the sultan broke silence, and said, "I would believe, daughter, your joy to see me makes you seem so little changed, as if no misfortune had befallen you; for a large palace cannot be so suddenly transported as yours has been, without great fright and terrible anguish. I would have you tell me all that has happened, and conceal nothing from me."

The princess, who took great pleasure in giving the sultan the satisfaction he demanded, said, "Sir, if I appear so little altered, I beg of your majesty to consider that I conceived new life yesterday morning by presence of my dear husband and deliverer Aladdin, whom I looked upon and bewailed as lost to me; and the happiness of seeing and embracing whom has almost recovered me to my former state of health. But my greatest trouble was only to find myself forced from your majesty and my dear husband; not only in respect to the inclination I bore to my husband, but from the uneasiness I laboured under besides, for fear that he, though innocent, should feel the effects of your anger, to which I knew he was left exposed. I suffered but little from the insolence of the wretch who had carried me off; for having secured the ascendant over him, I always put a stop to his disagreeable discourse, and was as little constrained as I am at present.

"As to what relates to my transportation, Aladdin had no hand in it; I myself am the innocent cause of it." To persuade the sultan of the truth of what she said, she gave him a full account how the African magician disguised himself like a seller of lamps, and offered to change new lamps for old ones; and how she amused herself in making that exchange, being entirely ignorant of the secret and importance of that lamp: how the palace and herself were carried away and transported into Africa, with the African, who was recollected by two of her women and the eunuch who made the exchange of the lamp, when he had the boldness to pay her the first visit, after the success of his audacious enterprise, to propose himself for her husband; how he persecuted her till Aladdin's arrival; how he and she concerted measures together to get the lamp from him again, which he carried about him; and the success they had: and particularly by her dissimulation, inviting him to supper and giving him the cup with the powder prepared for him. "For the rest," added she, "I leave it to Aladdin to give you an account."

Aladdin had not much to tell the sultan but only said, "When the private door was opened, I went up into the great hall, where I found the magician lying dead on the sofa ; as I thought it not proper for the princess to stay there any longer, I desired her to go down into her own apartment, with her women and eunuchs. As soon as I was alone, and had taken the lamp out of the magician's breast, I made use of the same secret he had done to remove the palace, and carry off the princess : and by that means the palace was brought into the same place where it stood before ; and I have the happiness to bring back the princess to your majesty, as you demanded me. But that your majesty may not think that I impose upon you, if you will give yourself the trouble to go up into the hall, you shall see the magician punished as he deserved."

The sultan, to be assured of the truth, rose up instantly, and went up into the hall, where, when he saw the African magician dead, and his face already livid by the strength of the poison, he embraced Aladdin which great tenderness, and said, "My son, be not displeased at my proceedings against you ; they arose from my paternal love, and therefore you ought to forgive the excesses to which it hurried me." "Sir," replied Aladdin, "I have not the least reason to complain of your majesty's conduct, since you did nothing but what your duty required of you. This infamous magician, the basest of men, was the sole cause of my misfortune. When your majesty has leisure, I will give you an account of another villainous action he was guilty of to me, which was no less black and base than this, from which I was preserved by the grace of God in a very particular manner." "I will take an opportunity, and that very shortly," replied the sultan, "to hear it ; but in the meantime let us think only of rejoicing, and the removal of this odious object."

Aladdin ordered the magician's dead carcass to be removed and thrown on the dunghill, for the birds and beasts to prey upon In the meantime the sultan commanded the drums, trumpets, cymbals, and other instruments of music, to announce the public joy, and a feast of ten days to be proclaimed for joy of the return of the princess Badr-oul-boudour, and Aladdin with his palace.

Thus Aladdin escaped a second time the almost inevitable danger of losing his life : but this was not the last, since he ran as great a hazard a third time, the circumstances of which I shall relate.

The African magician had a younger brother, who was as great a necromancer, and even surpassed him in villainy and

pernicious designs. As they did not live together, or in the same city, but oftentimes when one was in the east the other was in the west, they failed not every year to inform themselves, by their art of necromancy, where each other was, how they did, and whether they stood in need of each other's assistance.

Some time after the African magician had failed in his enterprise against Aladdin's happiness, his younger brother, who had not heard any tidings of him for a year, and was not in Africa, but in a distant country, had the curiosity to know in what part of the world he was, how he did, and what he was doing; and as he, as well as his brother, always carried a geomantic square instrument about him, he prepared the sand,* cast the points, and drew the figures. On examining the houses, he found that his brother was no longer living: by another house, that he had been poisoned, and died suddenly; and by another, that it was in the capital of the kingdom of China; and that the person who poisoned him was of mean birth, and married to a princess, a sultan's daughter.

When the magician had after this manner informed himself of his brother's fate, he lost no time in useless regret, which could not restore him to life again; but resolving immediately to revenge his death, he took horse, and set forwards for China; where, after crossing plains rivers, mountains, deserts and a long tract of country without stopping, he arrived after incredible fatigues.

When he came to the capital of China, which his knowledge of geomancy pointed out to him, and being certain he had not mistaken any other kingdom for it, he took a lodging. The next day he went out, and walked through the town, not so much to observe the beauties, which were indifferent to him but with an intention to take proper measures to execute his pernicious designs. He introduced himself into the most frequented places, where he listened to everybody's discourse. In a place where people resorted to divert themselves with all sorts of games, and where some are conversing while others play, he heard some persons talk of the virtue and piety of a woman called Fatima, who had retired from the world, and of the miracles she performed. As he fancied that this woman might be serviceable to him in the project he had in his head, he took one of the company aside, and desired him to tell him more particularly who that holy woman was, and what sort of miracle she performed.

* "Reml," or "Raml" signifies "sand prepared," or a preparation of sand, on which are marked certain points serving for a kind of divination, which we call 'geomancy;" and the Arabs, Romans, and Turks, "e' con al raml." These points, disposed in a certain number on many unequal lines, are described also with a pen on paper; and the person who practises divination by this art is called "Rammal,"—*D' Herbelot*, Art. "Raml."

"What!" said the person to whom he addressed himself. "have you never seen or heard talk of her? She is the admiration of the whole town, for her fasting, her austerities, and her exemplary life. Except Mondays and Fridays, she never set out of her little cell: and on those days on which she comes into the town, she does an infinite deal of good: for there is not a person who has the headache, but is cured by her laying her hand upon them."

The magician wanted no further information. He only asked the person in what part of the town this holy woman's cell was. After he had shewn him it, and he had concluded and determined on the detestable design he had in his head, and that he might know the way again, and be fully informed, he watched all her steps the first day she went out after he had made this inquiry, without losing sight of her till evening, when he saw her re-enter her cell. When he had fully observed the place, he went to one of those houses where they sell a certain hot liquor, and where any person may pass the night, particularly in the great heats, when the people of that country prefer lying on a mat to a bed. About midnight, after the magician had satisfied the master of the house for what little he had called for, he went out, and proceeded directly to the cell of Fatima, the holy woman, the name she was known by throughout the town. He had no difficulty in opening the door which was only fastened with a latch, and he shut it again after he had got in, without any noise; and when he entered the cell, perceived Fatimah by moonlight lying in the air on a sofa, covered only by an old mat, with her head leaning against the wall. He awaked her and clapped a dagger to her breast.

Poor Fatima, opening her eyes, was very much surprised to see a man with a dagger at her breast ready to stab her, and who said to her," If you cry out, or make the least noise, I will kill you; but get up and do as I bid you."

Fatima, who had lain down in her clothes, got up trembling with fear," Do not be so much frightened," said the magician, I only want your habit; gave it me presently, and take mine." Accordingly Fatima and he changed clothes. Then he said, " Colour my face as yours is, that I may be like you;" but perceiving that the poor creature could not help trembling, to encourage her, he said," I tell you again you need not fear anything: I swear by the name of God I will not take away your life." Fatima lighted her lamp, made him come into the cell, and taking a pencil and dipping it into a certain liquor, rubbed it over his face, and assured him the colour would not change, and that his face was of the same dye as her own: after which she put her own head-dress on his head, with a veil, with

which she shewed him how to hide his face as he passed through the town. After this, she put a long string of beads about his neck, which hung down to the middle of his body, and giving him the stick she used to walk with, in his hand, brought him a looking-glass, and bid him look if he was not as like her as possible. The magician found himself disguised as he wished to be; but he did not keep the oath he so solemnly swore to the good Fatima; but instead of stabbing her, for fear the blood might discover him, he strangled her; and when he found she was dead, threw her body into a cistern just by the cell.

The magician, thus disguised like the holy woman Fatima, spent the remainder of the night in the cell, after he had committed so horrible a murder. The next morning, two hours after sun-rise, though it was not a day the holy woman used to go out on, he crept out of the cell, being well persuaded that nobody would ask him any questions about it; or, if they should, he had an answer ready for them. As one of the first things he did after his arrival was to find out Aladdin's palace, where he was to execute his designs, he went directly thither.

As soon as the people saw the holy woman, as they imagined him to be, they presently gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment; while others, whether their heads ached, or they had a mind to be preserved against that distemper, stooped for him to lay his hands upon them; which he did, muttering some words in form of prayer: and, in short counterfeited so well, that everybody took him for the holy woman.

After frequently stopping to satisfy these kinds of people, who received neither good nor harm from this imposition of hands, he came at last to the square before Aladdin's palace. The crowd was so great that the eagerness to get at him increased in proportion. Those who were the most zealous and strong, forced their way through the crowd to get room. There were such quarrels, and so great a noise, that the princess, who was in the hall of four-and twenty windows, heard it, and asked what was the matter; but nobody being able to give her an account, she ordered them to go and see, and inform her. One of her women looked out of a window, and then told her it was a great crowd of people that were gathering about the holy woman, to be cured of the headache by the imposition of her hands.

The princess, who had for a long time heard a great deal of the holy woman, but had never seen her, conceived a great curiosity to have some conversation with her, which the chief of the eunuchs perceiving, told her it was an easy matter to bring her to her: if she desired and commanded it; and the

princess shewing a desire, he immediately sent four eunuchs for the pretended holy woman.

As soon as the crowd saw the eunuchs coming, they made way, and the magician perceiving also that they were coming for him, advanced to meet them, overjoyed to find his plot took so well. "Holy woman," said one of the eunuchs, "the princess wants to see you, and has sent us for you." "Princess does me too great an honour," replied false Fatima ; "I am ready to obey her commands," and at the same time followed the eunuchs to the palace.

When the magician, who under a holy garment disguised a wicked heart, was introduced into the great hall, and perceived the princess, he began a prayer, which contained a long enumeration of vows and good wishes for the princess's heath and prosperity, and that she might have everything she desired. Then he displayed all his deceitful, hypocritical rhetoric, to insinuate himself into the princess's favour under the cloak of piety which it was no hard matter for him to do ; for as the princess herself was naturally good she was easily persuaded that all the world was like her, especially those who made profession of serving God in solitray retreat.

When the pretended Fatima had made an end of his long harangue, the princess said to him, "I thank you, good mother, for your prayers : I have great confidence in them and hope God will hear them. Come, and sit by me." The false Fatima sat down with affected modesty : then the princess, resuming her discourse, said, "My good mother, I have one thing to ask you, which you must not refuse me: which is, to stay with me, that you may entertain me with your way of living : and that I may learn your good example how to serve God." "Princess," said the counterfeit Fatima, "I beg of you not to ask what I cannot consent to, without neglecting my prayers and devotion. "That shall be no hindrance to you," answered the princess ; I have a great many apartments unoccupied ; you shall choose which you like best, and shall have as much liberty to perform your devotions as if you were in your own cell."

The magician, who wanted nothing more than to introduce himself into Aladdin's palace, where it would be a much easier matter for him to execute his pernicious designs, under the favour and protection of the princesss, than if he had been forced to come and go from the cell to the palace, did not urge to excuse himself from accepting the obliging offer the princess made him. "Princess," said he, "whatever resolution a poor wretched woman, as I am, may have made to renounce the pomp and grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a princess."

Upon this the princess, rising up, said, "Come along with me, I will shew you what empty apartments I have, that you may make choice of which you like best." The magician following the princess Badr-oul-boudour, and of all the apartments she shewed him, made choice of that which was the worst furnished, saying that it was too good for him, and that he only accepted of it to please her.

Afterwards the princess would have brought him back again into the great hall to make him dine with her: but he considering that there he should be obliged to show his face, which he had always taken care to hide; and fearing that the princess should find out that he was not Fatima, he begged of her earnestly to dispense with him, telling her that he never eat anything but bread and dried fruits, and desiring to eat that slight repast in his own apartment; that the princess granted him, saying, "You may be as free here, good mother, as if you were in your own cell: I will order you a dinner, but remember I expect you as soon as you have finished your repast."

After the princess had dined, and the false Fatima had been informed by one of the eunuchs that she had risen from the table, he failed not to wait upon her. "My good mother," said the princess, "I am overjoyed to have the company of so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of this palace, pray how do you like it? And before I shew you it all, tell me first what you think of this hall."

Upon this question, the counterfeit Fatima, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it up, at last looked up, and surveying the hall from one end to the other, when he had examined it well, said to the princess, "As far as such a solitary being as I can judge, who am unacquainted with that the world calls beautiful, this hall is truly admirable and most beautiful; there wants but one thing." "What is that, good mother?" answered the princess Badr-oul-boudour; "tell me, I conjure you. For my part I always believed, and have heard say, it wanted nothing; but if it does, it shall be supplied."

"Princess," said the false Fatima, with great dissimulation, "forgive me for the liberty I have taken; but my opinion is, if it can be of any importance, that if a roc's egg was hung up in the middle of this dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe."

"My good mother," said the princess, "what bird is a roc, and where may one get an egg?" "Princess," replied the

pretended Fatima, "it is bird of prodigious size, which inhabits the top of mount Caucasus: the architect who built your palace can get you one."

After the princess Badr-oul-boudour had thanked the false Fatima for what she believed her good advice, she conversed with her upon other matters: but could not forget the roc's egg which she made account to tell Aladdin of when he returned from hunting. He had been gone six days, which the magician knew, and therefore took advantage of his absence; but he returned that evening, after the false Fatima had taken leave of the princess, and retired to his apartment. As soon as he arrived he went directly up to the princess's apartment, saluted and embraced her, but she seemed to receive him coldly. "My princess," said he, "I think you are not so cheerful as you used to be. Has anything happened during my absence which had displeased you, or given you any trouble or dissatisfaction: In the name of God, do not conceal it from me. I will leave nothing undone that is in my power to please you." "It is a trifling matter," replied the princess, "which gives me so little concern that I could not have thought you could have perceived it in my countenance; but since you have unexpectedly discovered some alteration, I will no longer disguise a matter of so little consequence from you.

"I always believed as well as you," continued the princess Badr-oul-boudour, "that our palace was the most superb, magnificent, and complete in the world; but I will tell you now that I find fault with upon examining the hall of four-and-twenty windows. Do not you think with me, that it would be complete if a roc's egg was hung up in the midst of the dome?" "Princess," replied Aladdin, "it is enough that you think there wants such a thing. You shall see by the diligence used to repair that deficiency, that there is nothing which I would not do for your sake.

Aladdin left the princess Badr-oul-boudour that moment, and went up into the hall of four-and-twenty windows, where pulling out of his bosom the lamp, which after the danger he had been exposed to, he always carried about him, he rubbed it; upon which the genie immediately appeared. "Genie," said Aladdin, "there wants a roc's egg to be hung up in the midst of the dome. I command thee, in the name of this lamp, to repair the deficiency." Aladdin had no sooner pronounced these words, but the genie gave so loud and terrible a cry, that the hall shook, and Aladdin could scarce stand upright. "What! wretch," said the genie, in a voice that would have made the most undaunted man tremble, "is it not enough that I and my companions have done everything for you, but you, by an

unheard-of ingratitude, must command me to bring my master, and hang him in the midst of this dome ? This attempt deserves that you, your wife, and your palace, should be immediately reduced to ashes : but you are happy in not being the author of this request, and that it does not come from yourself. Know, then, that the true author is the brother of the African magician, your enemy, whom you have destroyed as he deserved. He is now in your palace, disguised in the clothes of the holy woman Fatima, whom he murdered ; and it is he who has suggested to your wife to make this pernicious demand. His design is to kill you, therefore take care of yourself." After these words, the genie disappeared.

Aladdin lost not a word of what the genie had said. He had heard talk of the holy woman Fatima, and how she pretended to cure the headache. He returned to the princess's apartment, and without mentioning a word of what had happened, he sat down, and complained of a great pain which had suddenly seized his head ; upon which the princess ordered the holy woman to be presently fetched, and then told him how that holy woman came to the palace, and that she had appointed her an apartment.

When the pretended Fatima came, Aladdin said, "Come hither, good-mother ; I am glad to see you here at so fortunate a time : I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers, and hope you will not refuse me that favour which you do to so many persons afflicted with this distemper." So saying, he rose up, but held down his head. The counterfeit Fatima advanced towards him, with his hand all the time on a dagger concealed in his girdle under his gown ; which Aladdin observing, he seized his hand before he had drawn it, pierced him to the heart with his own dagger, and then threw him down on the floor dead.

"My dear husband, what have you done ?" cried the princess in surprise. "You have killed the holy woman." "No, my princess," answered Aladdin, without emotion, "I have not killed Fatima, but a wicked wretch, that would have assassinated me, if I had not prevented him. This wicked man," added he, uncovering his face, "has strangled Fatima, whom you accused me of killing, and disguised himself in her clothes, to come and murder me : but that you may know him better, he is brother to the African magician." Then Aladdin told her how he came to know those particulars, and afterwards ordered the dead body to be taken away.

Thus was Aladdin delivered from the persecution of two brothers, who were magicians. Within a few years afterwards the sultan died in a good old age, and as he left no male child-

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